

THE
AMENDMENT
OF LIFE,
COMPRISED IN

four Bookes:

Faithfully Translated according
to the French Copie.

Written by Master John Tassin,
Minister of the word of God
at Amsterdam.

MATH. 3. v. 8 & 4. v. 7.

Amend your lives for the Kingdom of hea-
ven is at hand.

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To the chiefe Magistrates and Gouvernours
of the Towne of Amsterdam :

Grace and peace from God the Father, and from his Sonne Ie-
sus Christ, our onely Sauour.



*I verie good Lordes, as Saint Iohn pro-
poundeth vnto vs two sorts of children, of whome
he calleth the one the children of God, and the o-
ther the children of the deuill : so doeth the holie
Scripture plainly testifie, that in the day of iudge-
ment there shall bee a maruellous difference be-
tweene the one and the other. For the one shal in-
comprehensibly and eternally be blessed, and the
other extreamely and infinitely accursed and wretched. This difference
which shall then appeare betweene the children of God and the children
of the deuill, doth aduertise and admonish vs, that there ought also to be
a great difference betweene them, euē in this life. And in deed euery one
may well vnderstand that the waie to heauen is one, and to hell another,
and consequently that the workes and affections of Gods children are
of one sorte, and the workes of the children of the deuill of another.
Neuertheles, so brutish are many become, that they neuer think vpon this
difference betweene the one and the other, neither in regard of this life,
nor of the life to come. Others thinking slightly thereupon, do neuer take
information of this difference, to vnderstand it : Others somewhat vnder-
standing it, are so dazeled with the glistering shew of the world, & so
carried awaie with the lusts of the flesh, that they haue no care thereof: Yea
euē among the children of God, liuing in this peruerse world abandoned
to all wickednes, we see verie few that doo make shew of that difference,
that in this life should be betweene them and the children of the deuill.
Now Saint Mathew in this sentence, Amend your liues, for the*

The Epistle.

kingdome of heauen is at hand: hauing comprehended the summarie of the first Sermons of Iesus Christ and S. Iohn the Baptist, doth to this purpose teach vs. First, that all the duties of the children of God are contained in this word Amend: also that the same is it that representeth the difference betweene them and the children of the Deuill, in this life. Secondly, that the apprehension of the kingdome of heauen to be so neare vs, ought mightily to induce vs to Amendement. Vpon this consideration, to the end to correct the negligence, or rather the brutishnes of men in this point, I haue vpon this argument framed these fower books: In the first, shewing how many dangerous follies there are that hinder man from Amendement. In the second, Wherein we are to Amend. In the third, who ought to Amend: And in the last, haue I laid down the causes that should induce vs to Amend our liues, gathered out of the names and attributes of Iesus Christ, & out of this reason by him selfe set downe, For the kingdome of heauen is at hand: The whole tending to make vs to vnderstand and indeed to practise the difference which euen in this life ought to bee betweene vs and the children of the Deuill: to the ende to hope with incomprehensible ioye to be-holde for our selues the most blessed separation that shall bee betweene them and vs, when wee shall bee lifted vp into the fruition of the eternal glory that is prepared for vs in the kingdom of heauen. And vpon three principall reasons haue I resolued and emboldened my selfe to present & dedicate them to your Lordships. The first is generall, comprised in three points. First, in consideration of the feruent zeale & holy affection that you doe testifie to the preservation and maintenance of the true and pure religion: Secondly in regard of your iustice and politicke gouernment, administred with such discretion, wisdom and equitie, that al your louing Subiects are in dutie to acknowledge and confesse themselves to be blessed therein: Thirdly in respect of your wonderfull courtesie, which you vouchsafe to extend to the faithfull, fled into this towne: who liue vnder your authoritie and gouernment in as great ease, libertie and freedome, as possibly they might in their owne native countries: Which example of your clemency is also seconded by the marueilous humanitie of your subiects towards those that are harboured among them. The second reason is in respect of the French Church, to the service whereof it hath pleased God to call me. In that your Lo. haue

The Epistle.

permitted & authorized the holy publick ministration with all things necessarie to the same: That you haue provided the of a large & convenient Church: That you giue maintenance to the for three ministers: Lastly that you exercise and performe a verie rare and true Christian charitie to the poore of the same Church. And this your wonderfull charitie, with other the vertues before noted, do I here set downe, first to the end that all and euery the members of the said French Church, may more and more perceiue how deeply they are bound to bee your faithfull and obedient subjects: Secondly that they may understand and the more diligently put in practise their dutie, in seruent prayer vnto God for your health and prosperitie: Lastly, that all other Magistrates may in heart bee moued to imitate the example of those vertues that shine in your Lordships. The last reason is particuler to my selfe: in regard of the desire, that you had to retaine me to the seruice of this Church, which your selues vouchsafed to testifie, in that besides your liberalitie extended to the two other ministers, you offered to provide me also both of a house & maintenance: As in effect it pleased you at my coming to make demonstration of your fauor, liberality & affection towards me in that behalf. Whereupon all such graces as God hath vouchsafed to bestow vpon me, being in reason & vpon iust cause vnto you due & vowed: I haue formed and doe acknowledge my selfe bound to dedicate and present these my fower bookes of Amendment of life vnto you: to the end that being published vnder your name, they may witnesse as wel my bounden dutie vnto you: as also my desire (according to my small habilitie) to employ my selfe in the seruice both of the Church and your Lordships. Beseeching God, most magnificent and vertuous Lords to maintaine you in his holy protection, and with his holy spirite to guide you in all your affaires, with increase of all prosperitie both spirituall and corporall: And particularly so farre to fauour me with his grace, as so to blesse this small worke, together with the affection wherewith it is vnto you presented, that being acceptable to your Lo. It may especially redound to the aduancement of the kingdome of Iesus Christ. From your town of Amsterdam. This last of Iune. 1594.

Your most humble and obedient
seruant. Iohn Taffin.



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OF
AMENDEMENT
OF LIFE.

The first Booke.

Of the foolishnesse of Man, and that his wisedome consisteth in amendement of the same.

That the word translated Amend, signifieth, to be better advised, and why.
Chap. I.

IT is a matter worth the noting, that the whole summe of the first sermon of Iesus Christ, as also of Saint Iohn the Baptist, is by S. Mathew comprised in these wordes, *Amend your liues, for the kingdome of heauen is at hand.* Math. 3. 2. Heereby doth the holie Math. 4. 17 Ghost teach vs, that the first thing that is to bee preached in the Church, and sounded into our eares: that especially and aboue all things we are to learne in the Gospell: whereupon principally wee should set our heartes and mindes: To be brieue, the same which we ought chiefly to practise, is this first sermon of Iesus Christ, and of his fore runner Saint Iohn, *Amend your liues, for the kingdome of heauen is at hand.* Now the word which the holy Ghost doth ordinarily vse throughout the new Testament, and namely in this first sermon, whereby to expresse *Amendement*; signifieth vnderstanding, aduice, and wisedome, after the knowledge of our error, corruption, and transgression. Thus the Amendement whereto

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wee are heere exhorted, consisteth in this, that where before time we haue beene so foolish and vnaduised, as to followe our owne corruptions, and so to offend God, wee may heereafter obtaine vnderstanding and sense, euermore walking in the feare and obedience of God.

- 2 Out of this Sermon therefore, considering the proprietie of the word which Iesus Christ doth vse, we gather two things: the first, that it is an extreme folly to liue according to the flesh, and so to giue ouer our selues to sinne: and contrariwise, that the beginning of wisdom is the feare of God, & walking in his waies.
- Psal. 111. 10. The second, that man naturally is inclined to this folly: namely, Prouerb. 1. 7 to giue himselfe ouer to his lustes, and consequently to offende God: for otherwise it were in vaine by so notable a reason to exhort him to shunne the same. As concerning the first point. The holy Scripture in many places tearmeth sinners fooles, & sinne foolishnesse. Moses foreshewing the corruption and rebellion of the Israelites, saith thus: *They haue corrupted themselves towards God, they resemble not his children, but are a froward & crooked generation. Doe ye thus reward the Lord, O ye foolish people and vnwise. My people (saith the Lord) are foolish, they haue not knowne me, they are foolish children & haue no vnderstanding. They are wise to do euill, but to doo well they haue no knowledge.* Againe, See (saith Saint Paul) that ye walke diligently, not as fooles, but as wise men. And writing to Titus, he speaketh more plainly, saying. *We our selues were in time past vnwise, disobedient, deceiued, seruing the lustes and diuerse pleasures, liuing in maliciousnes and enuie.* Salomon in his Prouerbs doth vsually so take it. *Wisdom (saith hee) crieth out, O yee foolish, how long will ye loue foolishnes, and the scornfull take their pleasure in scorning, and the fooles hate knowledge?* And so in many other places. But that we may the better vnderstand what a foolishnesse it is to offend God: the holy Ghost, especially in the olde Testament, and sometimes also in the new, doth signifie this *Amendement*, by conuersion and turning to the Lord. Oh Israel, sayth the Lord by Ieremie, *If you retorne, retorne vnto mee.* Againe, *Conuert me, O Lord, and I shall be conuerted.* Againe, *I desire not the death of a sinner,* saith the Lord, but rather that hee conuert from his wickednes and liue. *Conueri ye, O ye house of Israel.* Likewise sometimes in the new Testament, *Be ye better aduised,* that is to saie, *Amend,* saith S. Peter and S. John, and conuert. And S. Paul saith, that hee shewed them of Damascus and others, that they shoulde repent and

Psal. 111. 10.

Prouerb. 1. 7

Deut. 32. 5

Ierc. 4. 22.

Titus 3. 3.

Prou. 1. 22

Ierc. 4. 1

Ierc. 31. 18

Exech. 33. 11

Aet. 3. 19

and turne to God, and doo workes worthie amendement of life. A& 16. 20

This phraſe of ſpeech teacheth vs, that mans life reſembleth a pilgrimage, wherein whoſoeuer offendeth God, by walking after the world and the fleſh, he doth (as it were) turne his back to God, to heauen, and to life: and goeth to the deuill, to death, and to hell fire. And contrariwiſe, that conuerting and turning to God by Amendement of life, hee turneth his backe to death, to hell, and to the deuill: and goeth to God, draweth neere to him, and directeth his courſe to heauen & to life euerlaſting. Is there therefore anie greater fooliſhnes than to offend God? that is to ſaie, to turne from God and life euerlaſting, and to go after the deuill and death? If anie man ſhould voluntarily caſt himſelf into the fire, or into ſome riuer, either ſtab himſelfe, or drinke poiſon, men would not ſaie that he were a foole, but rather that hee were frantike and beſides himſelfe: What ſhall wee then ſaie to thoſe, who willingly offending God, do caſt themſelues into hell fire, and into the bottomleſſe pit of eternall death? To the ende therefore that we may amend, it is requiſite that we retire, conuert vnto God, and returne to him. But how? Euen by ceaſing to offend him, and by walking according to his word: for ſo do we turne backe from the deuill, from death, and from hell. Let vs, I ſaie, conuert and turne vnto God, yea, let vs drawe neere vnto him: yet as Saint *Auſten* ſaith, not by changing of place, for hee *Proſper* in his is euerie where, but by alteration of manners: for, as he addeth, ſentences out According as we grow like or vnlike vnto him, ſo doo we eyther of S. *Auſten*, approach or flie backe from him.

3 For the ſecond point. This exhortation *Amend*, that is to ſaie, *Be yewiſer and better aduiſed*, together with the reaſon thereunto added, whereby to induce vs lo to doo, doo ſufficiently, as is aforeſayde, ſhew that man of his owne nature is inclined to this folly and rage, namely, to apply himſelfe to all corruption & ſinne, and ſo for the amending of his life ought to become wiſer and better aduiſed. Now notwithstanding we might note many examples of this folly, yet at this preſent we will conſider onely offeuen of the chiefeſt. And in the meane time as the number of ſeuen doth commonly ſignifie perfection, ſo will we thereby declare that man is perfectly fooliſh, vntill he change his munde, that he may amend. And theſe be the follies.

1. Not to beleeeue that there is a God.
2. To account more of man than of God.

3. To thinke to liue euer.
4. Not to know wherefore we liue.
5. To iudge of mans felicitie or miserie by the outward apparence.
6. To belecue our enemies sooner than our friends.
7. To thinke our selues wise.

Esa. 5. 18

4 These seuen follies are the cables of vanitie, and the roapes that drawe on iniquitie. Of these doth *Esay* saie, *Wo vnto them that draw iniquitie with cordes of vanitie, and sinne, as with cart ropes.* For by these cordes and cables, hee vnderstandeth certaine false opinions and peruerse imaginations, wherewith the deuill quenching in men all feeling of sinne & apprehension of God, draweth them (as it were) with cordes and cables to all iniquitie, and consequently to the pit of hell. Of these he setteth downe three examples. The first of prophane persons, scorneres of God, who saie, *Let him make speed, let him hast his worke that we may see it, & let the counsell of the holy one of Israel drawe neere and come, that we may know it.* Secondly, of those that call euill good, and good euill: that make darknesse light, and light darknes: that make bitter sweet, & sweet bitter. Thirdly, of those that are wise in their owne conceits, and skilfull in the consideration of themselves. The explaining therfore of these seuen follies afore mentioned, may stand as a commentarie and opening of these cords and cables mentioned by *Esay*, as also to shew that these follies tende onely to perswade man that he is a beast, and that after his death he is to attend neither good nor euill: thereby to staie all his thoughts and affections vpon this temporall life, to plunge him in the pleasures of the world and the flesh, and consequently, to take from him all holines and religion. Inasimuch therefore as we are now to amend our liues, we must learne to renounce these seuen follies, and to be wiser hereafter.

Of the first Folly. *Not to beleue that there is a God.*
Chap. 2.

Psa. 14. 1.
& 53. 1

THe first & principall folly, is the same whereof the Prophet *Dauid* speaketh, saying: *The foole hath said in his heart that there is no God.* Of those that in their heartes doo saie thus, there be two sorts, the one pronounce it with their lips, the other with their

their woorks, As for the Iewes, of whom Dauid heer speaketh, they in their woorks shewed, that their harts did say, that there is no God. And this doth he note, where for proof therof he addeth, *They are corrupt, and become abhominable*. But among Christians there are some (a matter of extreem terror) that say both in hart and mouth, that there is no God. Yea, and this impietie hath taken such hold of diuers, that they will not stick to say it, and that not whisperingly, mumbling, or between the teeth, but euen with open throat. And in deed in many places they dispute no longer of differences, concerning the hope of saluation & seruice of God, but now the question is, whether there be a God. Yea, it is a common phrase, when a man affirmeth that there is a God: Who did euer see him, that we may beleue him?

2 The sole representation of such a blasphemie might suffice to terrifie our harts, and to make vs to sweat euen water and blood for anguish: That Christiandome should afford any so abhominable monsters as should denie God: God, I say, not onely the creator whom we may behold in his woorks, but also the redeemer, that is to say: *God reuealed in the flesh, iustified in the spirite, seen of Angels, preached to the Gentils, beleueed vpon in the world, and listied vp into glorie*. This verelie is a iust and terrible iudgement which God executeth vpon those, whose harts and mindes are plunged and so swallowed vp in the pleasures of the world, and the flesh, that they neuer think vpon God, no more then if there were none. It is a horrible vengeance that God layeth vpon those, who to the ende without remorse of conscience, to giue them selues ouer to their owne abominations and corruption, do maliciously go about to choak vp these reliques or remainders of the image of God, namely: That there is a God, a prouidence, & a righteousness in God. As Dauid also noteth, that *all the imaginations of the wicked do concurre that there is no God*. It is the punishment that those men doe deserue, who when they sweare, or affirme any thing, do spue out of their polluted lipps this blasphemie, I renounce God. To be brieue, It is the payment wherewith God iustly punisheth the extreem ingratitude of such as contemne the incomprehenible treasure of the doctrine of the Gospell, treading vnder foote the most precious blood of Iesus Christ, And himselve hath pronounced, that such people do deserue a more horrible iudgement then the inhabitants of Sodome and Gomorrha. It is also the last plague and

1. Tim. 3. 16

Psal. 10. 4

Math 10. 13

persecution wherewith Gods children toward this end of the world shall be tried: when these monsters shall scorne their simplicitie and constancie, in refraining from euill, vpon their assured hope in God, and for feare of his name.

3 But as there is no wound more mortall, than the same that plucketh forth mans heart or soule, so is there no poison or pestilence of greater force, so daingly in men to kill all faith, hope, & charitie, with the feare of God, and consequently to cast him headlong into the pit of hell, than to deny the principle & foundation of all religion, namely, that there is a God. To the end therefore to arme the elect against such an extreame and pernicious temptation, & to make those that shall suffer themselues to be carried awaie with so bitter a temptation, the more inexcusable in the daie of iudgement: we will produce against these *Atheists* sundrie witnesses, against whom no exceptions can bee taken: and first, all Iewes and Christians, because they allow of the olde Testament: secondly, all men liuing: thirdly, all creatures, as well those that haue essence onely, as those that with essence haue life, and those that with essence and life, haue motion and feeling: and lastly man, although he speake nothing, who besides his essence, life, and motion, is also indued with reason, And in deed, the creation, preservation, and guiding of all these creatures, doo with a loude voice proclaime that there is a God. And first we will begin with those that allow the olde Testament to be the word of God, and consequently with all Iewes and Christians that are, or euer were. For as in the olde Testament, the testimonies that there is a God are most euident, infinite, and of sundrie sortes, so is it a desperate presumption and impudencie, to go about to denie that, which by so many millions both of Iewes and Christians haue euermore beene beleueed and confessed.

4 If these *Atheists* do saie, that both Iewes & Christians haue all bin deceived by beleueing the holy Scripture, whether of the olde or new Testament, and consequently all testimonies of the diuinitie therein contained: What booke haue they so authenticall or ancient as the Bible, wherewith they may, to the contrarie, proue that there is no God? Again, how can they shun the conuiction of their owne consciences, which will force them to acknowledge that the holie Scriptures proceeded from God, if they wil consider but these reasons following, First, they make no doubt

doubt whether the bookes attributed to *Plato, Aristotle, Polibius, Liniæ, Demosthenes, Cicero, Homer, Virgil*, & such others, were written by those men to whom they be attributed. What reason the haue they to demand whether the Bible were written by *Moses, Iosua, Esdras, David*, the Prophets and Apostles? They also (at the least in general termes) do approue the contents of the said prophane bookes, whether for historie or for doctrine. With what mallice are they then possessed, that should cause them to denie a God, which is the principall and fundamentall argument of all the bookes of the Prophets and Apostles: especially considering that if this foundation should bee false, all the rest were but lies and vanitie. Likewise, these men that registred the holy Scriptures, neuer labored after the glorie of man by ostentation of anie new inuention: For al of them, euen from *Moses* to the Apostles, haue had one & the same matter subiect of their writings, namely, this selfe same diuinitie. Neither haue they sought after glorie, reputation, nobilitie of descent, or vertues: but haue set downe, (as in fundrie places we may perceiue) euen their owne infirmities and transgressions, yea, sometimes matter of reproch to themselves, & to their posteritie. Prophane writers do ordinarily tend to magnifie the vertues & valiant actions of men, to the end to giue the praise: But the holy scripture euery where tendeth to glorifie God, euen in euery thing that may becõmendable in man: Shewing that al victories, deliuerance, aduancement to dignitie, & vertue: to be brieft, that all goodnes cõmeth of God, & not of man.

§ As concerning the contents of the holy scripture, it is the same that only laieth open the verie fountaine of mans corruption, & that sheweth how great and pernicious it is. The multitude and grievousnes of his sins: The horrible punishment that they deserue not only in this world, but in the world to come: Only this holy Scripture teacheth the assured remedy against these horrible inconueniences: so that man feeling himselfe worthie of all misery, euen of eternall death, doth notwithstanding find himself cõtent & ioyfull in the midst of the tribulations of this life, & blessed in the assured expectation of an incomprehensible & eternal felicitie. This Scripture laboreth wholly to humble man, and to exalt God. It exhorteth man to renounce wickednes, & to apply himselfe to righteousness: to despise present and temporall goods, that he may aspire to those that be spirituall, inuisible, and eternall. To be brieft, it teacheth as well true holinesse and pietie

towards God, as true loue, peace and concord among men, earnestly exhorting them to these duties. Who is it then that ought not to haue a feeling of this in his owne conscience, that this holie scripture proceedeth from God?

6 Moreouer, in other bookes we find counsels, exhortations, and reasons to perswade. Heer we haue expresse and precise commandements, wherby it appeareth that a superior speaketh, that giueth commandement to his inferior: namely, God to man. The holie Scripture prescribeth a Law, not onely to the bodie or in externall causes, but also to the spirite, cogitations and affections of the soule: It is therefore the spirit of God that speaketh, who onely hath dominion ouer the soule, and knoweth the affections and passions of the same. In this holie Scripture we find promises and threatens of eternall weale and woe, as well to the soule as to the bodie. It is then the Eternall and the Almighty, that both promiseth & threatneth; This holy Scripture reacheth vs the same thing, which the creation of the world doth: namely, that there is a God, almighty, all-wise, most good and beneficiall. He therefore that is the Auſtor of the creatures, is also the Auſtor of the holie Scripture. In this Scripture we find predictions of matters, which mans vnderstanding could neuer foresee: yea, the verie time of the performance of the same is many times noted, sometimes a hundred yeares, a thousand, yea, three thousand, before they came to passe. Yet are they alwaies fulfilled in their due time: of necessitie therefore, God must be the Auſtor of the same.

7 Again, all the Philosophers together in their many volumes haue neither said nor taught so righteous, so holie, and so necessarie matter, as doth this holie Scripture in the ten wordes of the law: yea, euen in these two short sentences, *That we should loue God with all our hart, with all our strength, and with all our soule: & our neighbour as our selfe.* From God onlie therefore must this doctrine proceed. The style likewise of this Scripture is simple and without affectation, and yet it penetrateth and pierceth the hart and conscience, far more deeply then the writings of the most excellent Orators in the world. Whence should such efficacy proceed, but from the spirit of God, which is the Auſtor thereof. This is it that S. Paul expressly noteth, saying. *Neither stood my word and preaching in the enticing speech of mans wisdom, but in plaine euident of the spirit and of power: That your faith should*

1. Cor. 2. 4-5

not be in the wisdom of men, but in the power of God.

8 This holy scripture propoundeth vnto vs the history from the beginning of the world, with the doctrine euer since continued among both Iews & Christians: yet (which is wel worthy to be marked) we find no contradiction or disagreement, either in the histories or doctrine, that may not easily be vnfolded and reconciled. But as for other books, they begin their Histories two or three thousand yeares later. And what discorde do we find in their writings, both in their histories and in their doctrine? Againe, there are no books for the maintenance and confession of the doctrine whereof, both men and women, euen by thousands from age to age, Princes, marchants, artificers, learned and vnlearned, haue voluntarily resolved, euen with cheerfulness to abandon fathers, mothers, husbands, wiues, children, goods, dignities, yea, life it selfe, and suffered torments that cannot be sustained by any one that is not holden vp by some diuine power. Yet heer may you behold Martirs, that is to say, authentical witnesses, that this holie scripture proceedeth from God. This also is the reason, why of all other bookes, the Deuill, an enemy to God, and to the saluation of mankind, hath most endeouored to falsifie, to corrupt, and to abolish this holie Scripture: therby as it were confessing that proceeding from God, it is repugnant to him, & necessarie for mans saluation. And yet hath the same bin miraculously preserued and kept in his integrity, euen with the danger of their liues that were guardians thereof: yea, which is more, euen by the Iewes themselues, the sworn enemies to Iesus Christ, of whom the Law & the Prophets do beare witnes. And therefore S. Augustin compareth them to Stationers, who in their shops do keep many books, but for the vse of other men. They haue bin preserued therefore vndoubtedly by his only prouidence, who was their Auctor. And to this purpose is the example of the time of Antiochus most notable: For in his daies, naniely in the hundred and fise & fortieth yeare of the Grecian Monarchie, did they deface and burne all the books of the Law that could be found, and yet within two yeares after, euen in the hundred and seuen & fortieth yeare of the said Monarchy, was the book of the Law found again among the Iewes. Yet who did euer obiect either to the Iewes or Christians, that the bookes of the old & new Testament, were foisted in or inuented by men, except these *Atheists*, because they would deny that ther is a God?

1. Mac. 1. 57
59.

1. Mac. 3. 37
48.

9 Againe, many of those that from time to time haue made warre against the holy Scriptures, seeking either to falsifie or vtterly to abolish the same, and persecuted the professors thereof, haue felt the smart of Gods horrible iudgements poured vpon them, and departed this life in most wonderfull & terrible manner, which (no doubt) was a vengeance that God, the author of this Scripture, executed against them. As in deed many of them haue bin likewise forced of themselves to confesse their torments to proceede from the hand of God, stretched forth to punish their impietie. By the premises therefore it sufficiently appeareth, that the disaduowing and denying of the holy Scripture to bee the word of God, proceedeth not of ignorance, but euen of peruerse obstinacie and mallice, and therefore that we haue iustly produced so many millions both of Iewes & Christians, professors of this holy Scripture, as witnesses that there is one God, against all those that in mallice reiect the same, least they should be forced to confesse that there is a God.

10 If this suffice not, we will secondly produce for witnesses all people & nations of the world, that haue bin spread ouer the whole earth from the creatiō of the world to this day. For they all with one consent, do acknowledge that there is some God or Gods. A certaine philosopher & heathen Orator hath written, that there is no nation so barbarous, as not to confesse that which these wretches do denie, namely, that there is some God, and these bee his words. Among all men of whatsoeuer nation, this is one constant and resolute opinion, that there be Gods: for it is a matter euen borne with man, and (as it were) grauen in his soule. What these Gods are, there are sundrie opinions, but that there are Gods, no man doth denie. And all his second booke hee applieth to proue that there are Gods. All philosophers, historiographers, & Poets do make mention of their Gods, whom they inuocate & call vpon. Would man, who by nature is proud & stout, stoope to Images of wood, stone, siluer, or gold, either offer anie sacrifice to the same, or looke for any goodnes in the seruice and worship of them, if this opinion, that there is some God, whom if they think to prosper, they must inuocate and call vpon, were not grauen in his heart? Admit most men throughout the whole world do worship false Gods, yet doth their said worship testifie that this is common among them, to beleue that there is some God. Likewise that in their seuerall opinions, they all do suppose that they worship

Cicero in his
second book
of the nature
of Gods.

worship one true God, & so do manifestly condemne those that thinke there is no God. Which is more: Euen the diuerſitie of Gods that is in the world, doth euidently declare, that to beleue a diuinitie, is no doctrine learned in the schoole of man, neither anie agreement among men: but rather that nature (the common mother of all) hath taught them that there is a God, & thus they that denie it, are no partakers of mans nature. Moreouer, swearing, or the oth that is commonly in vse with all nations, either for the maintenāce of the truth, or for the true performance of what ſoeuer is inuiolably promiſed, is another plain proof, that al men liuing doo confeſſe that there is a God, who knoweth the ſecrets of all harts, loueth truth, and puniſheth falſehood.

11 Some replye, that whatſoeuer the worlde beleueth concerning God, proceedeth onely of the craft and pollicie of thoſe that haue ſought to purchaſe authoritie for their laws & decrees, vnder colour of communication with the Gods, from whom, ſay they, they haue receiued whatſoeuer they haue commanded to men. But this glosſe which they pretend, would bee of ſmall account with men, were not this perſwaſion, that there are Gods, whom they ſhould feare to offend, firſt grauen in their harts. For had they not beleueed it, they would boldly haue ſcorned thoſe that ſhuld boaſt of ſuch cōmunication with the Gods. And therefore euen thoſe men who they charge with ſuch policies, are alſo witneſſes that al men do beleue that there is a God. Again, peruſe al books that euer were writtē, frō the beginning of the world to this day, and ſee how many notable perſons we ſhall find that euer maintained this blaſphemie, that there is no God. Well do they make mention of one *Diagoras* a *Melian*, and a poet: of one *Theodorus* a *Grecian*: of one *Ephemerus* a *Tegean*, & ſome others accounted to be *Atheiſts*. But why were they ſo accounted? Not becauſe they vtterly denied a God (for euen *Diagoras* beginneth his verſes with a confeſſion, that all things are ordered by a diuinitie:) but rather for that they ſcorned the Idols & multitude of Gods. As *Ephemerus* was termed an *Atheiſt*, becauſe he writ that the Gods of the *Gentiles* haue bene excellent perſonages, whoſe portraictures hauing bene reſerued for remembrances, were after conuerted into Idols. We alſo read that *Protagoras* the *Abderite*, for writing in the beginning of his booke, I wot not what to ſaie, whether there bee Gods, or whether there bee none, was by the commandement of the Athenians baniſhed their towne and ter-

Plut. in the decrees of *Philo.* li. i. c. 7
Cicero in the firſt booke of the nature of Gods.

Cicero in his firſt hooke of the nature of Gods,

ritories,

ritories, & his bookes openly burned: whereby many were made more slacke in the profession of the like opinion, considering that the only doubt whether there were Gods, could not escape punishment. True it is, that certain Philosophers tearmed *Sceptiques*, called the same againe into question. But the reason was, because their profession was to doubt of all things, euen of those which they did both see and touch, yea, and whether themselues were or were not. They that belecue not their owne senses, that blacke is blacke, that fire is hot, that snowe is white, that ice is colde: in brieft, that doubt of euerie thing that is, and whether each thing be such as we see it, feele it, heare it, &c. are surely deuoids of sense, and yet not so senselesse as the Atheistes: for those men doe but doubt whether there bee Gods, but these men doo vtterly denie that there be anie. Thus wee see the testimonies and confessions of all people and nations in the worlde, for the space of fise thousand yeres, (for so long it hath continued) who all with one consent do condemne the blasphemie of those, that to the contrarie dare affirme, that there is no God.

1amp. 1. 19.

1 2 Moreouer, the very deuils do belecue that there is a God, and doo tremble, as saith Saint *James*. And heereof we haue many testimonies among the writings of the Heathen. Among others, *Apollo* that God, or rather deuill, so famous among the *Ethiopes*, sayth thus: We deuils that haunt both land and sea, do tremble at Gods scourge, vnder whom the whole worlde doeth quake. These Atheists therefore are more incredulous than the verie deuils: and least they shoulde tremble with the deuils, do choake vp all remembrance of God: yet hath experience from time to time, & euen to this daie taught vs, that they which most impudently would seeme to belecue no diuinity, haue bin & are the first & loudest confellers of the same, whēsoeuer it vouchsafeth to be reueled by thūder, earthquakes, & such other extraordinary works: for the horrible terror which then affrighteth the, forceth the euen to cry out and confes, that their deniall of God groweth onely of their droulines in his ordinary workes, considering that being wakened by the extraordinary effectes of his power, with trembling and terror they acknowledge that there is a God. Again, euen in Gods ordinarie workes, they doo by speech confes that which they wil not belecue. For whē they say, it raineth, it snoweth, it haileth, it blustreth, it is hot, it is cold, &c. If a man should demand who doth all this, it would amaze them,

And

And why? Because it is a common perswasion with all men that it is God, & that those workes are proper to God onely. As contrarywise, when at the entering into, or beginning of anie communication, if a man shall saie, he writeth, he commandeth, he walketh, hee eateth, hee commeth. This were an inconsiderate phrase of speech, and would minister occasion to demand who it is that writeth, commandeth, walketh, eateth or commeth. And why? Because those actions are common to many. But the other being proper to God only, men neuer aske, who haileth, who raineth, who snoweth, &c. because euerie man referreth those workes to God. Those likewise, who to the end to denie God, doo referrē such workes to nature, doo euen in their owne speech condemne themselues, in that they saie not, she raineth, shee snoweth, shee haileth, as speaking of nature: but doo saie: it raineth, it snoweth, it haileth, as speaking of God. Concluding therefore this purpose: first, all Iewes and Christians: secondly, all Heathen throughout the whole worlde, doo with one voyce confesse that there is a God: And lastly, the verie Atheists themselues, both in trembling and speech, doo many times acknowledge that, which willingly they would deny, namely, that there is a God.

13 Now let vs go forward, and come to other creatures, yet comprehending man also, who all without speaking shal testifie that there is a God. C f these there are four sorts. The first haue essence onely, as the elements, the sunne, the moone, the earth, the stones, and the water. The second haue essence and life, and are called Vegetatiue, as hearbs, trees, and all plants. The third haue essence, life, and sense, as foules, fishes, and other beasts. Finally, others haue essence, life, sense, and reason, as man. Now to begin with the first; if we aske, which was first, Essence, or no Essence? The answer is plaine, and by all men confessed, namely, no Essence, and this doth necessitie require: for otherwise the elements, the earth, the sea, to be briebe, euen euerie thing that is, must haue beene from all eternitie, and haue had no beginning. Beholde, heere is alreadie one absurdity, which mans vnderstanding doth gaine saie. As also it is a most resolute point, that whatsoever is eternall and without beginning, is also immortall, and without ending. That which is from euer, is also for euer. But euerie thing that is (God excepted) is by nature subiect to change, corruption, death, and end. Nothing therefore that is, is eternal and

& without beginning, but God who giueth beginning & essence to euerie thing that is. Moreover, if that which is, had bin from all eternitie and without beginning, then must it of necessitie ensue, that the elementes, the earth, the water, euen so many things as are, must bee so many Gods, considering that nothing can be from all eternitie, or without beginning, but that which hath his essence of himselfe, and consequently, God onely. And therefore to denie a beginning in any thing that is, is to acknowledge the same to be a God, whereof it would followe, that for the denying of one God, wee should bee forced to confesse that there be as many Gods as there be elements, stars, stones, grains of sand vpon the earth, or drops of water in the sea? If then wee must confesse, that anie thing that is, hath not euer bin, but haue had some beginning, then must it ensue, that there is a God, who of nothing hath made that that is, euen as it is written, *In the beginning God made heauen and earth.* Thus wee see how that which hath essence onely, euen without life, sense, or reason, doeth neuertheless without speaking, evidently testifie, that there is a God, that gaue vnto it essence and beginning. And in deed anie thing that is, is either a creature or a creator: But if the creature presupposeth and acknowledgeth a creator, and consequently a God: Then do the elements, the earth, the sea, the stones, and in briebe, euery creature by his essence, testifie against the Atheists, that there is a God, their creator.

14 If they reple, that euerie thing that is, is of it selfe: we will demand, since when? If they answere, from all eternitie, how can they proue it? Besides, they must make as many Gods, as there be things that haue essence, as is afore shewed, Or herwise it cannot be chosen but that they haue bin since some time. Which if they graunt, then let them tell vs since what time that that is and before was not, made it selfe, and thereof lay downe some prooffe. But contrariwise, if of nothing nothing be made, as the Philosophers do define, then could not that which was nothing, make it selfe some thing, and assume anie essence, considering it was nothing. Thus it followeth, that it is contrarie to all reason and mans capacitie, to saie that anie thing that is, is come of it selfe. And therefore we must grow to acknowledge a God, who only hauing beene from all eternitie, giueth essence to all that is. As also in respect thereof hee is called among the Hebrewes *Iehoua*, signifying this worde *Essence*, and with the Greekes *ὁ ὢν*, signifying

Gen. 1, 1

Exod. 3

Apoc. 1, 8

nifying, *be that is*, because God is of himselfe Essence, and giueth essence to his creatures, as it is written, *Of him, and through him,* Rom. 11. 36
and for him are all things.

15 But let vs farther consider euerie thing that is, in state as it is. The Philosophers are of opinion that the earth, together with the sea, doo containe in compasse or circuit sixe thousand, three hundred Dutch miles. Also, that the bodie of the Sunne is a hundred, sixtie, and sixe times greater than the earth. How great then is that heauen wherein the Sunne is contained? Or rather, how great is the highest heauen which inuironeth all other heauens that doo compasse the same, wherein the Sunne hath his habitation, yea, and with a meruailous distance? How many stars bee there in the skie? How many drops of water in the sea? Or how many graines of sand vpon the earth? If all the men in the world, kings, or philosophers, who haue not onely essence but also life, sense, and reason, cannot without matter precedent make one drop of water, one stone, or one candle. How can these creatures of such incomprehensible greatnes as are the heauens, of such wonderfull brightnes, as are the Sunne, the Moone, and the starres, and so abundant as are both lande and sea, hauing not so much as essence, giue to themselves essence, yea, and such essence as they now haue? Yet speaking onely of essence, common sense doth also denie that. Let vs therefore conclude, that there is a God almightie, who being of himselfe, from all eternitie, in his time hath of nothing created both heauen and earth, according as *Moses* hath affirmed, saying, *In the beginning God made heauen* Gen. 1. 1
and earth.

16 Moreouer, experience teacheth, that the heauens haue their motions: But whence come those motions, euen motions of such incomprehensible swiftnes, that as we see by daily practise, the Sunne in foure and twentie houres compasseth the whole earth, and consequently in one houre runneth two hundred sixtie Dutch miles. Besides, the heauen where the Sunne hath his abode, is from the earth 1202700. leagues. How many leagues then doeth hee dayly runne in his owne heauen? A matter incomprehensible to mannes capacitie. But euerie motion, especially in thinges that haue essence onelie and no lyfe, doeth of necessitie presuppose a moouer that causeth the motion. And this doo wee plainely see in the Earth, in Starres, in Water, &c, which haue no motion, but from others.

The

The motion therfore of the heauens doo euidently testifie that there is a God, who being of himselfe immouable, giueth motion to all his creatures.

But who disposed the wonderfull order which we find to be in all creatures that haue but essence onely, that an inferior heauen should be comprehended in a greater, and that againe in an other greater, and so consequently of the rest? Who placed the Sun, the Moone, and the Stars in their heauens and places? Who formed and continueth the double motion of the Sunne in all seasons, from East to West, from one pole to another? Who so established the foure elements vnder the heauens, that the region of fire enuironeth the aire, the aire the water, and the water the earth? The nature of contrarieties is one to destroye another, as the water to quench the fire, and the fire to drie vp the water: yet are these four elements kept in such accord, that of the same being mixed and vnited together, all bodily creatures are formed, and doo consist, not consuming or disordering one of another: It must then needs be that there is a God, the creator, preseruer, and conductor of the elements.

18 Who guideth the course of the heauens in so certaine & invariable a measure, that a man may foretell at what houre a hundred yeres hence the Moone or Sunne shall bee eclipsed? Who placed the heauie lump of the earth as a center to the world, & hanged it in the aire? What handes do withholde the sea which lyeth higher than the earth, from drowning the same? Can this wisdom, conduct, and power, which doo thus shine in these workes, be found in anie thing that was not, to place it selfe in essence, and so to direct, guide, and maintaine it selfe? Had these creatures had their essence from all eternitie, yet coulde that which had onely essence, without life, sense, or reason, haue established such an order, course, and consent? to bee brieue, this worke of such incomprehensible wisdom and power? Wee must therefore confesse, that anie thing that hath onely essence, considered, as is aforesayd, doth exclaime against the Atheists, and crye out that there is a God, the author of the same: as *Dauid* saith, *The heauens declare the glorie of God, and the firmament sheweth his handie worke.* Again, *The pillars of the earth, sayth Hanna the mother of Samuel, are the Lordes, and hee hath set the earth vpon them.* And *Dauid* saith, *But God hath set the sea a bound which it shall not passe, neither shall it returne to cower the earth.* As
also

Psal. 119. 1

Sam. 2. 8

Psal. 104. 9

also Iob doth more at large declare.

19 As for those creatures which haue Vegetatiue life, as hearbs and all plants, the same are also so many vnreprouable witnessers, that there is a God. No man can giue that which he hath not; but the earth hath onely essence and no life: Likewise the Sun which warmeth the earth, the raine that watereth it, or the seed whereof the plant doth come. The life therefore of hearbes and plants doth loudly testifie that there is a God, the author of the same. Againe, whence came such diuersitie of hearbs & plants in one selfground? So many kindes of trees, some fruitfull, some vnfruitfull? And among the trees that beare fruit, so many fundrie sortes, as apples, pearces, cherries, plums, &c. Also among apple trees, so many kindes of apples: among pearce trees, so many sortes of pearces: likewise of cherry trees, plum trees, and all others that beare fruit. Each sort notwithstanding either of apples, pearces, or cherries, &c. bearing some diuersitie in forme, colour, and sauour, or tast. The lyke in hearbes. Come into a meadow, looke vppon a garden, howe manie kindes of hearbes shall you see of seuerall formes, colours, tastes, or sinels. And whereof proceede all these hearbes and trees, theyr leaues and fruit, their shape, colour, and smell, and their seuerall properties & vertues? They proceed neither from the earth, from the sunne, from the raine, no neither from the seed. The eye seeth it, the capacitie knoweth it. The whole therefore proceedeth from God. And in deed, sow in one selfe ground one selfe hearbe, vnder one selfe forme, and let it be watered with one selfe water, yet do no other kinde of hearbes spring vp? But some wil saie, that it is of the seed, that the life and diuersitie of hearbes, trees, flowers, and fruites doth proceed. Yet keepe the seed out of either the earth, the sunne, or the raine, and it wil lie dead and bring forth nothing. And open the seed, therein peraduenture may you discerne some small sprout hauing essence, yet wanting both life, forme of hearb, colour, or sauour thereof. It must needs then haue some other originall than from the seed onely. And whence, but euen from God? Againe, what is the cause that one kinde of seede still bringeth forth one kinde of hearbe, with all the stems, leaues, colour, sauour, property, and vertue alike? Haue these small sprouts, which haue onely essence, vnderstanding also to agree to bring forth hearbes alike? Are they able to doo it, either to giue that which they haue not? If not, then some other must imploy his power and wisdom, and that is God, as it is written. *In the beginning of the world hee ordained, that euery tree and hearb should bring forth seed to increase, according*

Gen. 1. 11

according to his kind. And therefore so many hearbes and trees as we see in gardens, medowes, & forestes, are so many witnesses against the Atheistes, that there is a God.

20 Now let vs speake of those creatures that haue not onely essence and life, but also sence or feeling: As fish, fowles, and other creatures. First as concerning their generation: For example, wee might demand of those men that do beleue that ther is no God, whether was first, the henne, or the egge: For the egge commeth from the henne, and the henne out of the egge. If they answer, the egge: How came that egge without a henne? Or how could that which was not, make it selfe an egge? Or how did that which was an egge, hauing onely essence, giue it selfe life? Sith also that feeling consisteth of sence, how could a thing that had onely essence, giue it selfe sence to heare, see, tast, smell, or feele either cold or heate? Againe, if there bee not also a cocke with the henne, or that the henne sitteth, not vpon the egge, the egge wil rot & bring forth nothing. How therefore, could the egge, if it were before the henne, bring forth the henne, considering there was neither cocke nor henne, as also that the egge had onely essence, but neither life nor feeling? If they say the henne was before the egge, yet wil not that suffice: For of necessitie there must also haue bene a cocke with the henne before the egge, for otherwise the egge would neuer haue yeelded a henne. It must needs then be that God hauing created heauen & earth of nothing, of that which neuer was either egge or henne, hath created the cocke & the henne to bring forth egges, from whence the hens haue their originall, as Moses teacheth.

Gen. I.

21 But yet let vs marke how the henne proceedeth from the egge. Imagine the egge to be vnder the henne, what is in the egge? A substance hauing onely essence, but neither token of life, or forme of foule. Come againe within a few daies, & ye shall perceiue the head of a litle chicken piercing the egge shell with her head and clouen beake: Looke vpon the eyes and shape of the head. Marke what is in it, heare the voice: Come to the body, consider the wings and the feete: What is in the body? the Senses, the diuersitie of colours and to conclude, the life and motions thereof. Remember that all this was wrought within the egge shell, where-to neuer any man set hand or vnderstanding. Who then without touching the inner side of the egge, hath formed such a creature, onely through the hens warming of the egge, who knew not what she did? Who so will not acknowledge it to be onely Gods, doth comba against his owne conscience and reason. Moreouer, who is the

the cause that hennes egges alwaies do yeeld chickē, & the egges of other foules young ones according to the kinde from whence they came? Doth this diuersity of foules rest either in the egges or in their substance? Euery man knoweth no. The small chickens therefore issuing out of their shels, are witnesses sufficient against the Atheists, that ther is a God, who hath created & formed them.

22 Next, let vs behold other foules, flying in the aire. Alwaigh- tie things fall toward the earth: What is it then that beareth vp the foules in the aire? If they say, the wings: Put the wings of a swanne vpon a dead sparrow and cast it vp into the aire, yet will it fall to the ground, wings and all. The foule therefore must haue life, neither is that enough: For in her wings she must also haue very artificiall motions, together with a wonderfull industry to flie maruailous swift: Some times to turne short, some times to mount aloft as the lark, and sometimes to stoop very low as the swallow. And whence proceedeth this industry and skill, but from God? Againe, who created the aire to beare them vp: Meate to nourish them: & indued them with industry to make their nests, but God? But this may suffice for foules. Neither shall wee neede to aledge like testimonies for the diuinitie, as may bee noted in fishes and other creatures, who all with one consent doe agree in their generation, shape, life, nature, propertie, and other considerations to proclaime that ther is a God, from whom they take their essence, life, feeling, and motions.

23 Lastly, let vs come to the chiefe handiworke of God, which is man, of the philosophers termed the little world, because that in him we may discerne as it were an Abridgement of the whole world, yea more then is to be seene in all the world besides. For man, besides his essence, life, and sence or feeling, hath also reason & vnderstanding. The frame of mans body in euery part thereof, both internal & externall, considered, doth sufficiently tellifie him that created it, to be a master workman. And in deede, who could so exactly proportion all the members of the body: So dispose & order it, that euery part thereof hath relation to the vse & seruice one of another, together with the preservation of the body, vnder the conduct of a spirit that gouerneth the whole, which without motion giueth seuerall motions to all the members of this body, with reason and vnderstanding to guide euery member in his action, representing to it selfe things past, present and to come, neere or farre off, concealed and hidden in the sea, within the center of the earth, about the heauens,

or in the bodies or heartes of men, and declaring the imaginations thereof by the diuerse motions of the tongue : And albeit such a spirit be in vs, yet can we neither see nor comprehend it? Howbeit man composed of such a bodie, of such a spirit or soule, cannot bee from all eternitie, as in other creatures we haue proued. The time was that man was not, that he liued not, that he had neither feeling nor reason. Whence the came the first man, who was nothing? How could that which had neither life, feeling, nor reason, giue it selfe that which it had not? How could that which was no spirit, make it self a spirit? How could that which had neither vnderstanding nor reason, make it selfe vnderstanding and reason? When thou seest a man, thou presupposelt a father, and to that father another father, and so vppward, vntill at last thou comest to *Adam* : There art thou put from thy naturall discourse, and presupposing a father for him: and so art driuen to acknowledge God to haue created the first man, as *Moses* also rehearseth. Hee that seeth onely the portraiture of a man, doth immediatly conceiue a painter, and if it be a faire peece, his first question is, Who made it? If a dead peece of worke shall make vs conceiue a liuing worke-man, much rather should a liuing peece of worke, namely, Man, make vs to conceiue a quickning worke-man, euen God, who onely is able to giue essence, life, feeling, and reason.

24 Now let vs proceed to the woman. If man were of himselfe, must woman be so also? If she likewise were of her selfe, how came she to be subiect to man? How did she so conueniently dispose all partes of her bodie to the generation of children? To the nourishing of them in her wombe, with her owne bloud? To such painfull child-birth? To the changing of her bloud into milke, in her paps and dugges, so conuenient for the suckling of her child? Man and woman hauing essence, lyfe, sense, and reason, cannot neuerthelesse ingender either when they will, or what they will, male or female, neither frame or shape one onely member of the little babe conceiued in the mothers wombe. How then could man and woman euen before they had life, feeling, reason, or so much as essence, come by vnderstanding, power, and consent to make themselues that which they were not, to giue themselues that which they had not, and to agree to make the one male, the other female? Man therefore & woman, are the verie worke of God, the almightie & wise worke man.

25 Besides the testimonies of all people and nations that euer were, who all doo confesse that there is a God, wee haue propounded

ded foure sortes of creatures, who without speech doo each for it selfe testifie against the Atheists, that if they will not confesse and acknowledge a God, they are vndoubtedly blinde, senselesse, deuoid of vnderstanding or soule. Now let vs consider all these creatures ioyntly and together, throughout the whole world. First, if all things bee of themselves, or from all eternitie, did they make themselves such as they now are indiuisibly, or in particular? If euerie grain of sand, euerie drop of water, euery clod of earth, euery stone, euerie kinde of hearbe and plant, euerie birde, fish, creature, male or female. If I saie, euerie of these creatures made it selfe, & neuer was before or from all eternitie: First, to the end to denie one God, they confesse millions, considering that whatsoeuer is of it selfe, as also anie thing that is from all eternitie, is God. Secondly, all creatures hauing onely essence, lyfe, and sense, are by nature subiect to corruption, as experience teacheth, and therefore they cannot haue beene from all eternitie. For whatsoeuer is eternall, is immortal, and not subiect to corruption or change. But how could they haue made themselves of nothing, considering that notwithstanding they essence and life, they cannot preserue themselves, but are subiect to change, corruption, and death? If they saye, that at the beginning there was some lump, whereof euerie one was formed, wee woulde demaund, who created that lump, And so must wee returne to the saying of *Moses*, who writeth, that *In the beginning God created heauen and earth, and the earth was without forme and void.* Wee would also demand, sith this lump was without shape, lyfe, motion, or vnderstanding, whence came this distinction of creatures, so farre differing eache from other: some hauing onely essence, others essence and lyfe, others essence, lyfe, and feeling, and others all foure, essence, lyfe, feeling, and reason? Who made such an vnequall diuision? Who subiected the Sun and Moone to the vse of man? The earth to nourish hearbes and plants? The hearbes and plants to nourish cattell? The cattell and fish to nourish man? In this so vnequall a proportion and subiection repugnant to nature (by nature the great will not willingly subiect themselves to the small) whence commeth so good agreement and obedience? Necessarily therefore wee must conclude, that there is a God, a creator, diuider, and conductor of his creatures, who protecteth the order that he hath established among them.

Gen. I.

26 Then let vs looke into this vniuersall world, and therein behold the heauens beautified with the Sunne, the Moone, and the

starres, the earth clothed with hearbs, plants, and creatures, the sea
 replenished with water and fish, man endued with vnderstanding
 and reason, brought into this world (as it were) into a pallace, a-
 bounding in all goodnes, and heere inioying so many creatures in
 such numbers and diuerse sortes. Who heareth not this vnuerfall
 world, in euery part thereof exclaiming against these Atheists, that
 there is a God? Who is he, which passing through a forrest, & there
 finding some building, though halfe decayd, will not immediatly i-
 magine the steps of some men, who passing that way haue thereto
 set their hands? (for it could not be the work of any other creature)
 How then can anie man possibly beholde this excellent frame of
 the world, & not iudge immediatly, that a greater than the world
 or man, hath thereto set his hand? What man, when he seeth a faire
 house gallantly built, will thinke that it hath stood from all eterni-
 tie, either that it built it selfe, and not rather presuppose an Archi-
 tect, or builder? How much rather should this frame of the worlde
 directly lead vs to the creator? And what man is he, who acknow-
 leging his essence, his life, his senses, his soul, vnderstanding & rea-
 son, withall, contemplating this world created for him, will not im-
 mediately confesse that man is created for a greater than himselfe,
 namely, for his creator? The soule mouing and guiding the bodie,
 is truly the image of God, mouing and guiding the world and man
 in the vse of the same. Wherefore, like as he cannot haue essence, life
 and motion, but the same must be to him a certaine testimonie of
 his soule liuing within him: so the essence, life, sense, motion, & vn-
 derstanding of al that is in the world, is an assured & stedfast ground
 to beleue that there is a God, the creator, preseruer, and guider of
 this vnuerfall world. Euen as an ancient heathen, alledged by saint
 Paul, doth saie, *In God we all doo liue and moue*. Neither can any man
 vse his senses in the contemplation of the world, and inioying of so
 many creatures & benefits of God, daily poured vpon him, but as if
 with his hande he felt him, he must needs perceiue there is a God.
 And therefore not amisse said a certain Ethnike, That he that deni-
 eth a God, is not besides his wits, but euen vtterly is deuoid of wit:
 27 These wretched Atheists doo reply, Who did euer see God,
 that we may beleue him. Which is as much, as if they should say,
 that we must beleue no more than we see with our eyes. And thus
 to the end to deny God, they renounce the other foure bodily sen-
 ses, together with the vnderstanding and reason of their soule, & so
 growe to brutishnesse. Neuerthelesse albeit they see not the heate
 in a burning coale, yet if they bee touched therewith, they cry out
 and

Act. 17. 28

 Auicenna, an
 Arabian.

and confesse that it is hot. They see not the coldnesse of Ice, yet by experience they confesse it is colde. They see not the bitternesse or sweetnes of meate or drinke, yet doo they by tast belecue the bitternes of gal, & the sweetnes of honie. They confesse the sound of a bel & mullicall instruments, albeit they see the not, but heare them onely. They likewise belecue an aire that they breath, and a winde that bloweth, yet neuer see either: A woman feeling the motions of the babe in her wombe, belecueth that she is with childe, albeit she see it not.

28 If they saie that experience teacheth them to belecue all these thinges, then let them renounce their blasphemie, *Who hath seene God that wee may beleue him?* And let them belecue that there is a God, of whom they both see and feele such experience, & so certaine and mightie effects both in the world and in themselves, as is afore shewed. If they can belecue that they haue eyes and a forehead, albeit they see them not but in a glasse: let them also belecue there is a God, whose image they see ingrauen throughout this vniuersall world. If being in a prison, where they see but a glimpse of a Sun beame, they neuertheles belecue that the Sun is vp and shineth ouer the earth: wherefore do they not likewise belecue that there is a God that guideth the world, when they are forced to feel, note, and confesse so many whole beams of his eternitie and prouidence shining in the world? By discourse passing from the riuer to the fountain, and from the fountain to the spring, they beleue that the riuer hath a spring: why are they not likewise guided by their discourse from the creatures to the creator and author of the same? from the so excellent frame of the world, and from man, to the master Architect and builder? But it euidently appeareth, that these people do maliciously fight against their owne consciences, against their bodily senses, and against al discourse of their vnderstanding, to deny that there is a God, by demanding, *Who hath seene him that they may beleue.*

29 But this is the subtiltie and poison of the deuill. By this selfe reason and argument doo they also conclude, that they haue no soule, that there be no deuils, that there is no hel, for of all this they see none: & this to the end that they may the more outrageously, as beasts, giue themselves ouer to the lusts and passions of their flesh, without feare of God, of deuill, or of hell, and so liue without remorse of conscience. This truly is a cable and mightie chaine, by the deuill bent to drawe them to all iniquitie, and so to heape vp fierie mountaines of Gods terrible wrath against such monsters.

Rightly therefore haue we placed this as the chiefe and principall folly in man, To beleeeue there is no God. For as it extinguisheth all feare of euill doing, so doth it quench all affection to pietie, loue, holynes, and patience. To be brieue, it is the verie meanes to transforme man, not into a beast, but into a deuill. Let vs constantly therefore renounce this extreame folly and madnes, yea, let vs abhorre all such cogitations, and beleeeue that there is a God, a creator, and a redeemer, who by his prouidence guideth the whole world, and especially his Church. Also that vndoubtedly he will punish all Atheists and other Infidels with incomprehensible torments, to continue without end: and that he will graunt to the faithfull, lyfe, comfort, and eternall glorie. Let the assurance and apprehension of this truth, make vs to amend our liues, so that by renouncing this folly, which would cast vs headlong into hell, thorough so horrible a blasphemie, as to deny God, we may bee better aduised, and turne to the Lord, increasing in faith, and fructifying in all good workes all the daies of our life,

The second Folly. *To esteeme more of man than of God.*
Chap. 3.

WE haue alreadie spoken of those that deny God both in hart and mouth. Now are we to intreate of the folly of these, who professing the knowledge of God, do deny him in their workes, as Saint Paul saith. This folly resteth in those that esteeme more of man than of God. For, to confesse God, and yet to esteeme lesse of him than of man, is to denye him. And this folly doth possesse many, and proceedeth of this incredulity, that confessing that there is a God, they doo not apprehend his diuinitie, that is, that by his prouidence he guideth all things, that hee is the soueraigne good and well dooing, that he is holy, that he hateth iniquitie, that he is righteous and will punish it, that hee is true and almightie to fulfil his promises, and to execute his iudgements, and in wisdom infinite. This incredulitie and corruption procureth vs first to loue man more than God: secondly, to repose more confidence in man than in God: thirdly, to feare man more than God. And these are three euident proofes & most assured testimonies, that we esteeme more of man than of God. Also that confessing God with our mouths, we denye him in our workes. Now let vs proccede to the first prooffe.

2 Gods commandement, as also our dutie, doo import that we should

should loue God with all our heart, with all our strength, with all our soule. The reason. Because he is God, Secondly, because he is our God, Being God, as he hath bin from all eternitie, before the creation and redemption, he is worthie to be loued infinitely: & in as much as he is our God, our creator, and our redeemer, he deserueth that we should loue him for his incomprehensible benefites bestowed vpon vs. Neuertheles the common course of man doth euidently declare, that we loue man more than God. And in deed
• let the husband examine the loue he beareth to his wife, the wife hers to her husband, the parents their affection to their children, and the children theirs to their parents, and many others, the loue that they beare to their carnall friends, and they shall all find that they loue man more than God. Let vs proceed to the proues. We cannot abide that any man should speake euill of him whome wee loue, so that if the husband heareth his wife euill spoken of, or the wife her husband, each of them griueth at the iniuries, & cannot brooke them in quiet: but when we heare God our father euil spoken of, or blasphemed, who is moued at it? Who findeth himselfe so much griued, as to procure amends, and prosecute punishment for the same? Euery man reioyceth to heare his commendations whom hee loueth, so that if in companie anie man speaketh of the vertues of our children, of our father, of our brother, or of anie of our entire friends, we reioyce and are gladde of it: but euen in the same companie, let anie man reade the praises of God set down in diuerse of the Psalmes, namely, in the 103. 104. 105. 106. &c. who thereby feeleth himselfe so touched to the quicke, as in hart to reioyce and be glad therof? We also are redy to talke of those whom we loue, and do reioyce when others do minister occasion to speak of them, which we will be sure to take hold of, & to prosecute: but when we doo speake of God, or if in companie anie once chance to beginne, how is his motion seconded or prosecuted? nay rather, how soone is it giuen ouer and let die? We do not willingly forget him whom we loue hartely, wherevpon wee haue a proueibe, Hee that loueth hartely is slow to forget. We call to mind his face, his gesture, his speech, his countenance: but when do we thinke vpon God? how do we remember him? or wherein do we call to mind his maiestie, his workes, and his fauours towards vs? Moreouer, if to the end to spare for our children, we desist from the releef of the poore, and denie the maintenance of the seruice of God & his church, & holy ministry, are we not therby conuict of louing man more than God? Our carnall children more than our heavenly father? To be briefe,

Math. 19. 37

briefe, how many be there who being ouercome & transported by affection to parents, to the husband, to the wife, or to the children, do omit that part of their duty toward God, which concerneth the confession of his name and obedience to his word? Yet Iesus Christ manifestly declareth, that in so dooing wee loue man more than God.

Augustine in his confessions.

3 By these examples and many others that might bee noted, it doth euidently appeare, that we loue, and consequently do esteeme more of man than of God, and so do manifestly renounce God in our workes & harts, whom we confesse with our lips. S Augustine saith, that we loue God lesse than we ought, when we loue any thing besides him, which wee loue not for his sake. What will it be when wee shall loue man, not for Gods sake, but euen in spite of God, in that wee loue him more than God? It is so great a folly, that Iesus Christ him selfe hath pronounced that wee bee not worthie to be his, vnlesse wee be readie and resolu'd to hate our neereft kindred & best friends for his sake. To the end therefore that we may amend our liues, we must renounce this folly, & hereafter be better aduised, that wee may loue God more than man, yea, euen that wee may loue God onely and not man, but in God and for Gods sake.

Luk. 14. 30

4 The second prooffe resteth in this, that we feare man more than God. In case of anie transgression punishable by the magistrate, no man is so prodigall of his life or honour, neither so desperate, as to offer himselfe to the sergeants or Iudge. And why? Least he should be apprehended and punished. Theeues and robbers doo lurke in woods and dens, that they may the more couertly execute theyr wickednes. Housebreakers and other theeues do chose the night to steale in. To be briefe, *Whosoener* (as Iesus Christ saith) *doth euil, he hateth the light, neither commeth to the light, least his deeds should be reprobued.* Yet God seeth all that is committed in the woods, in the darknes, & in secret: all our imaginations, desires, passions, & enterprises punishable by his law, not with the death of the bodie, but with euerlasting damnation, are in the presence of his maiesty: yet are we as sore asfeard of offending him as displeasing of man? or hauing offended him, do we stand in as great feare of punishment as when we haue comitted some trespasse punishable by man? Or are not al transgressions that are punishable by the magistrate, punishable also in Gods iudgement? Inasmuch therefore as those men which commit such things, do shun the light for the feare of man, & yet in secret doo boldly commit them in the sight of God, they thereby

Iohn 3. 20

therby do manifestly declare, that they feare man more than God. Every man can confesse, that *the feare of God is the beginning of wisdom*, & that thereby we reffraine from euill. Dauid and Salomon haue so pronounced it. Yet when Dauid had committed adulterie in the sight of God, & that afterward he called Vrias, to minifter to him occasiō to go to bed to his wife: whē he had made him dronk, & then had caused him to be slaine, redoubling his sins in the sight of God, to the end to hide thē frō men: did he not declare that hee feared man more than God, who did see al? Did not the children of Iacob shew that they feared their father more than God, whē they sent him Iosephs bloudie coate, thereby to make him thinke that some wilde beast had deuoured him, & so to preuent his iust wrath and indignation? But did not God heare them when they said, *Beholde, this our dreamer, come let vs kill him, and wee shall see what his dreames will auail him?* Did he not see when they let him down into the pit, and afterward solde him? Durst they haue so intreated him in the presence of their father Iacob? Surely they feared Iacob a man, more than God. Let but some magistrate of a towne threaten euery one that shall take Gods name in vaine, that for euerie oath they shall loose a tooth, and the greatest swearer will soone be reformed, and so beware, that albeit through his former accustomie he loose some of his teeth, yet will he be sure not to loose all. God threatneth that he will not hold him guiltlesse that taketh his name in vaine, yet how many be there that can talke without swearing? To be brieft, to what guile, deceit, vice, and iniquitie punishable in the sight of God with euerlasting death, doeth man whole giue himselfe, which he would be ashamed to commit in the sight of man? yea, from the which if the magistrate should take notice, and inflict anie punishment for them, they would vtterly abstaine?

5 But whereof commeth this folly, that wee should feare man more than God? Euen of this, that confessing God with our lips, we do not withstanding not beleue that God is God, that is to say, that hee seeth all things, that he is holy, to hate wickednesse, righteous to punish it, and almightie to take vengeance thereof. Gods forbearance to execute his threatnes, maketh man to imagine that hee either seeth not, either hateth not, either cannot, either is not able to punish his iniquities, concluding, as Dauid in theyr person sayth, that *God will make no inquisition*, and so do they more boldly giue themselues to the woorkes of iniquitie: much lyke that euill seruant mentioned by Saint Mathew, who seeing that his ma-

Psal. 11. 10
Prou. 1. 7
Prou. 16. 6
2. Sam. 11

Gen. 37

Psal. 10. 13
Math. 24. 48

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ster tarried long, in the end concluded that he would not come, and thereof tooke occasion to do euill: euen as Salomon also noteth saying, *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doo euill.* But is not this a foolish malice, that whereas Gods patience & long suffering should stirre vp & induce men, as S. Paul saith, to repentance, that contrariwise thereof they take occasion to denie his righteousness & prouidēce, that they may the more boldly offend him. The prophet speaking of some wicked ones, who without feare of God wronged the widows, & trode the fatherlesse vnder foot, sheweth, that they strengthened theſe iues to wickednes, saying: *Tush, God seeth not.* Is it not a manifest deniall of God, to imagine him to be blind? But as he addeth, *Is it not an extreame folly so thinke that he that formed the light, and gaue sight to the eie, seeth not, but is blind: Or he that formed the hart of man, & so knoweth the depth thereof, doth not also see the workes of the same?*

6 Behold how & wherefore we feare man more than God, & confessing God with our lips, we deny him in our works, which truly is a mere folly. And in deed naturally we most feare him that hath most power, and meanes to execute his threats, him whose threatnings are most dangerous & hurtfull: to conclude, euen him whose threatnings are not in vain, but most certaine. Any one wil sooner feare the threatning of a man than of a childe, of a magistrate than of a priuate person, the losse of life than the penaltie of some portion of money, the threatnings of a sober man than the scolding speeches of a foolish and hairbrained woman. But is not God more able than man to execute his threatnings? All creatures are at his commandement to do his will, euen Angels, men, or deuils. The aire through corruption to infect, the sea to ouerwhelm vs, the land to swallow vs vp, and the beasts to deuour vs. Wanteth he arrows in his quiver to shoot forth at men? With how many strange & horrible plagues did he smite the Egyptians? What water pooles found he whē all the world was so drowned that the waters flood fifteen cubites about the highest mountains in the world? Let vs read the 26. of *Leuit.* & the 28. of *Dent.* & there note with how many sorts of plagues & calamities he can & wil punish such as rebell against his commandements, neither can anie counsell or strength withstand him. Contrariwise, what power hath man to hurt, sith that in God he liueth, he moueth, & hath his being? What may hee doo against his will, without whose power he cannot stir one finger, liue one moment, or haue anie being.

7 Secondly,

Eccle. 8. 11

Rom. 2. 4
Psal 94

Exod. 5. 9. 10.

Gen. 7.

Act. 17. 26

7 Secondly, how farre may mans threatnings extend? Euen to the losse of goods and those bodies that are subiect to death. But God hath power ouer all soules, and therefore Iesus Christ admonisheth vs *not to feare those that kill the bodie, and no more, but feare him* (sayth he) *who when he hath killed hath power to cast into hell, yea, I saie, feare him.* Neither can man afflict, but for a time, but Gods punishments are euerlasting and without end. The threatnings of man are many times light and vaine, yea, and soone altered and reuerfed: but as God is righteous and true, so his threatnings are euermore put in execution, either in this world, or in the world to come, vnlesse we preuent them by *Amendement of Life.* The mightie God (saith the Prophet Nahum) *is ielous, and the Lord reuengeth, and hath wrath at his commandement. The Lord will take vengeance of his aduersaries, and reserueth wrath for his enemies. The Lord is slow to anger, but he is great in power, and will not surely cleere the wicked. The Lord hath his waie in the whirle wind, & in the storme, & the clouds are the dust of his feete. He rebuketh the sea and he drieth it, and hee dryeth vp all the riuers. Bashan is wasted and Carmel, and the flower of Libanon is wasted. The mountaines tremble for him, and the hills melt, & the earth is burned at his sight, yea, the world, and all that dwell therein. Who can stand before his wrath, or who can abide in the fiercenes of his wrath? His wrath is powred out like fire, and the rockes are broken by him.* If the power and will of God be such in the execution of his threatnings, euen threatnings not against the body only, but also against the soule: then in reproofe of this folly, to feare man more than God, doth the Prophet Esay iustly say, *Cease you from the man whose breath is in his nostrils, for wherem is he to be esteemed?* Againe, *Who art thou that thou shouldest feare a mortall man, and the sonne of man which shall be made as grasse, and forgettest the Lorde thy maker, that hath spread out the heauens, and laide the foundations of the earth?* The rather therefore to amend our liues, let vs hereafter bee better aduised, in fearing God more than man, & so esteeming more of God than of man, or rather not esteeming man, but in God: & withall, let vs remember that those men haue reason to feare man, that feare not God more than man.

8 The third prooffe consisteth in this, That we repose more trust in man than in God. And this folly proceedeth from three originall springs. First, wee are so brutish, that as beastes apprehend no more than is before their eies, so wee beleeeue no more than wee see. We see that men haue meanes to helpe vs, but we see not God neither knowe his power. And this is the cause that we trust more

Mar. 6. 26.

to man that promiset^h our sustenance, than to God who promiset^h to provide for vs, & neuer to forsake vs: yea, than to God who sendeth vs the schoole of foules, hearbes & flowers, of them to learne, that man being farre more excellent and precious in the sight of God, ought wholly to rest vpon him for his sustenance and life.

9 Secondly, we are so addicted to the flesh, that we accompt nothing to be a blessing, but what delighteth the flesh. And so when men do promise things fit and commodious for the same, we trust to them more then to God, who promising many blessings, assistance and reliefe, doth not alwaies fulfill those promises after the lusts of the flesh, but to the good of the spirite and saluation of the soule. Thus albeit he performeth to vs more then it seemeth he hath promised, namely spirituall and eternall gifts, in stead of carnall and temporall: yet can not our flesh comprehend that hee hath fulfilled his promises. Thus when in sickenes, pouerty or prison, man promiset^h recouery, assistance or deliuey, we trust more in him then in God, who in his word maketh the like promises: For flesh knoweth no other reliefe, succour or deliuerie then that which is bodily, which God often times changeth into spirituall and eueralsting, more excelent in deed, yet lesse knowne to man.

Rom. 5. 4.

10 The third cause resteth in the time of performance of promises. God in his wisdom doth sometimes yf long delaies (as flesh doth imagin) in the performance of his promises: Whereupon man naturally, whot & impatient, beholding that which he esteemeth neerer and more redy at hand, trusteth more to man then to God. Hereto we may add, that as S. Paul saith, Experience engendreth hope. And therefore as man findeth helpe and reliefe in men, who being of abilitie, doe also loue him: And on the other side, knoweth not Gods prouidence, who feedeth, succoureth and deliuereth him from many inconueniences & dangers: So he weeneth, that by experience he findeth more helpe in man then in God, & therefore reposit^h more trust in man then in God. Hereof it cometh to passe, that children leane rather to their father and mother the to God: That when the mother hath giuen her child his breakfast, he is content and craueth not so much as may serue him for fise or fixe daies after, as looking that she shall giue him more the next day. Whereas contrariwise, albeit Iesus Christ hath taught vs at our heauenly father to craue our bread for one day, yet wee would wish that he woulde euen this day giue vs prouision both of bread and clothes for al the daies of our life. Thus the wife with her children, liuing vpon her husbands labours, is at rest: But if

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he die, in lue of trusting to God, the husband of widowes, & father of Orphans, she houleth and lamenteth, as feareing hunger & want. Thus when a father hath purchased som pension for his childs life, or hath commended him to some friend that hath promised to see to him as to his owne, he departeth in more quiet, & in more confidence that his child is well provided for, then if he had comended him vnto almightie God, who can neuer die, & whose loue to this child surmounteth all loue of man. Thus a weak Prince, being entred alliance with some strong & mighty King, thinketh him selfe more safe, then if he were alyed with God, who promiseth to be his protektor and sauour. Thus the seruant relieth vpon his master & mistris for his food & wages: While we contrariwise, seruing God, are in continuall care for our sustenance and life, vnlesse we haue a gage in hand, namely goods and provision requisite. Thus we can be content to deliuer thye or foure hundred pounds to some merchant vpon his bare letter, in hope at the yeares end to receiue our mony againe with foure profit; yet can not find in our hearts to trust God with ten crownes, when he sendeth his children, the brethren of Iesus Christ to aske them, with promise that he wil answere for them & returne them with great profit, that shal continue for euer.

11 If thou repliest that thou neuer seest God restore any thinge, the fault is often times in thy self, who wilt not open thine eyes to see & acknowledge, that it is he who preserveth thee with his blessing & encreaseth thy goods. Moreover, is thy mony that thou lendest to man, returned thee within three daies: Canst thou not be content to forbeare it a whole yeare? And with God a thousand yeares are but as one day, he is faithfull: The time of his payment is peraduenture lesser then thou thinkest; for thou knowest not whether thou shalt liue a yeare, or perhaps a day. But that is it that wee saide before: Thou believest no more then thou seest: Thou thinkest nothing good, but what saoureth of the flesh: some small delay of payment, maketh thee to thinke that God is bankrupt: And being not acquainted with Gods providence, thou trustest more in man then in God: And so, esteeming more of man then of God, thou renoucest God. But to the end to correct this folly, acknowledge & confesse that hereby thou dost abolish al faith & hope of things vnsurable, & so come, & buriest vp Gods providence, together with the daily experience of his care for vs, when he sheweth himselfe our continual nursing father, our protektor & sauour.

12 Moreover, thou art to vnderstand that true confidence is grounded vpon three pillars. First, vpon assurance that God knoweth

as well our necessities, as the remedies requisite for the same: secondly, that he is able to help vs; thirdly, that he is willing. If therefore anie of these three doo faile, our trust is in vaine. So contrarywise, whosoever trusteth in him that knoweth his want, and the remedie for the same, and withall is both able and willing to deliuer him, the same man is well grounded and cannot bee deceyued in his hope and expectation. There is no certaintie in the power, will, or knowledge of man. But God contrarywise in his infinite wisdom knoweth all things, in his power can do all things, and in his will, will doo all things which he thinkes fit and conuenient for our good and saluation. It is meere folly therefore to trust more in man than in God. That we may then *Amend*, let vs change our mindes, and heereafter repose more trust in God than in man, yea, in God onely, and not in man. And to that end, let vs remember how the holy Ghost curseth him that doth otherwise, saying: *Cursed be the man that trusteth in man, and maketh flesh his arme, hee shall be like the barren heath in the wilderness.* And contrarywise, *Blessed is the man that trusteth in the Lord. Hee shall be like a tree planted by the riuers of waters, that shall bring forth her fruite in due season. Put not your trust (sayth Dauid) in princes, nor in the sonne of man, for there is no helpe in him. And why? Because when they haue taken vpon them to helpe you, God taketh away their breath, and all their enterprises doo come to naught. But thy God, O Sion (sayth hee) liueth from generation to generation, and therefore blessed is the man that hath God for his helpe, whose hope is in the Lord.*

Iere. 17. 5
Psalme 1.

Psalme 146.

13 Some men there are possessed with this double folly, that albeit they trust in man, yet will giue out, that theyr trust is in God. But they deceiue themselues: for properly their trust dependeth vpon the pledges that God hath giuen them, not vpon God. As when they are well provided for, when they are gotten into a good trade of marchandise; when they haue great reuenues, strong townes, mightie armies, fathers, mothers, husbands, and so forth. But in deed when these pledges and meanes doo faile them, then is their trust in God gone, then they weepe and lament, then they feare and tremble. To bee briefe, all trust in God is laide aside, he shall haue no more honour among them, than vsurers haue among other men, because they trusted the pawnes, but not the men that deliuered them. Let vs therefore learne euen without pawnes or pledges to put our trust in God. Let vs depend onely vpon him, and assure our selues of his helpe and succour, when all mans helpe faileth. Let vs remember, that trusting in man more than in God,

and so esteeming more of man than of God, we do renounce God, yea, we euen rob him of his diuinitie, wherewith wee cloath man, as Esay well noteth, saying: *Wo vnto them that go downe vnto Egypt for helpe: The Egyptians are men & not God, their horses are flesh and not spirit.* By the premisses therefore it appeareth, that we loue & feare man more than God, and that wee repose more confidence in man than in him, and consequently, that wee esteeme more of man than of God, and that confesing God with our lips, we renounce & denie him in our hearts and workes. That we may therefore *Amend* our liues, let vs renounce this so pernicious folly, to esteeme more of man than of God. And contrarywise, let vs loue and feare God, reposing our whole confidence in him onely, as in him who only is vnto vs all in all: for man is nothing but in God.

The third Folly.

To thinke that we shall liue euer.

Chap. 4.

ANtigonus who succeeded Alexander the great in parte of his dominions, beeing recovered of a certaine sicknesse, sayde: That by the same, among other documentes, hee had learned that hee was mortall. Wherein hee layeth open the common opinion of man, who thinketh that hee should liue euer. And in deede such is our inclination to incredulitie, that vppon the long delaie of a nie thing that wee haue awhile expected, wee conclude that it will neuer come to passe. So the euill seruant mentioned by Saint Mathewe, seeing his master tarrie awaie so long, imagined and concluded that hee woulde neuer come. Heereto hath the saying of Saint Peter relation, *In the last daie there will come mockers, which will saie: Where is the promise of his comming for since that our fathers dyed, all things continue alyke from the beginning of the creation.* Thus wee see how the scorner, only of the delaie of the comming of Christ, can take occasion to beleue that hee wyll not come at all. As also when God himselfe by his seruants threatneth them wyth death, they turne it to a scorne, saying: *Let vs eate and drinke, to morrow we shall die.* Again, *We haue made a covenant with death, and with hell we are at agreement: Though a scourge run ouer and passe thorough, it shall not come at vs.* Euen so we lskewise, when we heare of death, yea, and dayly see the examples thereof, yet because it forbeareth vs awhile, & taketh no hold of vs, do imagine with our selues, that it shall neuer come at vs. And this is it which a certain Ethnike, the prince of all Latine Orators signified. Where he sayde that there age.

Plut. in his
Apothegmes.

Mat. 24. 48

2. Pet. 3. 3

Esa. 22. 13
Esa. 28. 15Cicero in his
booke of old

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is no man so ouer taken with age, but that hee weeneth to liue yet one yere longer. Thus doth he thinke to liue euer, considering that albeit he hath liued a hundred yeres, yea two hundred, yet still he is of opinion that hee may liue one yere longer, and when that is past, yet one yere more: and so by one and one, for euer.

2 This doth the common course of man confirme. Wee all with our lippes do confesse that once we must die, and that death is the gate either to heauen or to hell, which notwithstanding, what one person doth liue, as either hoping to goe to heauen, or fearing to goe to hell? If we see that resolutely within two or three dayes we must die: then is there none of vs but is forrie that he offended God, that euer he liued in fornication, drunkennesse, deceit, ryot and other excessse, in a bad conscience deuoide of the feare of God. Then will we desire to recouer, that we may Amend: Then will we vow to God that if he will prolong our liues we will walke vprightly: Then will euery one wish that he had cut off some of his pleasures and excessse, to the end therewith to haue releued the necessitie of the poore: Then who could not be content wholly to haue bene giuen to the seruice of God: to haue had more care of his soule then of his bodie: of the life to come then of the life present? We confesse that when death draweth neere we will vse these and such like complaints and lamentations. Yet now whiles God graunteh vs time and meanes to liue according to the same, why doe we it not? Wherefore do we not make hast to liue in like sort as being at deaths doore, we wish we had? Surely because wee neuer thinke to die.

3 When a man after condemnation is returned to prison, all his mind runneth vpon death: he detesteth his former life: he falleth vpon his knees to pray to God: he regardeth no soft bedding, delicate fare, or costly apparell. Yea if he bee such a one as feareth God, all his cogitations are bent to life euerlasting: and forgetting the world and worldly businesse, hee conceiueth great ioy in that he is so neere the gate and possession of the kingdome of heauen. This sentence of death passed vpon vs the first day that wee came into this world. Our soules are as in a prison in our bodies: wee attend onely the time of execution: wee all confesse wee must die, yet wot wee not whether within a day or an houre. All this notwithstanding, who either feeleth or sheweth himselfe readie, or who prouideth to die as doth he that hath receiued his sentence from an earthly iudge? But what is the cause of this our dulnesse and folly? Euen because wee thinke not to die, but doe imagine
that

that our liues shall last for euer,

4 If either woman or maiden preparing costly rayment, with exquisite attires wherein to shew her selfe at some marriage feast, shoulde beginne to finde her selfe euell at ease: and without all that her Doctor or Philition hauing felt her poulse, shoulde assure her to dyewithin one fortnight, would shee thinke any longer to proceede with her pompe, feasting and pastimes? No, shee would then fall to weeping and prayer, to giuing of almes, and reprouing the vanitie of the world, shee would aduertise her cōpanions to beware and to auoid the same. But God who knoweth the length of our daies, hath alreadie warned vs of our death: hee saith it is at hand: he hath not promised fourteene dayes, neither two, nor one, no not one houre. Wherefore doe our mindes then runne vpon the course of the world? Why doe we so delight in vanitie, ryot and excelsse? Wherefore doe wee not rather employ our selues vpon meditation of heauenly and eternall felicitie? And why doe we not bestow our time in such workes as in our death may minister comfort and ioy? Forsooth because we thinke to liue euer.

5 Wee do reade of Philip, king of Macedon and father to great Alexander, that euery morning one of the gromes of his chamber at his first waking, saide vnto him, *O king remember thou art a mortall man*. There is also a common posie, written vpon many tablets and rings *Cogita mori*, that is, *Thinke to dye*. Why? Was kinge Philip so forgetfull of his mortalitie that hee must be put in minde thereof euery day? Or must wee Christians bee put in minde of death by painted tablets or rings? But as the end as well of the speech to the king, as of this tablet tendeth onely to aduertise vs to liue as wee shoulde dye, so are they likewise obiections to conuince vs of such folly and giddinesse, as maketh vs to thinke that we shall not dye: Which truely is a great folly.

6 Wee commonly vse to say, that experience is the fooles schoole-house: The reason: For that albeit they bee not capable of discourse and reason, yet at the least by experience they can learne that apples and peares will at length rot, that greene trees once cut downe doe grow seare: that grasse mowen downe doth wither: that flowers gathered doe fade: for all this doth experience by the effectes teach them. And this doctrine of experience is so certaine, that if a Philosopher shoulde goe about to proue the contrarye by reason and discourse, as for example

That fire is cold and snow hot, he should shew himselfe but a foole readie to be referred to the schoole of experience; and willed to put his finger in the fire, or hand into the snowe. Yet are our selues more foolish, in that so much experience cannot perswade vs to belecue that man is subiect to die.

Heb. 9. 27

7 Where the Apostle sayth, *that it is appointed that all men shall die.* He sayth no more than hath bene confirmed by a contynuall course from the beginning of the world, And thereof doth the holy Ghost offer to our view the regillers and tables. As in the fifth Chapter of Genesis Moses writeth that Adam liued 930. yeeres, & then died, Seth liued 912. yeeres, and then died, Malaleel liued 895. yeeres, and then died, Jared liued 962. yeeres, and then died, Methuselah liued 969. yeeres, and then died, Lamech liued 777. yeeres, and then died. Is not heere a table which most liuely doth represent vnto vs our mortalitie, or that we also must die? And in deede, if they that liued nine hundred yeeres and vppward, coulde not finally be exempt from death, how thinke we, with whome the strongest and of best constitution doo not liue much aboute 70. or 80. yeres at the most, and yet few so long, to liue euer & not to die? Dauid was better aduised when he sayd, *What man liueth and shall not see death? Shall he deliuer his soule from the hand of the graue?*

Isa. 39. 49

8 But let vs leaue this little discourse to such as haue as lyttle reason, and proceede to the mirrors and looking glasses that God setteth before vs. Can wee walke thorough the Churchyardes, and by the graues and sepulchers, and not bee admonished of death? Can wee see a dead corse carried to the ground, or heare the bells ring for a funerall, but the same shall bee vnto vs as a heralde crying in our ears, O men remember that you are mortal? Are not the heads and bones of the dead packed vp in charuell houses, or laid by the walls, so many witnessers that we also must die. The world hath continued 5530. yeres, yet doth experience teach vs, that if so many millions as in all that long time haue liued, not one hath escaped death but only Enoch & Elias, who both were translated & saw not death. Of whom then haue they that now liue purchased exemption from death? nay contrariwise, sentēce is past that they also must die. Dauid speking to the kings & princes of the earth, saith thus: *I haue sayd, ye are Gods, ye are all the children of the highest: But ye shall die like men, & ye princes shall fall like others.* Is it not then a double folly in vs, yea, are we not more foolish than the veriest fools, that in this vniuersal & continual schole of experience, that hath stood euer since the beginning of the world, we cannot yet learn that we must die?

Gen 5. 24

Heb. 11. 5

2 King. 2. 11

Psal 82. 6

9 But behold yet an other great abuse. This life which we take to be immortall, is of very small continuance. We thinke to liue vpon the earth for euer, and yet we liue but a small time. Moses in his Canticle saith. *The time of our life is threescore yeares & ten, & if they be of strength, fourescore yeres.* Of euery thousand that come into the world, hardly shal you find two or three that liue to 70. or 80. yeres: & yet Moses in the same Canticle saith, that this long life of 70. or 80. yeares is soone gon and we flee away: What shall wee then say of the life of 40. 30. or 20. yeares? In the booke of Wisdomes we reade that such as looked neuer to die, but liued in pleasures, wealth, and honour, did notwithstanding plainly confesse their folly & abuse saying. *What hath pride profited vs, or what hath the pompe of riches brought vs? All those things are passed away as a shadow, & as a post that passeth by: As a ship that passeth over the waues of water: or as a bird that flieth through in the ayre: or as when an arrow is shot at a marke.* In how many places doth the holy Ghost compare mans life to a shadow going & vanishing away? How often to the grasse, yestern day green, this day cut down & withered? How often to a flower, yester day flourishing, this day gathered & faded? How often to a dream or to a nights watch? Iob saith, *that we are of yester day.* And in another place. *My daies are swifter then a weeners shiele,* & S. James compareth our life to a vapour which appeareth for a while & then vanisheth away. Yea the heathen haue also noted it, of whom one doth say. In our birth we begin to die: an other, that life is a race from one mother to another, namely, to the earth. An other: That man is a bubble. And another, being demanded what the life of man was, made no answere, but entred into his chamber & straight came forth againe: And being required of an answere, said, that by his going & comming forth he had answered. Therby signifying that life is but a passage in & out. Yet do we not so take it. We relemble those, who beholding the index or hand of a Dial, do by their sight deny that it goeth, albeit experience of euery half houre do shew the contrary. For so do we imagine that the course of our liues wasteth not.

10 But reckoning the life of a childe first by dayes, then by weekes, so by moneths and yeeres before wee bee aware his life is run enen to death. The Patriarch Iacob, after hee had liued 130. yeeres said vnto Pharaoh, that his daies had bene short, the rather in respect of his auncestours who had liued 800. or 900. yeeres. What comparison may wee then make, where the strongest that now are, do not liue about 70. or 80 yeares, with the eternity that

Psal. 90. 10.

Wised. 5. 8.

Psal. 102. 12.

1. Chron.

29. 15.

Psal. 144. 4.

Iob. 8. 9.

Psal. 103. 15.

Esay. 40. 6.

Psal. 73. 20.

Iob. 8. 9.

Iob. 7. 6.

Iam. 4. 14.

Gen. 47. 9.

1. Ioh. 2. 13.

shall ensue this present life? It is not as a drop of water in respect of the whole sea. So S. John calleth the time frō the cōming of Christ in the flesh, to the consūmation of the world the last hour, firly diuiding the continuance of the world into three or foure houres, of which two or three are spent, so that now we are come to the last. If a thousand and fīue hundred yeeres and more, are with him but as one houre, then can 70. or. 80. be but one minute, how long so euer we account thē. It is therfore extreame folly to thinke to liue euer & not to see death, cōsidering that our longest life is but a momēt.

11 Sith then that this false opinion causeth vs to forget heauen for earth, the soule for the bodie, & heauenly treasures for earthly goods, that we may the rather *Amend* our liues, let vs be of another mind, and now being throughly perswaded that wee must die, and that shortly, that there is nothing more certaine than death, or more vncertain than the houre of the same. In summe, that our life is but as the course of a day, or of an hour, yea, rather as a minute of time, let vs so liue as if wee were euery day to die, yea, euery hour of the day, let vs liue in such sort, as at the houre of death wee may be glad that we had liued, let vs imploy this day, hour or minute of life vpon such things as may tend to the ioy & glory euerlasting, let vs walke this day as if this night we should come to the eternal habitation, let vs not build where we cannot long continue, but in heauen where wee shall dwell for euer, let vs make our prouision, not where our pilgrimage is so short, but that we may liue wher we shal remain for euer, let vs take heed that the thorns of this world catch no hold of vs, to detaine and hinder vs in our course to heauen, from whence he that is excluded is for euer accursed. The bel at the gate ringeth, the porter crieth out, Make hast: let vs remember the ten virgins, & take oyle in our lamps, that when the bridegrome commeth, wee may go into the marriage. For one daie, or houre, or one minute of carnall pleasures, let vs not deprīue our selues of perfect ioy which shall neuer be taken from vs: let vs indure stormie weather for one daie, that wee may haue a thousand millions of yeeres of fair weather: let vs patiently beare the tribulations of one moment of time, which will breed vs great comfort for euer: let not the reuenue of one mā's life, whose life is but a day, deprīue vs of the riches allotted to the life of Christ, who liueth for euer: let vs not for one apple, which euen alredy beginneth to rot, loose the euerlasting fruit of the tree of life, & for the purchase of goods, which immediately we must leaue, let vs not forsake the treasures which we may inioy for euer.

Math. 25. 1

Ioh. 16. 2.

2. Cor. 4. 17

12 To cōclude, sith vndoubtedly we must die, & we know not the time, which surely wil be shortly, let vs liue as men already adiudged to death, let vs liue as not knowing the houre thereof, yea let vs liue as knowing it to be at hand. And because it is so harde, a matter to perswade vs that we must die, & that shortly, let vs say with Moses the mā of God, *Teach vs O Lord, to number our daies, that we may apply our hearts vnto wisdom.* This praiser seemeth of smal importance. For who cannot reckon from 70. or 80. yeres? But herein he sheweth mans dulnes, that he cannot comprehend the shortnes of his life, by counting that it is not past 70. or 80. yeres at the most. Also that the holy ghost must teach vs, that as he addeth, we may apply our harts to wisdom. Therby shewing that the knowledge of the shortnes of this life, shall endue vs with wisdom to shun the vanities thereof, that wee may apply our mindes to those things, whereof the blessed fruit shal remain with vs for euer. Thus we see, how by renouncing this folly, namely, *To thinke to liue euer*, and by beleeuing that we must all die, & that shortly, we shall bee better aduised, & so amend our so short life, that at the departure thereof, we shall through Christ enter into life euerlasting.

The fourth Folly. *Not to know wherefore we liue.*

Chap. 5

THe folly to think to liue euer, is, as we haue shewed, great, yet is ther another as great, & no lesse pernicious, that doth accompany it, namely, *That we know not wherefore we liue.* And in deed, if you question with men, and aske them to what end God hath created them, or wherefore they liue: for the most part you shal haue either no answer, or an answere to no purpose. Ther are, as is aforesaid, four sorts of creatures in the world, among whō man is the most excellent, yet aimeth lest at the purpose of his creation. First, some haue essence only, as the earth, the sea, the stones, & such like creatures: secondly, some with essence haue life, termed Vegetatiue, as trees & hearbs: thirdly, some with essence & life, haue sense or feeling, as fishes, foules, beasts, and so forth. Lastly, there is man, who with essence, life, sense, or feeling, hath also vnderstanding & reason. Now aske of man wherefore God created the earth, he wil say for the habitatiō both of men & beasts, & the nourishing of hearbs and trees. Wherefore the sea & riuers, for nauigation & nourishmēt of fishes: Wherefore stones, to serue for buildings: secondly, wherefore God created hearbes and trees, hee will saye, for the foode of man and beast: thirdly, wherefore God created fish, foules, and other creatures, hee will saie, some for foode, others for draught

and burden, and others for other vses. Yea and ascending higher; he will say that God created the ~~sun~~ to giue light & to minister heate: the ayre to giue breath & so of other creatures. Lastly, aske of man him selfe, wherfore God created him & to what end he liueth, he will answere. That he knoweth not. Or if he tell his mind plainly, he will say: for him selfe: The poore artificer, to nourish his family: the marchant to enrich himselfe: The Courtier or Captaine, to grow into reputation & to attaine to dignity or honour: others (who are worse then beasts) to take their ease. Generally all, in this life to prouide themselues of whatsoeuer the lusts of their flesh may desire: To be brieue, experience doth evidently declare, that there is not almost any that knoweth wherfore he liueth, or that referreth not his life to som other end thē he should.

2 This is a folly worthy great reproofe, that man endued with vnderstanding, can yeeld a reason for the essence and life of other creatures, yet himselfe being the most excellent of all others, woteth not wherfore he liueth, or wherfore God hath giuen him vnderstanding. This is a most pernicious folly, and replenished with all ingratitude: for whereas all other creatures created for man, do continually tend to the end & purpose of their creation, namely, to serue man, in giuing him all things needfull for his maintenance: man only not knowing wherfore he liueth, inuerteth the purpose of his creation, referring to himselfe his essence, life, feeling & vnderstanding. He manifestly seeth that among al other creatures there is not any created for it self, but to serue other: yet himself being endued with vnderstanding, is so foolish as to think that he is created not for any greater then himselfe, but euen for himselfe onely.

3 To the end therefore that we may Amend our liues, we must be better aduised, and vnderstand wherfore we liue. The holy Scripture teacheth vs, that there are three principall ends of mans life: First, that he should glorifie God: Secondly, that hee should attaine to life euerlasting: And thirdly, that he should referre euery part of his vocation to the seruice of God. But as the knowledge of God is a requisit & necessary directiō of our liues to these three ends, so are we especially to exercise & employ our liues in the knowledge of God, to the end that knowing him, we may referre our liues to the ends aforesaid. As concerning the first and soueraine dutie, which is to glorifie God, it consisteth in this, That with our mouthes we confesse, & in our works we doe shew, that in our hearts we accompt him to be as he is, & as he declareth himselfe towards vs. This doth S. Peter teach vs, where hee saith
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that *We should shew forth both in words and workes, The vertues of him that hath called vs out of darknesse into his maruailous light.* But what are these vertues. That hee is a God almightie, all good, all wise, mercifull, holy, righteous and true. As Dauid, where he exhorteth all men to praise God, for a reason why, addeth: *For his mercy is multiplied vpon vs, and his truth endureth for euer.* That for the glorifying of God, we must in our hearts acknowledge, in our words confesse, and in our deeds declare him to be the same as hee is, it appeareth by the foure principall points wherein the seruice and glorifying of God doth consist, and where to the same may be referred: namely, that we repose our whole confidence in him: that we obey him according to his will: that we call onely vpon him in all our necessities: and that we acknowledge al goodnesse to come from him. This ought to be the principall end of our life.

4 God hath set open two most large schooles wherein hee reuealeth himselfe vnto vs, that we may glorifie him as is aforesaid. First, the creation of the world. Secondly, the redemption wrought by Iesus Christ. As touching the creation. God, where hee might haue contented himself with his glory which he had from al eternitie, vouchsafed notwithstanding to reueale himselfe to man, to the end that he knowing him, might confesse and magnifie him. He therefore created man to his owne Image and likenesse, to the end that by the beames of his brightnesse, holinesse, righteousnesse and truth, together with the dominion vnto him graunted ouer al creatures, he might be led to the knowledge of the son of righteousnesse, goodnesse, holinesse, wisdom and power: to loue him, to put his trust in him, to obey his will, to call vpon him, to acknowledge that all goodnesse proceedeth from him: and so to glorifie him. And whereas notwithstanding the fall of man, God neuertheless doth communicate with vs, causing vs to feelee the wonderfull effects of his goodnesse, wisdom and power continually and in all seasons: withall, considering that in him onely we are, we liue and wee haue our motion: It were a most monstrous case, that we should not referre to his glory, our knowledge and feeling of him, which we gather in the communication of so many his graces, whereof he is both author and preseruer.

5 Moreouer, the creation of man was as it were his triumphant entrie into this godly pallace of the world, built only for him, to the end that the continual contemplation of the wisdom, goodnesse and power of God shining in the frame of this world, might be to him a continuall argument to know and glorifie the creator thereof:

Rom. 1. 19.

thereof. And this doth Saint Paul note saying, *What soeuer may bee knowne of God is manifest in man. For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes.* There to adding, *that men by the same neither knowing nor glorifying God, as God, should bee without excuse.* Heerein manifestly declaring that the creation and building of the world, ought to draw vs in dutie to know and glorifie God. And because God principally sheweth his power and wisdom in the heauens, the same are many times called the throne and habitation of the highest. In that sence doth Dauid say *The heauens declare the glory of God*, as most apparently shining in them, and proceeding forward in this matter, he attributeth to the speech heard and vnderstood throughout the world, wherby they preach this glory of God. Too great therefore is our ingratitude, if making our selues deafe, we will not heare these heuently heroulds, when they summon vs to acknowledge and glorifie God in them and with them.

Esa. 66. 1.

A& 7. 41.

Psal. 19. 2.

Psal. 19. 4.

6 To this purpose this also is worthie the noting: That God where he might haue created the world in one day, did neuertheless employ fixe dayes distinctly, as it were to giue vs leasure to contemplate the worke of euery day. Moreouer, that to the creation of euery daies worke himselve gaue testimonie that it was good, What ingratitude is it in vs if we shall not both diligently contemplate his workes, and getting a tast of the wisdom and goodnesse of God in the same, yeeld vnto him al glory and praise? Sith therefore that he hath created vs for his glory, and the world to be a mirrour to behold the same: also that we can not liue, but that continually we must both see and feele in Gods creatures his power, wisdom and infinite goodnesse toward vs: the principall end of our liues ought in the creation of vs to his image, and the framing of the world for our vse, to teach vs more and more to know God, that we may serue and glorifie him.

Gen. 1.

Colos. 1. 15.

7 The second point, which yeeldeth yet greater knowledge of God, and more strictly bindeth vs to glorifie him, is the contemplation of our redemption accomplished in Iesus Christ, and of our regeneration, the blessed fruite of the same. Christ is called the image of the inuisible God, yet not in respect onely of his diuinitie, but also of his humanitie. What a representation of Gods wisdom doth there shine in the vnion of his humaine nature with his diuinitie, that in one person there may be together very God and very man? What a testimonie of Gods holinesse, is his dislike

dislike of sinne, and his iustice to punish it, sith to exempt vs from the punishment due to our sinnes, hee laide the same and with all rigour executed it vpon his owne, and welbeloued Sonne Iesus Christ? What mercy, goodnesse, and loue shineth in this redemption. *That he so loued the world, that he gaue his onely begotten Sonne to the end that all that beleue in him might not perishe, but haue life euerlasting?* What a scale of his truth, in that notwithstanding the ingratitude and vnworthinesse of the world, he yet in his appointed time sent the seed of the womin, promised to our forefathers, to breake the Serpents head? To be brieue, what power shewed he in this redemption wrought by Iesus Christ, wherein he surmounted and ouercame the deuill, sinne, death, and hell? But what doth such an image of God, so expressely represented before our eyes in the person of our Lord Iesus Christ, accomplishing our redemption, shew at, but to giue vs to vnderstand, and earnestly to feele the wisdome, holinesse, righteousnesse, mercy, truth, goodnesse, loue and power of God the father of Iesus Christ. That we might loue him, put our trust in him, cleane vnto him, & call vpon him, acknowledging him to be the inexpuisable fountaine of al goodnesse, and to glorifie him? And the rather, because by this meanes we are reclaimed from death and euerlasting damnation: we bee made the children of God through the same Iesus Christ, and inheritors of his kingdome and glory. Rightly therefore doe we say that the ende of our redemption shoulde tend to encrease our knowledge of God, that we may glorifie him. That it is the dutie whereto Saint Paul exhorteth vs, saying. *You are bought for a price, therefore glorifie God in your body & in your spirit, for they are Gods. Also in another place. God hath chose vs to him throug Iesus Christ according to the good pleasure of his will to the praise of the glory of his grace.*

8 Ther is yet another consideration. When Christ gaue sight to the blind, raised the dead, healed the sicke, & wrought other like miracles, the same were so many testimonies & scales of his diuinitie, & consequently arguments to induce men to glorifie him. As he himselfe saith, speaking of the sicknes of Lazarus, *This sicknes is not vnto death, but for the glory of God, that the sonne might be glorified thereby.* For his raising frō death was a testimony of his diuine power. But we al are naturally, as concerning the soule, dead in sin, blind & sicke of a hūdred diseases. And as the soule is more excellēt thē the body, so the illuminating, restoring to life & curing of the diseases of the soule, are miracles, more excellētly representing the diuine power & grace, then those of the body. Of necessity therefore these

Ioh. 3. 16.
1. Ioh. 4. 9.

Gen. 3. 15.

Gal. 4. 4.

1. Cor. 6. 20.

Eph. 1. 6.

Mat. 9. 3.
Luk. 13. 13.

Ioh. 11. 4.

these miracles being performed in vs through faith in Iesus Christ do bind vs to glorifie him. And how? By effectual demonstration, that where we were blind, sicke & dead in spirit, we are now illuminated, cured & raised againe to life. And indeed the motions, affections, & holy works of Gods children, being assured testimonies that in soule they be illuminated & risen againe, are the true meanes to glorifie God. Contrariwise, if we walk as men yet blind, in the darknes of ignorance: as men sicke, polluted in vice & corruption: & as men yet dead in sin: We doo so much, as in vs lieth, abolish the miracles of Iesus Christ, & consequently his glory. In this respect Saint Peter saith . *Have your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good works which they shall see, glorifie God in the day of the visitation.* And in the same sence saith Iesus Christ, *Let your light so shine before men, that seeing your good works, they may glorify God your father.*

1. Pet. 2. 12.

Mat. 5. 16.

9 But what argument is this, to glorifie God in our holy conuersation & good works? Because, as we haue before said & shewed, the same be testimonies & effects of our spiritual resurrection, & consequently of Gods power, goodnes & mercy toward vs. Whereupon the ignorant, seeing that we, who in the time of our ignorance were dead in sin, & giuen ouer to all vice & corruption, since we were illuminated in the truth of the Gospell, haue by this spiritual resurrection, declared such an alteration in vs, that now we are contrariwise become as it were new creatures, walking in purenes, holines & loue: may also glorifie God in two sorts: First in this miraculous alteration that they see in vs, as being a worke truely proceeding of the power and goodnes of God: Secondly, in this, that by such miracles they be moued to allowe and embrace the same religion which we professe, as being conuict that it is truely of God & not of man: To conclude, where Dauid crieth out, *O God, praise waiteth for thee in Sion:* He manifestly declareth vnto vs that they which be regenerate through the redemption in Iesus Christ, are burgeses of Sion and members of the Church, & bound to praise God: And also that we frustrate God of his dutie and expectation, if we refer not our whole liues to his glory, saying with Dauid, *O Lord let my soule liue, that I may praise thee.*

Psal. 65. 1.

Psal. 119. 175

Iohn. 3. 16. 17

10 The secōd principal end of our life should tend to attaine to life euerlasting. And indeed: In as much as *God hath sent his Son into the world that the world through him might be saued, & that he so loued the world that he hath giue his only begottē son, so the end that al that beleue in him might not perishe, but haue life euerlasting.* It thereby appeareth that

that as the end of our redemption accomplished in Iesus Christ, is the sauing of the elect, so we that beleue in him shoulde in all the course of our liues aime at this, To bee saued by him. Otherwise wee doo so much as in vs lieth, reuerse that excellent and wonderfull work of our redemption. God hath created man without comparison, more excellent than beasts, yet if man be not saued, nor attaineth to life euerlasting, hee is much more miserable than the brute beast, which passing ouer this life a great deale more easlye than man, after death feeleth no euill: and contrariwise, the man which aimeth not at this lyfe euerlasting, after all his calamities & both bodily and ghostly tribulations in this life, at his death entereth into incomprehensible and eternall torments. If man, who naturally desireth felicitie, could comprehend the felicitie of such as attaine to the kingdome of heauen, likewise the miserie and woe of those who at their decease doo passe into euerlasting death, the very horror of the death of these wretches, together with the soueraine felicitie of the blessed, would make him earnestly to couet after life euerlasting, & to esteeme this incomprehensible felicitie to be one of the principall endes of his lyfe. Such therefore as doo neuer propound the kingdome of heauen for the scope of their liues, are no men but beasts, for they neuer thinke their souls to be immortall, they beleue not that they must die, neither doo they remember that after death there is a hell and eternall fire prepared for those, who liuing heere, doo neuer seeke after lyfe euerlasting. Yea, *What doeth it auaille a man* (saith our sauiour Iesus Christ) *Mat. 16. 26* *to winne the whole world, and to loose his owne soule.* This lyfe beeing vnto him a high waie to death, and to a fire torment that shall neuer be quenched. *Luke 9. 25*

11 Let vs not therefore make riches, honour, or other carnall commodities the leuell of our liues, but let vs aime at the celestiall and eternall life, as Iesus Christ admonisheth vs, saying, *Labour not* *Iohn 6. 27* *for the meate which perisheth, but for the meate that endureth to euerlasting lyfe.* Againe, *Seeke first the kingdome of God and his righteousness,* *Mathew 6. 33* *and all other things shall be ministred vnto you.* But we cannot attaine to this eternall lyfe without the knowledge of God, that wee may put our trust in him, call vpon him in all our necessities, obey his commandementes, and with thankesgiuing acknowledge that all goodnes commeth from him. And in deede, wee cannot trust in God, neither call vpon him, vnlesse we bee assured of his wyll and power to helpe vs, neither can we obey him with anie kindly obedience, which consisteth in loue, vnlesse we knowe how deeply we

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be bound both to loue and obey him: as also we cannot acknowledge all goodnes to proceed from him, vnlesse we knowe him to be the fountaine of all goodnesse. This therefore must be the end of our life, euen to increase in the knowledge of God, that by reposing our confidence in him, by calling vpon him, by obeying him, and by acknowledging him to bee the fountaine of all goodnesse, wee may attaine to lyfe euerlasting.

12 True it is, that in the creation of heauen & earth, and in the conduct and gouernment thereof, he reuealeth himselfe vnto vs, & maketh vs to feelee that he is a God almighty, al wise, al good, & well dooing, howbeit especiallye in Iesus Christ, as is aforesayde, doo we knowe God. God, I saie, our God, father, and sauour, almightie, wise, holy, righteous, mercifull, good, and true. And this is the knowledge wherein God is truely glorified, and by the which wee obtaine life euerlasting, as Iesus Christe himselfe doeth teach vs, saying: *Father, the houre is come, glorifie thy sonne, that thy sonne also may glorifie thee: As thou hast giuen him power ouer all flesh, that he should giue eternall life to all them that thou hast giuen him. And this is life eternall, that they know thee to be the onely verie God, and whom thou hast sent, Iesus Christ.* And in deed, as when a man is loth to go out of his way, it is requisite he shuld know both whether & which waie to go: so haue we both in Iesus Christ, very God & very man, For in that he is God, and consequently, life, to him we must go: & in that he is man, by him we must come vnto God, and bee vnited with him, that wee may obtaine life euerlasting. And in that sense doth he call himselfe *the way, the truth, and the life.* If he be the life, he is the place whether we must go: & if he be the way, by him we must trauell to attaine to life euerlasting. As also by calling himselfe the truth, he teacheth vs that hee is the accomplishment and truth of al that afore time was figured touching life euerlasting, & the meanes to attaine to the same. Thus the second principall end of our life should consist in knowing of God, through his sonne Iesus Christe: and knowing him, to put our trust in him, to call vpon him, to obeye his commandementes, and to acknowledge him to be the fountaine of all goodnesse, that so wee may glorifie him, and glorifying him, attaine to life euerlasting.

13 Moreouer, the end of glorifying of God & our saluation, wyll be a ready meanes to make vs to liue according to God, for it will be a continual aduertisement & rule to bridle vs from al thoughts, affections, words, and deeds, contrarie to the glorie of God & the saluation of our soules, considering that beeing contrarie thereto, they

John 17.1

Augustine of
the Citie of
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John 14.6

they ouerthrow the two principall ends of our life.

14 Now let vs come to the third end of our life, which is to bee considered in the particular vocation of euerie man. This end ought not to bee our profite, honor, or other carnall commoditie, but that in seruing of men we may serue God, God the creator and redeemer can well enough preferue both our bodies & souls without the ministry of men: but thus far he honoreth vs, as to vouchsafe to worke his workes by vs. And in this consideration doth he giue, and hath giuen vs shepheards & ministers of his word, to the end, as S. Paul saith, to saue those that harken vnto them, by illuminating their hearts, creating faith in them, & by reforming them to obedience through the means of the holy ministry, with the efficacy of his holy spirit, blessing the labors of his seruants. In this respect also, vouchsafing there should be food for the body, he hath appointed some to be husbandmen to til the earth, some to be millers, and some to be bakers. For the furnishing vs of apparell, that some should be shepheards, some shearers of sheepe, some carders, some spinsters, some weuers, fullers, diers, tailors, &c. For the providing of vs of houses, that some should be carpenters, masons, &c. To be brieue, that there should bee an infinit number of artificers and marchants, whose function is, to furnish all things requisite for the entertainment and maintenance of the bodie. Hee also ordaineth kyngs, princes, and magistrates, by their authoritie to keepe euery one within the compasse of his vocation, and so to execute their office, in the maintaining of the good and punishing the wicked. Thus God fulfilleth his work & will in the preservation of our bodies & saluation of our souls, by the employment of men in his seruice, euery one according to his vocation. Neither is there so much as the bondman but doth serue God by seruing his Lord, as S. Paul saith, That by faithfull seruice to their masters they serue the Lord.

1. Tim. 4. 16

Col. 3. 24.

15 Hereby it appeareth that the end of mans life ought to rest in the seruing of God, by seruing of men in their vocation. It doth not therefore consist onely herew, that the artificer should get sufficient to maintaine his family, the marchant to obtaine riches, other men credit, dignitie, and carnall commodities: For this is the seruing of our selues, not of God, albeit men for the most part do thus corrupt & prophane their labors, workes, & life, liuing to another end than they ought. And in deed, if any man giue alms to the end to be seene of men, euerie one will confesse that his deed is nought worth. If a minister preach Gods word, onely to get reputation, &c not simply for the saluation of soules, he prophaneth his vocation:

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In like manner, the marchant in his trafique, seeking not to serue God by seruing of men, but to enrich himselſe, peruerteth his vocation & the courſe of his lyfe, becauſe he liueth not to ſerue God, but to ſerue himſelſe.

16 Why, will ſome man ſaie, Hath not God commanded euerie man to labour in his vocation for the maintaining of his family? It is true, but wee do miſconſider this ordinance of God. For his meaning is, that euerie man ſhould haue this end, to ſerue God by the ſeruing of men. And in reward and recompence of the ſeruice that wee doo him, hee ordaineth that the artiſer ſhall receiue the reward of his labour, as from the hand of God, whom he ſerueth by ſeruing of men, and ſo may haue wherewith to maintaine his family: That the marchant ſhould ſell his commodities for more than it coſt, wherein the ſurpluſage is the reward that God paiewh him for his ſeruice. Likewise that the ſeruant, man or woman, ſhall receiue food & ſome wages for ſeruice don to God in ſeruing of men. Who ſo therefore maketh not this the end of his vocation, namely, to ſerue God by ſeruing of man, he doth not referre his life to the right end, and ſo prophaneſh and peruerteth the ſame.

17 Heerein doo we greatly wrong our ſelues, for, if we liued to ſerue God in our vocation: beſides, that this ſeruice done to God, ſhould be rewarded in this life, it would alſo bee a path & waie to attain to the inheritance of heauen, as Saint Paul teacheth vs, ſaying: *The ſeruants that faithfully ſerue their maſters, doo ſerue the Lord Chriſt, and therefore ſhall receiue of the Lord the reward of the inheritance of heauen.* As alſo the ſame Apoſtle ſayth, *Through bearing of children the woman ſhall be ſaued; if ſhe continue in faith, loue, and holynes, with modeſtie.* The poore woman bearing her fruite, bringing it forth, and nourſing her little one, abideth much paine, ſorrow, and anguiſh. But if ſhee thinke that God, who vouchſafeth to continue the world by generation, hath called her to this vocation, & that her whole ende in all the ſeruice that ſhee doth to the lyttle babe, how vile and filthie ſo euer, doo aime at the ſeruice of God, by ſeruing the child: let her bee of good courage, for by ſuch ſeruing of God in her vocation, ſhe ſhall bee ſaued, and ſhall receiue great reward in the euerlaſting inheritance. Yet not that this ſeruice in her vocation is anie merit, but onely a path wherethrough God leadeth her to the poſſeſſion of the celeftiall inheritance, and a worke which ſhall not be without reward in the lyfe euerlaſting.

18 It is alſo a great conſolation to all thoſe that are called to anie baſe or vile office in this worlde, becauſe if they conſider that
in

Col. 3. 24

1. Tim. 2. 15

in seruing man they serue God, their vocation cannot bee base or vile in the sight of God. His maiesty is so great, that there is no vile or contemptible office or calling in his house. And therefore if a poore seruant when shee sweepes the house, and doeth other businesse that seemeth base, doth thinke with her selfe that God hath called her to that vocation, and that seruing her master or mistres, she serueth God, she shall reape great contentation, and is to expect a reward, farre greater, without comparifon, than any mortall man is able to giue. For as God is great, so doth hee greatly esteeme of seruice done vnto him: And such is the excellencie of his children, that they are not to imploie themselues in the seruice of men, were it not that they hope for better rewarde than from men. His will therfore is, that in seruing of men they should looke for reward, not from men onely, but also from God, considering that by seruing of men they doo serue God. And thus so long as wee direct the ende of our liues in this sort to serue God, by seruing of men: wee shall neuer neede to doubt, or to take care for the maintainance of our bodie in this lyfe, but maye wholye repose our selues vpon so good a master, whome wee serue. And in deede, if the seruant that faithfully serueth his master is not to care for his necessities, but looketh, and that iustly, that the master whome he serueth should prouide for the same, should not we doo God great iniurie and dishonor, if referring our whole liues to his honour, we should feare that he would suffer vs to starue?

19 Moreouer, if wee had perfectly learned that the end of our liues shoulde tende to serue God by seruing of men, that one lesfon woulde subuert all fraude, deceit, extortion, and vnlawfull trafiques. For by deceiuing thy neighbour, and wrongfull incroching of his goods into thy handes, canst thou serue thy neighbour, or God, who cannot aduow, but doth detest all such iniquitie? No, but contrarywise, the iniurie done to thy neighbour, proueth that in lieu of seruing of God, by seeking to serue thy selfe, thou seruest the deuill, who will returne but a wofull rewarde to his seruantes.

20 By the premises wee perceiue the daunger of this fourth folly, and how pernitiuous it is not to know wherefore we doo liue. To the end therefore to Amend our liues, let vs bee better aduised hereafter, and learne first, that the principall ende of our liues shuld tend to increafe in the knowledge of God, that knowing him we may glorifie him, & to our selues obtain life euermlasting Next, that euerie man in his vocation haue this intent, To serue God

by seruing of men, and so to fulfil the summe of the law, which importeth that we loue God with our whole heart, and our neighbour in God, and for the loue of God.

The fifth Folly. *To iudge of mans felicitie or miserie by the outward apparence.* Chap. 6.

THe fifth folly resteth, *In iudging a mans felicitie or miserie by the outward apparence.* This folly is so much the rather to be noted, as it is more common, euen in the children of God, and the rather to bee reiected, as it is the more pernicious. The Prophet and author of the 73. Psalme, confesseth that himselfe was ouertaken with this folly, esteeming the wicked, by reason of their prosperitie, to haue beene blessed, and contrarywise, such as walked in purenesse and holynesse, drinking vp tribulations in abundaunce as water, to haue beene accursed. Yea, hee acknowledgeth that the outward prosperitie of the wicked, and the afflictions of the righteous, dyd so trouble him, that his feete had almost slipped to ioyne with the wicked: that hee thought there had beene no prouidence in God, and that therefore it was lost labour to serue him in holynesse. But afterward hee plainly confesseth, that this was an extreame folly, that hee was almost become a brute beast, that hee knew nothing, and that in the sight of God he was but a beast. Ieremie touched with the same errour, entereth into argument with God, demanding why the wicked shoulde prosper, and the righteous bee in tribulation. Iob also confesseth, that it troubled him and made his flesh to tremble. How often doth Dauid complaine, resting onely vppon the outward shew of his troubled estate, as if God had forsaken him, as if hee had forgotten him, as if hee had beene angrie with him, as if hee had withdrawn his grace & mercy from him? The Church of Israel, considering her afflictions, entered into opinion & complaint, that God had forgotten & forsaken hir To be brieue, al men naturally haue respect to the outward apparence, deeming such as doo prosper to be blessed, & the afflicted to be accursed.

2 This peruerse iudgement proceedeth of another folly and abuse, euen this: That wee imagine that all grace, fauour, blessing, and felicitie, resteth onely in honour, riches, and carnall commodities. But as this sparke of the image of God sometimes giueth light to our mindes, that all thinges depende vppon Gods prouidence, yet fall wee into this errour, to thinke that God in his
wrath.

Iere. 11. 7

Iob. 11 6, 7

Psal. 22. 2

Psal. 13. 2

Psal. 79. 5

Psal. 77 10:

Isa. 49. 14

wrath and displeasure reiecteth all those that are afflicted, and that contrarywise hee loueth and fauoureth such as doo prosper: and thereof wee conclude, that the afflicted are accursed, and the wicked blessed. As for others, who attribute all to fortune and aduenture, and knowe no other good or felicitie but this lyfe, they lykewise fall into the same errour, as thinking all that prosper in this lyfe to bee blessed, and the afflicted to bee accursed. And this causeth the wicked to flatter and harden theyr heartes in all iniquitie. Much lyke to the Sicilian tyrant, who when he had despoiled the temple of all the golde therein, hauing a fyre winde vpon the sea, sayd, You see that the immortall Gods doo fauour sacrilege and Church-robbers. The lyke blasphemies doth the prophet Malachie attribute to the wicked in his dayes, saying: *It is in vaine to serue God, and what profite is it that wee haue kepte his commandements, and that wee walked humbly before the Lorde of hostes. Therefore wee count the proude blessed, euen they that worke wickednes are set up, and they that tempt God, yea, they are deliuered.* Besides, what is the reason that many hauing knowledge of the truth, doo yett rest plunged in idolatrie? And others also that had forsaken it do returne therto, but euen that considering of the outward apparance of Idolaters, inioying their goods, dignities, and carnall commodities, and the afflictions of such as followe Iesus Christ, they thinke them to bee more blessed than those that carrie the crosse of Christ?

Dionisius,

Malach. 3.4

3 What lykewise is the reason that so much people, yea, euen so many nations which professe religion, doo giue ouer themselves to vnlawfull traffique, to fraude, deceit, and other iniquities? Euen this, that they imagine that those men which doo most abounde in riches and carnall commodities, albeit wrongfully gotten, are neuertheless more blessed than the poore afflicted that walke sincerely and vprightly. Our sight is so thicke, and our eyes are so dimme, that we cannot penetrate beyond the outward prosperity, and come to the sight of the iniquity that lurketh vnder the same, which is vndoubtedly accursed by God, & bringeth forth mischief notwithstanding whatsoever colour it be shaddowed and clothed withall. We discern onely the prosperitie of the one, and the affliction of the other, but doo neuer looke to the cause and end of the same. We see the garment onely and not the bodie, or the bodie, but not the soule, the outward worke, but not the workeman.

4 Let vs therefore applie this to our purpose. In the first Psalme it is saide, *Blessed is the man that doeth not walke in the counsell*

of the wicked, nor stand in the waie of sinners, nor sit in the seate of the scornefull. And this may wee well beleue, if wee but looke vpon the wicked, the sinners, and scornefull, eyther vpon a scaffolde, or vpon a ladder readie to be executed to the death, or cast into hell. But if thou considerest these wicked ones, these sinners, and scorners, clothed in wealth, adorned with honour, reioicing in carnall commodities, thy minde will alter. For, calling thy eie vpon the garment, the delight of the flesh, thou wilt thinke them blessed, yea, thou wilt not beleue the doctrine of Dauid, who sayth, thou canst not bee blessed vnlesse thou renouncest the wicked course of the wicked and sinners. Thou resemblest those, who seeing a man in a goodly bed, serued with all dainties, and with sound of musicke, doo thinke him much blessed, but himselve contrarywise feeling the intollerable anguish of the gout or collike, will complaine as a miserable and wretched man.

5 This folly also, to iudge by the outward apparence, is so much the greater, as that thereby wee doo conclude that wee are brute bealts, voide of an immortal soule. Likewise, that beeing beasts, wee are more miserable than all other beasts. Beasts, fishes, or fowls haue easier liues than men, especially than the children of God, who aboue all other are subiect to tribulations. These creatures wanting vnderstanding, doo many times passe ouer the whole course of theiyr liues without feeling anie calamitie, vntill death, whereof likewise they haue no apprehension. They liue without care, sorrow, or other pafsions that trouble man. And therefore if man, as beasts, haue no immortal soule, these creatures are more blessed than hee, and consequently, the wicked that liue at ease and in prosperitie, are much more blessed than the afflicted children of God, if after death they haue no feeling of good or euill. But if wee bee fully resolued that man is not a beast, but hauing an immortal soule, is after his death to looke to go either to heauen or to hell, we will no longer by the outward apparence iudge that the beast, much lesse the wicked man in all his triumph, is more happie than the afflicted children of God. If afflicted Lazarus, and the rich man, triumphing in pleasures, had had no immortal soules, men might with some reason haue adiudged Lazarus accursed, and the rich man blessed. But that iudgement is to passe vpon beastes onely. For as for them, beeing no beasts, but endued with immortal soules, albeit the rich man was honourably buryed, and Lazarus with beggerie, yet the rich mans soule beeing cast into hell fire, cryed out that hee was, and is accursed:

curſed : and that the ſoule of Lazarus beeing by the Angels liſted into heauen, was & is bleſſed. We read that Croſus king of Lidia, inioying great abundance of wealth, and all other proſperitie that might make a man bleſſed in this worlde, on a time demaunded of Solon, one of the ſeuē wiſe men of Greece, whether he thought there were anie man more bleſſed than himſelfe. But Solon answered, that no man was to bee called bleſſed before his death. Rightly did Solon there reprove the folly of Croſus, who thought himſelfe bleſſed in vncertaine proſperitie. As Solon lykewiſe being accounted ſo wiſe, ſhewed his follye, by ſignifying in ſuch an anſwere, that Croſus had bene bleſſed if he had continued in ſuch proſperitie vntill his death. Yet if Solon iudged that Croſus coulde not thinke himſelfe bleſſed in all his proſperitie, what would hee haue iudged if he had beene a Chriſtian, and had ſeene the change of Croſus proſperitie, not into that calamitie that beſell him when Cyrus afterward tooke him priſoner, but euen into hell and death euerlaſting? Might hee not, and that iuſtly, haue ſayd that Croſus, notwithstanding his proſperitie, euen albeit the ſame had ſtuck by him vnto his death, was neuer bleſſed, but moſt accuſed.

Plu. in the liſe
of Solon,

6 Plato, a Heathen, confirmeth the ſame by a notable diſcourſe, which Plutarch indeauouring to comfort Apollonius vpon the death of his ſonne, doth alleadge. This euermore, ſayth hee, was one reſolute opinion, that whoſoeuer departed this lyfe & had liued vertuouſly, at his death he was transported to the Ilands of the bleſſed, and there feeling no inconuenience, inioyed ſoueraigne felicitie. And contrarywiſe, they which liued wickedly and vniuſly, were ſent into the priſon of iuſtice and vengeance, called *Tartarum*. At the firſt, ſentence was awarded by liuing Iudges, and while men were yet aliue, but the ſame daie that they were to die. Howbeit there grewe ſuch abuſe heerein, that complaint was brought from the Ilandes of the bleſſed, that ſome were ſent thether, that had beene wicked and peruerſe liuers. And thereupon was the occaſion of ſuch abuſe examined, which was founde to procede of this, that iudgement was giuen while the men yet liued, clothed with honourable carcaſes, wyth riches, nobilitye, and other lyke qualities. In reſpect whereof they found many witneſſes, who making their apparaunce before the Iudges, affirmed for them that they were men that deſerued to paſſe to the ſayde Ilandes of the bleſſed. The cauſe of the error

Plut. in his
conſolation
to Apolonius

once found out, it was decreed, that from thence forth they should no iudgement passe vntill after death, when the soules should bee depriued of theyr bodies, and that also not by men yet aliuie, and subiect to bee abused by the outwarde shew, but by spirites who should see nothing but the spirits and naked soules of those whom they were to giue sentence vppon, to the ende that they which in this world had wrought wickednesse in theyr honourable bodies, clothed with nobilitie, riches, and such other qualities, might bee sent to tormentes: and contrarywise, that they who during theyr liues had kepte righteous, helye, and vertuous soules, albeit in poore, abiect, and afflicted bodies, might passe into the Ilandes of the blessed. This was the discourse of a Heathen man, who had attained some sight of the truth, albeit intangled in ignorance and error, yet fitly confirming our argument, namely, that wee must not iudge of mannes felicitie or miserie by the outwarde apparance.

7 This folly of iudging by the outward apparance, doth yet proceede farther. For it can take no place, (at the least wherein to stay and settle it selfe in mans heart) but onely among those that denie Gods prouidence, namely, those that thinke there is no righteous God, that administreth iustice. For confesse that there is a God, and that hee is righteous, and thou canst not iudge of mans felicitie or miserie by the outward shew. Thou canst not (I saie) iudge whether hee that liueth in prosperitie be blessed, or another in affliction cursed. For sith most vsually the wicked do prosper in this lyfe, and contrarywise the children of God haue most trouble, what should become of Gods iustice, whose nature is to rewarde euill to the wicked, and good to the good? A certaine Bishop of Verdune, in his Chronicle reporteth, that one Almauri, king of Ierusalem, on a time demanded of a certaine Doctour, howe he could proue another life after this. The Doctour asked him whether he beleued there was a God: Which when he had graunted, It sufficeth, sayd the Doctour. For if there be a God he is righteous: if hee bee righteous, he must administer iustice, in rewarding the good and punishing the wicked. Nowe thy selfe, sayde hee, hast knowne such a wicked man, who alwayes liuing in pleasure and honour, slept in peace. Thou knewest such another, a verie good man, in continuall tribulation, euen to the death. If therefore there bee a righteous God, it cannot bee chosen, but there is another lyfe, wherein this good man resteth nowe in blisse, and the wicked

wicked man in woe. Whether this was a true reporte, or but a fiction for example and doctrine, yet doeth it surely most playnely teach us, that hee that by outward prosperitie iudgeth a man to be blessed, and by tribulation to be accursed, denyeth a God, in that hee denyeth his iustice. The doctrine of this historie or example doeth Saint Paul also confirme, saying, That the tribulations of the faithfull, layde vpon them by the wicked that are in prosperitie, are a manifest testimonie of the iudgement to come, farre other than the fooles do by the outward apparence imagine. The reason hee also addeth, saying: *For it is a righteous thing wyth God to recompence tribulation to them that trouble you, and rest to you that are troubled.* Which iustice if it be not executed in this life, he concludeth, that it shal be in the latter comming of Iesus Christ to iudgement. 2, Thes. 1

8 It is blasphemie against God, sayth David, to saie that he will not regard mans transgressions, to punish them according to his iustice. Wee will not therefore saie, that the sinner liuing in pleasure, alreadie condemned in the sight of God, and waiting but the houre of eternall death, can be blessed, or more blessed than the faithfull and troubled man, who walketh through tribulations, to take possession of the kingdome of heauen. For if by outward apparence wee iudge the wicked man that is in prosperitie, to be blessed, and the good man that is in affliction, accursed, we shall abolish Gods iustice, yea, euen God himselfe. And this is the rather to be noted, to the end that when the children and seruants of God doo finde themselues sometime pricked with this temptation, they may the better stand vpon their gard, with constancy to resist the same. Psal, 10. 13.

9 Some men in olde time reiected the booke of Ecclesiastes, thinking that Salomon wrote it in his olde age, after hee had beene carryed awaie by the multitude of his wiues. Alleadging, that in that booke hee placed mans soueraigne and chief felicitie in the pleasures and lites of the flesh, as if there were no other lyfe after this. Some Epicures lykewise in our time, doo abuse it to the lyke purpose, alleadging that there is nothing better than to take pleasure, for at death they see not what becometh of the soule of man no more than they do of beastes, wyth many other such lyke speeches, which tend to that purpose. But they themselues are in deede verie beastes, so to vnderstande and misconster it. For Salomons meaning tended rather to confirme the same which wee doo seeke to mayntayne, namely, that Philastin his catal. of heretikes, c. 132: Iac. Chrysost. polit. in the preface before the com. on the Canticles,

that no man may by the outward shew iudge of mans felicitie or miserie, because all things fall out alyke to the one and to the other. And that is his meaning, where he saith, *Man knoweth not eyther the loue or hatred of God toward him*, if he wil iudge by the outward shew. Then hee passeth to beasts, saying: *No man seeth what becommeth of the soules either of man or beasts*, namely, with bodyly eyes. But when he addeth, that *It shall bee well with them that feare the Lord, and doo reuerence before him: but it shall not be well with the wicked, hee shall be like a shadow, because hee feareth not before God*. When also he exhorteth to *keepe Gods commandementes*, protelling that it is the whole duetie of man, and that concluding his speech, hee saith, that *God will bring euerie thing to iudgement that man hath done throughout the whole course of his life*, withall adding, that *the spirit shall returne to God that gaue it*. Hee doth sufficiently shew that hee belecue the immortallitie of the soule and the lyfe euerlasting. But where hee seemeth to commend those that take theyr pleasures, saying, *It is comely to eate and drinke cheerefully*: hee meaneth in the common opinion of the foolish and vnaduised, who resting vpon this lyfe, and the iudgement of felicitie or miserie by the outward shew, without remembring that mans soule is immortall, do imagine him to be as a beast, among whom such as are best vsed are most happie. Howbeit as man is a creature of much more excellencie than a beast, and yet if we regarde but the outward shew of this lyfe, the beast is much more happie than man. So we must necessarily beleue that there is another lyfe after this, and therfore conclude, that it is meere folly to iudge of mans felicitie or misery by the outward shew.

10 Neither is it in vaine, that Dauid so earnestly exhorreth vs to take heed of this folly and error, to iudge by the outward shew: as also he is neuer weary of admonishing vs, not to enuy those who outwardly seem happie, but constantly to depend vpon the Lord, and so walke vprightlie in his sight. And in deede this iudgement by the outward shew, is not onely repugnant to faith, but vtterly abolissheth the same: and not faith onely, but also hope and desire to walke in the feare and obedience of God. The Apostle to the Hebrewes sayeth, that *Faith is the ground of things which are hoped for, and the euidence of things which are not seene*. Saint Paul also teacheth vs, that *hope is of things which wee see not*. Nowe the foundation and obiect of faith is the worde of God, pronouncing and assuring vs, that the righteous and holy, suffering persecution for his name, are happie, well beloued, and blessed

of

Ecclef. 9. 1

Eccle. 3. 19

Eccle. 8. 12. 13.

Eccle. 12. 13. 14

Eccle. 5. 17

Psal. 37.

Heb. 11. 1.

Rom. 8. 23

of God: yet canst thou not see this but with the eye of faith: and therefore, in iudging of a man with thy bodily eye to be accursed in his tribulations, thou dost abolish faith. Hope is founded vpon the promise of celestiall, spirituall and eternall goods to come. If therefore when thou seest a faithfull man in trouble thou presently dost iudge him to be accursed, thou dost abolish hope, which regardeth not the time present, but to come. Againe, if we were to depend vpon the externall iudgement and to say that the wicked that are in prosperitie, are blessed: who will dispose himselfe to endure pouertie, and other afflictions, by walking vprightly and in holinesse? Nay, will not all men rather apply themselves to fraud, iniury, extortion and other iniquitie, sith ritches, honour, and other carnall commodities will redound to their blisse and felicitie?

11 By the premisses we may see, what a dangerous and pernicious folly this is, to iudge of mans felicitie or miserie by the outward shew, wherby we abolish the immortalitie of the soule, God and his righteousness, faith, hope, and all care and desire to walke in the feare of God. That we may therefore Amend our liues, let vs hereafter be better aduised, and iudge of mans felicitie or miserie, not after the outward shew, but according to the infallible and assured testimonies of Gods word. Thus when the eare shall hear these sentences. *Blessed are you poore in spirit: that hunger and thirst: and that mourne: Blessed are you when men hate you and cast you forth, and say all manner of euill against you for the sonne of mans sake.*

Mat. 5.

Luk. 6. 28.

Amos. 6. 1.

Againe, *Woe be to you rich men, woe be to you that be satisfied and reioyce: woe be to you that lye at ease in Sion.* Faith will iudge according to Gods word, that the faithful in affliction are blessed, and the wicked in prosperitie most accursed. Yet if the eye beholding the ritches, honour and commodities of the wicked, shoulde iudge them to be happie: faith leaning to the testimonie of Gods word will beate downe and suppress the false iudgement of the eye, concluding that it is meere folly to iudge of mans felicitie or miserie by the outwarde shewe: And albeit the worlde and the flesh doe cry out to the contrarie, yet will we harken to, and steadfastly holde this sentence pronounced by him who is trueth it selfe, saying, *Say yee, it shall bee well with the iust, for they shall eate the fruite of their workes. but woe bee to the wicked, who seeketh after iniquitie, for the rewarde of his hand shall bee giuen vnto him.*

Esa. 3. 10. 11.

10 Let vs remember the contents of the 92. Psalme, where Dauid

Psal. 92.

uid exhorteth vs to praise God, to declare foorth his mercie and truth, to reioyce in his workes, to crie out that they are glorious, & his thoughts very profound. What thoughts & works? Euen that the wicked doe spring vp like grasse, and all workers of iniquitie doe flourish that afterward they may bee rooted out for euer. And heereof to giue vs the more assurance, directing himselfe to God, he saith. *For loe thine enemies O Lord, for loe thine enemies shall perishe, and all workers of iniquitie shall bee destroyed. But the righteous shall flourish like a Palme tree, & shall grow like a Cedar in Libanon. Such as be planted in the house of the Lord, shall flourish in the courtes of our God. They shall bring forth fruite in their age, they shall bee fat, and flourishing. To declare that the Lord is righteous, and that no iniquitie is in him. And in as much, saith hee, as man, resembling a brute beast, knoweth nothing, and that the foole vnderstandeth not this worke of God, hee is the more diligently to meditate vpon this Psalme, which, as the inscription importeth, is a Canticle for the Sabaoth, wherein Dauid sheweth that we are to rest from all other cogitations, that with quiet mindes we may meditate vpon this doctrine. Entering, as in another place he saith, into the Sanctuary of God, & in his word considering the accursed end of the wicked that liue in pleasures, and prosper in wicked consciences: Whome God hath set in slipperie places and caused to fall headlong: how suddenly they are destroyed and horribly consumed. As a dreame When one awaketh: whē thou raisest vs vp thou shalt make their image dispised. Wherupon he concludeth that it is good to be alwaies with God, and to be guided by his counsell, with assurance that hee will receiue vs into glorie. And therefore with him let vs saie. Whome haue I in heauen but thee? And I haue desired none in earth with thee: For loe, they that withdraw themselues from thee, shall perishe, thou shalt destroye all them that goe a whoring from thee. But as for me, it is good for me to draw neere to God, hee is my comfort: I haue put my trust in the Lord that I may declare all thy workes. Let vs therefore repose our selues in this onely wisdom: to beleue in him that knoweth bothe the outside and the inside, thinges present, and thinges to come: who onely is our competent iudge and faithfull witness, and cannot lye: Beholde how without leaning to the outwarde shew, we may conclude that the sinner in all his prosperitie is accursed, and the faithfull in affliction blessed, likewise how the contrarie opinion is like vnto chaines and strong roopes to draw men to liue as the wicked and prophane persons. Thus by consideration of the premises, breaking a sunder these cursed roopes*

Psal. 73.

1. Cor. 15. 18.

and

and chaines, wee may bee encouraged to perseuere in good workes, as knowing that our labours shall not bee in vaine before the Lord.

Of the sixt folly.

Rather to beleue our enemies then our friends.

Chap. 7.

ASit is a great folly to *Repose more confidence in man then in God*, as is afore shewed, so is this also a most inexcusable folly *Rather to beleue our enemies then our friends*. In Ecclesiasticus wee reade this notable aduertisement. *Aske no counsell for holiness of him that feareth not God: neither of iustice of him that hath no iustice: neither of a woman touching her of whome shee is iealous: neither of a souldard in matters of warre: neither of a marchaunt concerning exchaunge: nor of a byer for the sale: nor of an enuious man concerning thankesfulnesse: neither of the vmerciull touching kindenesse: nor of the stowthfull for anye labour: nor of an hireling for the finishing of a worke: nor of an Idle seruauent for much busines: Harken not I saye to anye of these in any matter of counsell.* If it be a folly to aske counsell of the man that is not so much our enemy as his owne friende in anie thing that may concerne his owne person or action: What a folly is it to follow the counsell of our enemies that labour onely after our destruction? Of such enemies there are three principals. Who all are so much the more dangerous, because they dwell in vs and round about vs, and to whome naturally wee are much enclined to giue credite. The first is selfe loue, or after the vsuall phrased of the Scripture, our flesh: the second the worlde and the third the deuill.

2 As concerning the first. Most certaine it is that all the lustes of our flesh are so many enemies, seeking to seduce vs, as saith Saint Paul, and fighting against our saluation. The same saith Saint Peter also, where hee sheweth how our carnall lustes doe fight against our soules: This enemy saith Saint Paule, is so dangerous and pernicious that hee engendereth death and damnation in vs, and therefore hee threatneth vs that if wee beleue this enemy, wee shall die. Saint Iames, likewise compareth these lustes to a wicked mother, that

Eccle. 37. 11.

Eph. 4. 21.

1, Pet. 2. 11.

Rom. 8.

Iam. 1. 14.

that conceiueth and bringeth forth iniquitie, and consequently death. All which notwithstanding, we grow so foolish and senselesse as to giue eare and credit to our flesh, rather then to God, whose loue towards vs is most certaine and incomprehensible. But I pray you, whereto doth our flesh counsell vs? Onely, to couet riches, and to obtaine the fame by any meanes, whatsoever, to aspire to preheminance and excellencie aboue all others: to follow the pleasures and lustes thereof, with other like affections. Yet doe wee know that God condemneth all these wicked and damnable counsels, declaring that *Couetousnesse is the roote of all euill*: Also that *Such as couet to be rich, fall into temptations and snares and into many foolish and noysome lustes, which drowne men in perdition and destruction*. Protesting that *they that will bee first shall be last, and hee that exalteth himselfe shall be brought low*. That hee *resisteth the proude but giueth grace to the humble*: Exhorting vs to take heede that our heartes bee not overcome with surfeating and drunkenesse: pronouncing woe against whoremongers and adulterers. To be brieft, that in many places he admonishing vs to mortifie this our flesh, to put it off, to denye it as an enemye that giueth vs deadly and damnable counsell.

3 Neuerthelesse let euery man examine his owne conscience, and consider the common course of men, and so iudge whether euery one in generall seeketh not to become riche, to grow into credit, and to be exalted aboue his fellowes: Whether they doe not loue and hunt after the commodities and lustes of the flesh: Whether they enuie not such as get before them: To bee brieft, whether they giue not more credit to the counsell of the flesh then of God. Experience is but ouer eident. The onely example and plaine confession of Saint Augustine, a man endued with great wisdom and holinesse, shall at this time suffice. Hee speaking of couetousnesse, ambition, pride, pleasure and other the lustes and affections of the flesh, sayth thus: I haue a whole armie of traytors within mee, who vnder colour of friendshippe are mine enemies. And yet beholde, with them haue I liued from my youth vp: them haue I pleased, them haue I beleeued, They bee the friendes whome I made much off, the master whom I obeyed, the Lordes whome I serued, the domestically seruants with whome I was conuersant, the counsellours whome I trusted. If therefore it bee such a folly to belecue our enemies, let vs heereafter bee more circumspect and wiser: Let vs no longer credite this enemye, which doeth so possesse

1. Tim. 6.

Mat. 10. 16.

27.

Mat. 23. 12.

1. Pet. 5. 5.

Luk. 21. 34.

Heb. 13. 4.

Colos. 3. 5.

Eph. 4. 22.

Rom. 8. 13.

Mat. 16. 24.

Augustine in
his meditai-
ons. Cap. 4.

vs, that he is euen our selfe. But let vs beleue God, our true and perfect friend, as knowing assuredly that all his counsels are faithfull, and that all his commandements doe tend to our good and saluation.

4 Our second enimie to whom we giue too much credit, is the world. By the world, we vnderstand the common course of mankind, which is, to giue themselves to wickednesse, regarding onely this present life, without any care of the kingdome of heauen. In respect hereof doth Saint Paul call the world wicked, and S. Iohn saith *That the whole world is set vpon iniquitie*. The same Apostle setteth before vs sundrie examples of the corruption and wickednesse of the world, saying, *All that is in the world, as the lusts of the flesh, the lusts of the eyes, and the pride of life, is not of the father of heauen*. By the lusts of the flesh, he vnderstandeth a desire to liue at ease and delicately, without caring for any thing, but what may concerne the profit and commodities of this life. By the lusts of the eyes he comprehendeth the vanitie of vchast lookes, brauerie, pompe, & other superfluities. And by pride, ambition, haughtinelle, vaine confidence and selfe loue, euermore conioyned with the contempt of others.

5 This world is vnto vs a mightie and strong enimie, in respect that being so corrupt and vicious, it inuiteth, and by the example thereof allureth vs to follow it, and so to abandon our selues to the same corruptions, wherein (such is our folly) we are readie to beleue it. And indeed experience sheweth, how easily wee are drawne to confirme our selues ther to. The ease of the flesh which some men doe enioy. The lusts and pleasures wherein they do reioyce. The riches that make them to be honored. The reputation to be mightier then others, with the banquets and sumptuous attire, doe all make a faire shew, whereby to flatter, moue and allure vs to follow them. And as euery one is readie to beleue whatsoeuer he desireth, so doe we easily suffer our selues to bee perswaded to follow this world, whereto we are naturally enclined.

6 That the Adamant draweth the yron vnto it, is truly a secret of nature: but for the world to draw vs there to is a matter as naturall, as for the water of a riuer to runne downe the chanel, as for a chariot to runne downe a steepe hill: or seeing another yaune to yaune after him, or hering another sing, to fall on singing. For being naturally giuen to the corruptions of the world, we shall need no soliciting thereto, the onely sight of the thing we lode, is sufficient to hale vs forward, yea eue to force vs. As the wanton harlor allureth

Gal. 1.4
1. Ioh. 5. 19. &
2. 16.

allureth her louer: the bayte vpon the hooke the fish: and the infected aire infecteth all that liue in it. The worlde resembleth a violent streame, that carieth away all such trees as haue taken no sufficient roote. To bee brieft it falleth out with vs as with those that liue among colliers or millers, who hardly can shunne defouling with collow or meale.

Phil. 2. 15.

7 And indeed, it is but too common, that where wee ought through our holy conuersation to allure the worldlings to follow vs, contrariwise the world being stronger then we, carieth vs away therewith. Whereas it were our parts to serue as burning lampes, shining in the midst of a crooked & peruerse generation, whereby to withdraw the worldlings out of their blind & crooked waies into the pathes of light, truth & saluation: contrariwise the darknesse of the world doth quench our light, and cause vs to wander in the darkenes. This doeth Chrysostome note, saying: If the good conuerse with the bad, the good will sooner grow worse, then the bad better: also one scabbed sheepe wil sooner infect tenne cleane ones, then the tenne cleane ones will cure one scabbed one. Yet if we suffer our selues to bee so perswaded by the entisements of the world, that after the examples of others we do but a little neglect the care of our soules that we may gather goods, and that wee follow others in the lustes of the flesh, in superfluitie of banquets and costly attire: the golde, the siluer, the exquisite moueables, the apparell and foode, will be vnto vs so many fooles cappes vpon our heads, crying out alowd that we are indeede very fooles, that will beleue our enemy. If then we purpose to Amend our liues, we must be better aduised. We must remember that we can not continue friendship both with the world and with God: And that the loue of the world is enmitie with God, & so with S. Iohns exhortatiō conclude: not to loue the world: but wholly to resolute to leaue and forsake the counsell of the world, which is our enemy and to beleue the counsell of God our true & perfect friend.

Iam. 4. 4.
Ioh. 2. 15.

Mat. 13. 28

8 Our third and principall enemy is the deuill. Whome Iesus Christ doth therefore tearme, the enemy, which also this name Sathan doth signifie, thereby to aduertise vs to take heede of him. And indeede all his counsels and endeouours doe tend to death, and therefore is he also called a man-slayer and a murderer from the beginning, and so did hee shew himselfe towards our forefathers, whē vnder colour of fauour to Eue, he perswaded her to eate of the forbidden fruite of the tree of knowledge of good & euil. Wherupon God euen then proclaimed as it were with the

Ioh. 3. 44.
Gen. 3.

found

found of the trumpet, open warre betweene Satan and vs saying, *I will put enmitie betweene him and the seede of the woman.* If he durst presume to enter into the earthly Paradice to assault and deceaue our first fathers, while they yet did beare the image of God: Also, if hence, he durst be so bold as to follow Iesus Christ into the wilderness, and there assault him with his temptations fortie daies & fortie nights, and lastly to make those three mightie assaults mentioned by the Euangelists: are not we to looke that he will bee, as Saint Peter saith, as a roaring Lion round about vs, seeking whom he may deuour? He also is so much the more dangerous an enimie because he is inuisible, because he is neuer wearie of fighting, because he can transforme himselfe into an Angell of light, that hee may the more easily seduce and deceiue vs. Saint Ciprian expounding this place of Saint Peter saith. The deuill setteth before our eyes entiling pleasures, that by the sight of them he may supplant our chastity. He tempteth our eares with the sweetnes of mulicke, that by the hearing thereof, he may weaken our Christian strength: By bitter wordes he moueth our tongue to euill speaking, and and by iniurious deedes prouoketh our handes to fight and slay: he offereth vnrighteous gaine, wherby to enduce vs to fraud, and pernicious profit, to kindle couetousnesse in our soules: hee promisseth temporall honours, whereby to defeate vs of Ceuelliall: he sheweth falshehood, that he may take from vs all trueth. To be brieft, he practiseth cunning in time of peace, and violence in persecution? Is it not then extreame folly, yea euen desperate rage to beleue such an enimie?

Gen. 3. 15.

Mat. 4. 1.
Luk. 4. 1.

1. Pet. 5. 8.

2. Cor. 11. 14.

Ciprian in his
tenth tract in
zeale.

9 But you will saie, who will bee so vnaduised as to aske or take counsell of him? When speaketh hee vnto vs? Euen when vnder the pretence of Gods prouidence hee giueth or offereth vnto thee riches, honour, dignitie, pleasures, carnall commodities: to bee brieft, prosperitie in all thy affaires. For thinkest thou that he will not propound with them the like condition as hee did to Iesus Christ, when he said, *All these will I giue thee, if thou wilt worship me?* Indee hee doth not alwaies speake so like a deuill: But comming as a friende to serue thy turne, and to please thee in thy desires, thou shalt well finde that in effect he tempereth some poyson, or pernicious counsell among: either that thou shouldest dissemble the knownen truth, yea euen renounce it: or to neglect the holy ministry: or to dispence in practises nothing agreeing with charitie, equitie, or vpright dealing: yet covered with the cloke of custome & iniquitie of the time.

Mat. 4. 9.

time, which will not beare better dealing, telling thee that if thou be a sheepe the wolfe will deuour thee: that the simple are not to deale in the world: and that thou must liue and houle with the wolues.

10 Neither is this all, he mixeth yet another poyson, that is, hee lifteth thee vp in thy wealth, that he may make thee to trust therein: to employ it in pleasure and superfluitie: to forget that thou art a mortall mā: In summe, to imagine that thou needest not the help either of God or man. On the other side (for he can turne all into poyson) he will take away thy goods and bring thee into pouertie: he will molest thee with long and tedious sicknesse: he will make thee a skorne vnto men: Hereupon he will seeke to perswade thee that thou maist iustly murmure against God, complaine of him, forsake him, reiect, and euen driue him away when hee offereth himselfe, as did the Gaderinites when they driue away Iesus Christ, because of their hogges whome the deuils had caried head-long into the sea: yea, which is the tipe of all mischiefe, euen to curse God, whereof the historie of Iob is a manifest mirrour. Againē art thou a great sinner? Hee will set before thee the rigour of Gods iustice to plunge thee in dispaire. Dost thou trust in his mercy? Hee will prouoke thee to sinne, vnder pretence of friendship both to God and thee, alledging that *Where sinne aboundeth, grace doeth more abound*: Also that one *Peccatus* before thou diest, will suffice for all. If thou appliest thy selfe to walke vp-rightly in the feare of God, he wil counsell thee to thinke thy selfe a Saint and of great merite in the sight of God. Doth hee finde thee wel resolved in the doctrine of Gods providence, as he found Iesus Christ, when he alledged that *Man liueth not by bread onely, but by every word that commeth out of the mouth of God*: He will sollicite thee to abuse it, by tempting of God, as he thought to haue surprised Iesus Christ, when he exhorted him to cast himself from the toppē of the temple. To be breefe, his illusions and temptations are infinite.

Mat. 8. 34.

Iob. 1.

Rom. 5. 20.

Mat. 4.

11 Now let vs marke the common course of men, yea euen of many of those that professe the knowledge of God: & let vs iudge whether most of their workes be not euen so many examples witnessing that they beleue and follow the counsell of their enemie Sathan: let vs remember that al such thoughts, imaginations, motions, affections and temptations afore mentioned, be the counsels of our enemie Sathan: That it is an extreame folly and madnesse for a man to beleuee his enemie: that for the amending of
our

our liues, we must bee better aduised, and beleue him who is our true & perfect friend, euē our God, who speaketh to vs in his holy Scriptures, which onely doo containe assured, holy, & healthsome counsell. Of his loue towards vs we cannot doubt, sith he hath giuen vs such a pledge, as his sonne crucified for vs. He cannot, neither will he lie, or deceiue his children whome hee hath vndertaken to make blessed. Let vs therefore oppose the counsels of Gods word, against whatsoeuer the counsell of our enemies, the world, the flesh, and the deuill. Let vs followe the example of Dauid, who protelled that Gods worde was a light to his pathes: that the testimonies of the Lord were his counsels: that a young man shall amend his waie by walking according to the worde of God. Let vs take heart in the example of Christ, agaynst the illusions of the deuill and our other enemies, laying holde vpon the sworde of his spirite, which is his word, and with him let vs saie, *It is written, It is written.* Let vs remember that Iesus Christ from God his father tooke the name of a counsellor, to aduertise vs that wee ought to receiue and beleue his counsels onely, and not the counsels of our enemies, the world, the flesh, and the deuill. To bee brieue, let vs put in practise the same which God in olde time enioyned to Iosua, namely, daie and night to reade and meditate vpon the booke of Gods lawe, & to liue after the contents of the same. And so let vs assure our selues, that according to his promise, wee shall direct our course wiselye, and prosper in all our attemptes. Thus wee see, that to the end to Amend our liues, and hereafter to be better aduised, we must beware of this Folly, and neuer beleue our enemies better than our friends.

Psal. 119. 105

24.9

Ephes. 6. 17

Psal. 9. 5

Iosua 1.

The seuenth Folly. *To thinke our selues wise.*
Chap. 8.

THis seuenth folly, sheweth man in all extremitie and perfection to be a foole. For being intangled in the sixe follyes afore mentioned, & many others, he neuertheles thinketh himself wise, and well aduised. Among a hundred men that walke vp & downe the streetes, you shall not finde one that will bee contented to be called foole or mad man, but will thinke himselfe iniured: for euery man desireth to be thought wise. Yet, they that beleue not that there is a God: they that esteeme better of man than of God: they that thinke to liue euer, and yet know not wherfore they liue: they that iudge of mans felicity or misery by the outward shew, & they

that beleue their enemies rather than their friends. Are not all these in thinking themselues wise, euen perfect fooles? yes, and so haue we at large proued them.

2 Yet may this folly be more generally considered, in that man (at the least for the most part) thinketh himselfe to be but a man, created for this temporall life, and not a Christian, beleeuing lyfe euerlasting. For therof it falleth out, that man being wise, discreet, and aduised, as concerning the worlde, yet a Christian, foolish and senselesse, in matter appertaining to life euerlasting, thinketh himselfe wise, and is in deed but a foole, because he is wise in the lesse, and a foole in the principall: wise as concerning men, and this temporall life, but a foole as concerning God and life euerlasting. And we shall finde many presidents, counsellors, aduocates, phisitions, philosophers, marchants and artificers, wise, discreet, and aduised in their arte and vocation, who all in the vocation of Christianitie are but fooles, ignorant, and senselesse. They are verie perfect in matter concerning this present life, but ignorant and foolish in matter of lyfe euerlasting. Neither is at anie maruell. For euerie man in youth learneth a phrase, mysterie, or arte, whereby to grow wise & expert in his vocation, and so to provide for this present life: but few there are that learne the skill to bee true Christians, wise, and well aduised. Beholde therefore, how weening to be wise, because they bee wise men, they be but fooles, in that they be ignorant & vnaduised Christians.

3 By experience we see, that the aduocate can be skilfull & learned in the vnderstanding of the ciuill laws, & pleading other mens causes, yet vnderstandeth nothing in Gods law, whereby to plead his owne cause against the deuill, and so be iustified in the sight of God. The phisition can be skilfull and expert in the cure of bodily diseases, and yet not know wherein the cure of so many the diseases of his owne soule doth consist. The Arithmetician can multiply numbers, yet wotteth not how to reckon to 70. or 80. yeres of his life, but as all the rest, must bee forced to prae to God to giue him grace to vnderstand how to count his daies, that he may apply his heart to true wisdom. The Geometrician can bee skilfull in measuring the earth, yet hath no knowledg of heaven, either of Iesus Christ, who is the way to come thereunto. The Astronomer is well seene in the course and greatnesse of the Sun, yet hath no skill in the Son of righteousnes, our Lord Iesus Christ. The philosophers perfect in a number of the secrets of nature, are neuertheles ignorant in the mysteries and secretes of the eternall saluation of the soule,

soule, reuealed in the Gospell. The marchant can keepe his booke of accounts, to know his estate, & who is indebted to him, yet wot-
teth not hee what account hee must make to God of his life. The
Smith is skilful in making of keies, yet vnderstandeth not what the
keies of the kingdome of heauen are. Euery one can tell what fruit
apple trees, pear trees, plum trees, &c. do beare, yet few know what
fruit Christians should beare. To be brief, there be men enow wise
and aduised, but few Christians wise and well instructed. What is it
for an aduocate, a phisition, a marchant, or an artificer, to be wise in
his profession, and yet in Christianitie to be a foole, ignorant, and
vnaduised. To bee accounted wise among beasts that haue no im-
mortall soule, yet to be so much the more foolish and vnaduised,
as that in seruing men wisely and God foolishly, hee looseth both
bodie and soule for euer. S. Augustine reproouing those that take
greater delight in the writings of Plato and Aristotle, than of the
Apostles, calleth them fooles. His reason: because they reaped
knowledge, like to their study, leaues in sted of fruit, that is to say,
words and no vertue. So men generally thinking themselues wise,
because they be so in matters of this life, are yet foolish & sensles,
in that they vnderstand not what is requisite for the obtaining of
lyfe eueralsting.

Augustine in
his myrrour
for sinners.
cap. 6

4 What doth it auaille vs, saith S. Augustine, subtilly to search out,
and plentifully to comprehend the nature of all things, if wee haue
no knowledge of our selues? This sentence, *Know thy selfe*, for the
excellencie thereof, was thought to be brought from heauen. This
rather, to the end that man standing in necessity of the knowledge
of himselfe, his ignorance, pouertie, & miserie, might humble him-
self, & seeke his felicity from other than himselfe. The wise Socra-
tes said, that he knew but one thing, viz. that he knew nothing. And
therein he spake better than hee was aware. For if man knowing
much (as hee did) must notwithstanding confesse that hee know-
eth nothing, in comparision of so much as hee is ignorant of, e-
uen in such sciences as concerne not life eueralsting: how much ra-
ther must he, were he double as wise as euer was Socrates, confesse
that he knoweth nothing, if he haue no knowledge in the heauenly
knowledge, requisite to the saluation of our soules? It is therefore
a hellish opinion for a man to think himself wise when he is a fool,
likewise to be a wise man, yet a foolish & yntaught christian. Iesus
Christ speaking to the pharisees, who thinking themselues skilful,
said, *Are we also blind?* Said vnto them, *If yee were blind, you should*
haue no sin: But now you say, We do see therefore your sin abideth in you.

Augustine in
his booke of
the spirit and
the letter.
cap. 1. & 2

Ioh. 9 40

Thereby shewing, that as the beginning of a cure consisteth in the knowledge and feeling of the hurt, so the beginning of our sight resteth in the knowledge that we are ignorant and fooles. That we may therfore Amend our liues, we must giue ouer this folly whereby we thinke our selues wise, and heereafter being better aduised, confes that we know nothing, so long as we know not Iesus Christ. Besides, that how wise, discreet and expert so euer we be in worldly matters, yet knowing our selues to bee fooles and senselesse in thinking our selues wise, while we are ignorant Christians, we may be better aduised, increasing in whatsoeuer may make vs become true Christians, and consequently, the children of God, and inheritours of life euerlasting.

5 This is the knowledge of all knowledge, and consisteth in two poyntes. First, in that which Saint Paule sayeth, *I am not determined to know any other thing, but onely Iesus Christ, and him crucified.* Therin declaring, that he that knoweth not Christ, knoweth nothing, but is a foole & deuoid of sense, how wise & discreet so euer he is in the sight of the world: to he that truly knoweth Iesus Christ, how simple so euer the world accounteth him, is perfectly wise and well aduised. Secondly, this knowledge consisteth in the beginning of wisdom, as the holy Ghost calleth it, namely, in walking in the feare of God. Whereupon Dauid addeth, that they which walke in the feare of God and keepe his commandements, are wise. And on the other side Salomō protesteth, that such as despise this wisdom & discretion are fooles. Iob more largely speaking thereof, sayth: *Wisdom is more to bee esteemed than siluer, golde, precious stones, or any worldly goods.* Then discoursing vpon the wonderfull workes of God, in the knowledge whereof it seemeth there resteth great wisdom, he concludeth his speech, saying: *Then did he see it, and counted it, he prepared it also and considered it. And vnto man hee said, Behold, the feare of the Lord is true wisdom, and to depart from euill is vnderstanding.* Hereby we see, that as they that doo know Iesus Christ, and walk in the feare of God, are truly wise: so they that haue not this wisdom are very fooles, albeit they thinke themselves wise, in that beeing esteemed wise men as concerning the world, they are in deed foolish Christians in the sight of God.

6 These seuen aforesaid follies do euidently declare, that with great reason the holy Ghost warneth vs in the first sermon of Iesus Christ, and of Iohn the Baptist, that for the good and due Amendment of our liues, the knowledge and feeling of our naturall follies ought to admonish vs to be more wise, circumspect, and better aduised.

aduised hereafter. For, as in beleeuing that there is no God, In thinking better of man than of God, In thinking to liue euer, & so not to liue as if we should die, In not knowing wherefore we liue, and so liuing at randon, not for the seruice of God and our neighbours, but for our selues, In iudging Gods children in respect of their outward tribulations to bee accursed, and the wicked thorough their prosperitie to be blessed, Beleeuing our enemies, the world, the flesh, and the deuill, rather than God our perfect and faithfull friend. To be short, in thinking our selues wise, because we are wise as men, and yet are ignorant and fooles as Christians. Being, I saie, possessed of all these follies, the same are against vs so many ropes and strong chaines in the hands of our enemy the deuill, wherewith to pull vs on to sinne, and to make vs continually to offend God, to heape iniquitie vppon iniquitie, and consequently to turne awaie from God, from heauen, from life, & euerlasting glory, & to folow after satan, and so to cast our selues into the hel fire, in to death, & into euerlasting damnation: And contrariwise, if beleeuing there is a God, and esteeming him to be as he is, all wise, almightie, all iust and true, we doo loue, feare, and put our whole confidence in him, If beleeuing that we must die, and that shortly, we doo applie our harts to wisdom, liuing as we would euen at death wish wee had liued: If knowing wherefore we doo liue, we doo referre the whole course of our liues to the glory of God, to our saluation, and to the seruice of our neighbors: If iudging of mans felicitie or miserie, not by the outward appaurance, but by the testimonie of God in his word, we doo euen perceiue that the children of God, albeit in tribulation, are blessed, and the wicked, though in prosperitie, accursed: If renouncing the pernicious counselles of our enemies, the world, the flesh, and the deuill, we doo listen vnto, and beleue the counsels and admonitions of our God. To conclude, if considering, that all discretion, knowledge, and wisdom of man, without the knowledge of Christ, and the skil of saluation, be but folly. Also, if vnderstanding that we be but fooles & men deuoid of knowledge, so long as wee are not wise and well aduised Christians, & therefore wee conuert and returne to God, and walke in the waie that shall bring vs to heauen, to life, and to euerlasting glorie: If (I saie) we doo thus conuert and amend our liues, according to the will of God, we shall finally become inheritours of his kingdom, through his sonne Iesus Christ our Lord.

The end of the first Booke,

VVHEREIN MAN IS TO A MEND.

The second Booke.

That man knowing Idolatrie and superstition, ought wholly to abstaine from all participation in the same. Chap. 1.



VE haue before declared, that the greatest Folly wherewith man is possessed, is the offending of God. And contrariwise, that the beginning of all knowledge & wisdom resteth in walking in his loue, feare, and obedience. Also, that as all men are naturally inclined to this Folly, namely, to offend God, so we ought by amending our liues, heereafter to become more wise and better aduised. Now are we more particularly to vnderstand, *Wherein we are principally to amend.* The first point therefore to be intreated of, consisteth in this, That man hauing obtained knowledge of the truth, ought to renounce all Idolatrie, & in no wise to participate in the same. Many there are, who with their bodies asisting at Idolatrie and superstition, do neuertheless maintaine, that they deserue not to be reprobued, because they disallow the same in their hearts. These men should remember, that sith Christ suffered both in body & soule for the redemption both of our bodies and soules, reason would that wee likewise should glorifie him, as Saint Paul saith, both in our bodies & souls, which are his. And in deed, inasmuch as man consisteth both of bodie and soule, we are to cleanse both bodie and soule of all pollution, that we may, as Saint Paul admonisheth, fulfill our sanctification. It is therefore a most sacrilegious and intollerable diuision, to giue ouer our bodies to the seruice of the deuill, when we say that we reserue our soules to God. Will the worst husband among men bee content, that his wife prostituting her bodie to whoredome, shall saie for excuse, that she reserueth her heart for him? S. Paule saith, our bodies are Christes members, and that applying them to whoredome, we take them from the body of Christ, & make them the members of an harlot. But the holy Ghost calleth Idolatrie whoredome: he therefore that with his bodie assisteth at Idolatry, dismembreth himselfe from Iesus Christ, and maketh himselfe a member of the Idoll.

1. Cor. 6, 9, 20.

1. Cor. 7, 1

1. Cor. 6

2 In this consideration doth the Apostle exhort the Corinthians, to shie from Idolatrie: and least they should reply as these men do, saying: *We disallow it in our hearts: we know that the Idol is nothing:* he addeth, *I speake as unto those that have knowledge, not to the ignorant.* Then doth he bring them back againe to their owne iudgment, & the feeling of their owne consciences by the vse of the supper. For as the communicants by eating the bread and drinking the wine, haue a participation in Christ, and are made his members, so they that be assistants in the sacrifice of the Idols, and doe eate of that that is sacrificed vnto them, are made partakers of the Idols, euen of the deuill, as he expressely saith, because that which is sacrificed to Idols, is sacrificed to the deuill. *But* (saith he afterward) *ye cannot drinke the cup of the Lord, and the cup of deuils: ye cannot be partakers of the Lords table, and of the table of deuils.* And to the end to preuent all replication, he addeth, *Do we prouoke the Lord to anger? Are we stronger than he?* And this he saith, to shew vs that notwithstanding whatsoeuer we alledge, that we do not apply our hearts thereto, or that we know that the Idol is nothing, yet in that we assist with our bodies, we prouoke the wrath and indignation of God, we leaue warre against him, euen a woful warre to vs, because God being stronger than we, wil ouercome vs. Spake not the same Apostle to those, that had knowledge of the truth, when hee sayde, *Be not vnequally yoked with Infidels, for what fellowship hath righteousnes with unrighteousnes? And what communion hath light with darknes? what concord hath Christ with Beliall, or what parte hath the beleener with the Infidell? What agreement hath the temple of God with Idols, for ye are the temple of God, as God hath sayd, I will dwell among them and walke therein.* Here he speaketh of the whole man, and consequently not of the soule only, but also of the body, as in another place he saith, *Our bodies are the temple of God, & therefore he addeth, Come out from among the Idolaters, and separate your selues,* saith the Lord, *& touch not vncleane things, and I will receiue you. I will be your father, and you shall be my sonnes, & my daughters,* saith the Lord. If God will not receiue vs to be his sonnes and daughters, & if he wil not be our father, but vpon condition, that wee touch no polluted thing, then contrarywise, those men that voluntarily do touch them, & yet do notwithstanding maintaine that still they are the childre of God, do gainesay the very truth, and deserue to be cast off at his hands.

3 When God to comfort Elias, sayd, *I haue yet reserved to my selfe 7000 in Israel, and all the knees that haue not bowed vnto Baal, & euery mouth that hath not kissed him:* doth he not shew, that he cōdeneth

2. Cor. 6.

1. Cor. 6. 19

2. Cor. 6. 18

Esa. 52.

1. King. 19. 18

Esa. 45. 23

Math. 4. 9.

Dan. 3

Manut. and
Morel, vpon
the pas. of S.
Cyprian.And in Saint
Augustines
sermon of
Ciprian the
martyr.And of his
passion after
the olde man-
nuscripts.

Exod. 20. 4

all outward adoration and bodily reuerence to the Idoll, and accounteth them markes of reprobation. As also saying by Esay, *I line, euerie knee shall bowe vnto me.* Hee sheweth that all adoration, euen in bodie, is an homage due to God onely. When satan sayd to Iesus Christ, *All these king domes will I giue thee if falling down thou wilt worship me!* It would haue sufficed him, if Iesus Christ would haue made him but an outward reuerence with his bodie onelie. And I praie what doo the tyrants, persecuters of Gods children pretend, but to cause men with their bodies to countenance theyr masse? For as they cannot command the heart, nor knowe the inward secretes of man, so doo they require onely the outward view and obedience of the bodie. And in deed, such as persecute, euen against their owne consciences, the children and seruants of God, will not sticke to whisper vnto them and saye, Beleeue what yee will, so yee goe to masse. If it were lawfull to abandon our bodies to such idolatrie, as in heart wee doo condemne, the crosse of Christ shoulde bee abolished, and all persecution taken awaie. A man might so professe himselfe a Iewe and Turke, yea, hee myght countenance and assist all the greatest and most abhominablest Idolatries in the world, so long as in heart he dislyked of them. But then what should become of Christs martyrs? Wherefore haue they suffered death? Why did not they, reseruing their hearts to God, abandon their bodies to the seruice of Idols, & obey the commandements of Idolatrous kings? When Nabuchadnezzar commanded to worship the golden Image, he required onely the outward adoration and reuerence, and yet the three Hebrew princes chose rather to bee cast into the burning furnace, than to obey it. S. Cyprian was heerein so certaine and so fully resolu'd, that when the tyrant offered to saue his life, if hee would obey his commaundement, and offer incense or sacrifice to the Idoll, counselling him to thinke vpon it: he constantly answered, that he needed neither consultation, nor deliberation in so iust a matter: that he would rather die than shew any testimonie of approuing such Idolatrie. Yet might he haue escaped by yeelding onely his bodie to idolatrie, & keeping his heart vnto God. Some Iudges there are, who hauing knowledge of the truth, do giue sentence of condemnation against the faithfull: in hart disallowing the sentence, yet in mouth pronouncing the same. Are these men, thinke you, excusable in the sight of God? When God in his law forbiddeth *making any graven images, or liknes of any thing:* Speake he to the hād, or to the harte? Likewise when he addeth, *Thou shalt not bow downe to them nor worship them.* When

When (for so the word that he there vseth doth signifie) he prohibiteth not only to worship & serue the in mind, but also he speaketh of the whole man, & rather more expressely of the bodie, forbidding all adoration and outward seruice inuented by men.

4 Saint Paul protesteth that *Idolaters shal not inherite the kingdome of God.* Here he speaketh to the members of the Church and so to those who knowing the truth, did not in hart allow of Idolatry: he therefore threatneth those that shall assise therat in body. Likewise Gods horrible iudgemets executed vpon diuers, euen in our time, as vpon Frances Spiera an Italian, & others, who knowing the truth became notwithstanding assitants at Idolatry & false seruice, allowing in body that which they in hart condemned, do take away all excuse, & make those worthy double punishment, that do pollute their bodies in Idolatry, and so shew an outward testimonie of allowing that which their hart (condemning the actiō of the body) do abhorre. To be short, what is this assistance at the masse, & bowing of knees before the Idol, but an actual testimonie that they allow all the Idolatries & blasphemies there committed? It is an opinion & impression which they seeke by their assistance to infuse into others: It is as if that the body should cry out & say, you see of what religion I am. The body speaketh in lieu of the mouth. And thus instead of confessing Christ & his truth, they do in action renounce him: & so are to looke for no other sentence then the same which Iesus Christ himself hath pronounced, saying, *Who soeuer shal deny me before men him wil I deny before God my father.* Mat. 10. 33. If such men could; but a little cōprehend how villanously Christ is dishonored in the masse, how his office is vsurped, his sacrifice abolished, his death made frustrate, & the institution of his holy supper reuerfed, the zeale of the house & glory of God would euen eate vp & consume their harts, whereby they should bee moued to shunne and abhorre the same, and neuer to be assitant therat.

5 It may seeme to some, that I need not to stand so long vpon so plaine a case. But ther be hipocrites, that dare alledge, that they do it because they would not offend their neighbors, This surely is a goodly charity. First, they speake against their cōsciences: for their own harts do conuince the that it is only selfe loue, with the feare of the losse of their goods, dignity, country, kindred & friends that induceth them to such dissimulation. Moreouer, that contrariwise they do by their going to masse & worshipping the Idols, offend their neighbours. For what is offence, but to cast a stone in a blind mans way to make him to stumble, that is to say, to giue the ignorant

1. Cor. 8. 9.

rant occasion to offend God by confirming them in their error: & becoming an example, to such as haue some knowledge of the truth, to induce the to conunit Idolatry with vs? It is therefore a double offence, & deserueth double punishment in the sight of God. S. Paul, sharply reprobuing such as did eate of things sacrificed to Idols, sheweth what a stumbling block they therby make theselues to the ignorant. *Take heed faith hee least by any meanes this power of yours, to eate indifferently of all things, be an occasion of falling to the that be weake: For if any man see thee which hath knowledge, sit at the table in the Idols temple, shal not the conscience of him which is weake be boldned to eate those things which are sacrificed to Idols? And through thy knowledge shall the weake brother perish, for whom Christ died. Because that thou who knowest that the Idol is nothing & therefore that the flesh sacrificed thereto is not polluted therein, abusing thy power that otherwise thou hast to eate, dost by thy example induce the ignorant to eate without faith & so to sin.* If then the eating of the thing which in it selfe is lawfull, is an offence to thy neighbors, & a meanes to make him to perish, because after thy example, he eateth without faith: how much more grieuous is the offence of those, who by assisting at the masse, & other Idolatries, in their own knowledge damnable before God, do confirme the ignorant in their error, whereby they continue their offence to God, & enduce others to follow them in the same? That good old man Eleazar chose rather to die, the by his dissimulation to induce the Iewes to eate swines flesh, & so to offend God. Yea this fauor they offered him, that he should eate flesh allowed in the law that he might commit nothing prohibited therein, onely hee should dissemble & make the world belieue that it was swines flesh.

Rom. 14. 23

2. Mac. 6.

This is a wonderfull constancy & notable example, to condemn all such as by their dissimulation giue others occasion to offend God, 6 They also make abuckler of the example of Naamã the Assirian but according to the prouerb, they couer theselues wth a wet sacke. First, wher he speaketh of bowing himselfe in the temple of Remmon, whẽ his master leaneth on his arme, he therein doth seruice to his king, not to the Idol, & so it was but a ciuill bowing in respect of his office, & tended not to religion. This doth he confirme plainly, protesting he wil worship no strang Gods: besides y^e he praieth that the bowing bee not imputed to him. Such therefore as will excuse their adoration of Idols by his example, ought rather to confesse their sin & to craue pardon at Gods hand, not for a politick bowing proceeding of som office, but rather for their worshipping of Idols. Yet is ther thus much more. This Naamã not only protesteth that

1. King. 3.

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he wil not worship any strange Gods, but also he craueth two Asses laden wth the earth of Iudea, y^t at his return into Syria, he might ther v^po worship the true God, & so make profesioⁿ of the true religi^on but these men do not abstaine from sacrificing to strange Gods, so farre are they from forsaking the false worship of Idols, & publike worshipping, as Naaman did of the true God, according to his word, But albeit there were (as there is not) some colour in this example of Naaman, yet what reason haue they, leauing a path already beaten by the example of so many martyrs, and approued by so many testimonies of Gods worde, to enter into a blinde waie, where they see the steppes but of one heathen man, who was but newly entered into the knowledge of the true God?

7 As for the example, of S. Paul, in causing his head to be shauen Act. 21. 26. in Cenchrea, & purifieng himselfe in the temple with other Iewes, The same is but badly alledged, and woofse argued from a matter indifferent (as at that time these ceremonies wer, Christ being new risen) to manifest abhominatioⁿ and Idolatry. As also it is an abusing of Pauls zeale and charitie, who conformed himselfe, in this matter indifferent, to the Iewes, that he might win them to Christ, to excuse their loue of themselues, in that they conforme themselves to the Idolatrous, onely for the preseruatioⁿ of their goods, dignities, and other carnall commodities.

8 As concerning that which they alleadge out of Baruch, where Baruch. 6. 3. he sayth, *When being captiues in Babylon yee shall see Gods of silver, of golde, and of wood, borne vpon mens shoulders, and the multitude before and behinde worshipping of them: beware that ye be not like vnto them, but saie in your hearts, O Lord we must worship thee.* First, Ieremy faith not, *Bowing your bodies before the Idols, saie in your hearts.* But rather this sentence, as also the whole sequel of the Chapter is a condemnation vnto them. For it doth euidently appeare, that the authors intent was to perswade them, that these Idols were false Gods, and therefore that not they were to be feared or worshipped, but only the true God. Likewise, speaking of the Babilonians that carried & worshipped their Idols, he sayth expressly to the Iewes. *Be not yee like vnto them.* As in deede with what conscience coulde they haue worshipped those Idolles before men, when in theyr heartes they sayde and protested before God, that hee onely and not the Idols was to be worshipped? Moreouer, where the Author in the same Epistle addeth, that *all they that do serue them shall be confounded* By that threatning, he induoreth to diuert the Iewes therefro. In brieft, his intent is to teach the Iewes, beeing strangers among the

Iere, 10, 11.

the Babilonians, & in their persons all those that shall hap into the like condition & estate, when they shal chance to see the ignorant carry their Idols in procesion & serue & adore them, not to do as they do, neither to fall vpon them to beate downe their Idols, but rather to lift vp their harts to God & to say, *O Lord, thee only must we worship.* Let the therefore, in lieu of wresting this sentence of Baruch to dispence with theselues to be Idolaters with their bodies whereby to perswade that they be so in their harts, obey Ieremie who enioyned those poore Iewes, captiues in Babilon, to make confession of their religion, by condemning the Idols & mainteining the true God, *Thou shalt say thus,* saith Ieremie, *The Gods that haue not made the heauen & the earth shall perish from the earth & from vnder these heauens. He hath made the earth by his power, &c.* Wherein we are to note, that albeit Ieremie writ al his prophecies in Hebrew, yet this one sentence is set downe in the Caldean or Babilonian speech, thereby admonishing the captiue Iewes to disaduow Idols, & to confesse the true God plainly & sensibly, in a language known to the Idolaters. If this confession bee required of these poore captiue Iewes, how can these men be excused, who being at libertie to depart from among the Idolaters, do assise at their Idolatry, thereby to giue the world to vnderstand that they also are Idolaters, & therefore dare not vtter one word in reproofe of the Idols?

9 Sith therefore that the first sermon both of Christ & of Iohn the Baptist do notably proclaime, *Amend your lines:* Let all such as haue attained to the knowledge of the truth, resolute with theselues to renounce all Idolatrie & superstition, & vtterly to denie all assistance & participation whatsoever therein either in hart or body. Let them remember, that all abandoning of their bodies to Idolatrie, is a prophanation of the temple of God: That the yeelding of the body to the deuill, & reseruing the hart to God, is intollerable sacrilege: That the denial of the true God & the worshipping of the deuill, is detestable hipocrisie: That thereby they blaspheme Iesus Christ & honor the Idol: that they giue offence to their neighbours, as well by confirming some in their errors, as by inducing others to follow their examples. But especially let them remember, that their pretended excuse, will redound to their double damnation. For if he who thinking to worship God, yet of ignorance through worshipping an Idoll offendeth & deserueth death: surely then he that boweth his body to worship that which he knoweth to be an Idoll, yea a very deuill, as S. Paul calleth it, offendeth in far greater measure, & deserues greater punishment. And so doth Christ himself pronounce

1. Cor. 10, 20

Luk. 12, 47.

48.

pronounce concerning the disobedient seruant, who knowing his masters wil & not doing it, shall be beaten much more grieuously the he that was ignorant therof. And indeed, it is not only a simple sinne and transgression, as in the ignorant: but more contempt and misprision against the maiestie of the law-giuer, as God in many places complaineth of his people that they haue despised him, yea euen hated him as himselfe saith in his law. And hereto likewise *Exod. 10. 3.* may be referred the sentence of the Apostle, where hee saith. *Rom. 5. 20.* *That God gaue the law, that sinne might abound:* because the knowledge of the law, taking away ignorance, maketh the transgression to be conioyned with contempt and despising of God.

10 The more therefore that we know the inconuenience of Idolatrie, the more we are to detest, abhor, and flie from it, and neuer flatter our selues in the presence of God who knoweth our hearts. It is but a foolish enterprise to vndertake to deceiue the Lord, or to thinke to prosper by offending him. We feare the losse of our goods, dignities, cuntry and life, if we go not to masse with other men and counterfeate our selues to bee Idolaters as they are: yet we feare not to loose the treasure and inheritance of heauen, life euerlasting and the kingdome of God by polluting our bodies in Idolatrie, euen by the assured testimonie of our owne hearts. We are not to order our duties after the easements of our flesh, but according to the word of God. The meanes to obtaine safetie and felicitie consisteth not in prouoking God to wrath by seruing of Idols: but if we desire his mercie and fauour towardes vs, wee must renounce and denie our selues and the world that wee may worship and serue him onely. Let vs obey S. Iohn, who saith. *My little children keepe your selues from Idols.* And let vs remember that the holy Ghost pronounceth woe to all those that worship Idols. *1. Ioh. 5. 21.* And contrariwise blesteth all those that adore and glorifie God *Psal. 97. 7.* both in hart and minde. *1. Cor. 6. 10.*

That it is not enough that we separte our selues from Idolatrie, vnlesse we also ioyne with the Church of Christ, by frequenting Sermons, communicating in the Sacraments and comming to common prayer.

Chap. 2.

AS repentance and Amendement of life consisteth in this, that we forsake sinne and applie our selues to goodnesse: So it is not enough that we keepe both bodies and soules from Idolatrie and superstition, vnlesse that also separting our bodies from Idolaters

laters, we adioine our selues to the Church of Christ by hearing his word, receiuing the Sacraments, & calling vpon God in the name of Iesus Christ. The titles that the holy Ghost attributeth to this Church, do euidently declare vnto vs, of how great importance to the glory of God & saluatiō of mankind, this duty of ioyning with the true Church is. First, it is in many places called the kingdom of God, yet not without great cause: For as this kingdome consisteth in euidēt & assured knowledge of the true God & of his Son Iesus Christ, in faith, righteousnes, peace, and comfort, of the holy Ghost, in sanctification, to be brieft, in euerlasting life & glory: So is it in the church wherin God manifests himself & reueales his truth & pleasure. To the mēbers thereof he giueth faith, righteousnes, holines, peace & ioy, and finally life & glory euerlasting. Contrariwise the kingdom of Sathan cōsisteth in ignorance, infidelity, corruptiō, vice, sin & iniquity: in a bad conscience, trouble of mind, dispaire, death & damnation. The members therefore of Christs Church are the kingdome of God, retired from the power & dominion of Sathā, to the end that God may raigne in them by his spirit & the scepter of his word: as contrariwise al that are without the Church do belong to the kingdome of Sathā: as S. Paul also doth say of the excōmunicate, that they be deliuered to Sathā, who raigneth without the Church of Christ. This likewise is confirmed, in that the same title of the kingdom of God, whereby the Church is signified, is also attributed to that blessed & glorious estate which the elect shal enioy after the resurrection. Wherin we are taught that theris such a cōiunction betweene the Church & that glorious kingdom of Iesus Christ, that it is as it were the suburbs & gate thereinto: wherupon also al they that refuse to ioyne with the Church can pretend no portion in this kingdom of heauē. For the path to felicitie importeth an ascension frō the kingdome of God vpon earth to the kingdome of God in heauē. And that doth S. Luke note, saying that *God did dayly adioyne vnto the Church those that should be saved*, thereby signifying that such as refuse to adioyne themselves therto, do minister no occasion to imagine that they haue attained the way to saluation and life euerlasting.

2 By another title are the premises confirmed in that the Church is called the house of God. For as the holy scripture speaketh of two sorts of children only, the one the children of God, the other of the deuill: so are ther but two houses: the one wherin the childrē of God are gathered & norced together: the other wherin the childrē of the deuill are scattered abroad. So many therefore as are in the Church, are the children & domesticall seruants of God, as S. Paul
also

Mat. 13.

1. Cor. 5. 5.
1. Cor. 6. 9. 10.
Luk. 13. 28.
Act. 2. 47.

1. Tim. 3. 15.
1. Ioh. 3. 10.

also calleth them: And contrariwise they that do refuse to adioyne theſelues therto, are forreners & ſtrangers, as the Apoſtle nameth the. Chriſt himſelf, wher he ſaith that *In the houſe of God my father* *ther be many maſſons*, attributing the ſame title of the houſe of God to the heauēly Citie, which is the congregation of the elect in heauen, replenished with the glory of God, as he doth to the Church and aſſemblies of Saints, which do enioy the miniſtery, doth admoniſh vs that the houſe of God vpon earth, is the ready way there by to climbe, & the gate that we are to enter at into this houſe of God. And conſequently that they that reſuſe to enter into the houſe of God vpon earth, haue no acceſſe or entry into the houſe of God, Ephē. 2. 19.

3 This Church is alſo called a pillar of the truth, in two conſiderations: firſt, becauſe that without the ſame ther is nothing but lying, & conſequently the dominion of the deuill, the prince of darknes, and father of lies: Secondly, to aduertise vs, that all they vnto whō God hath reuealed his truth, are by this title aduowed to be pillars therof, by confeſſing, preaching & defending it before & againſt all men, yea euen by ſuffering for the ſame. Whereby it euidently appeareth, that ſuch as will not make profeſſion but reſuſe to ioine with the Church, do deſerue to be giuen ouer to the power of the father of lies, becauſe ſo far as in the lieth, they ſuffer the truth to fall & be brought to nought. But eſpecially we are to note this title *Mother* attributed to the Church, which ſheweth her to be the mother that brought vs forth: the nouriſher that ſucked vs with her two pappes of the word and Sacraments: the tutrix that bringeth vp, guideth & gouerneth vs, vntil that hauing put of this mortall fleſh, we become like vnto the Angels. And liſh it is the wil of God, that al they to whō he vouchſafeth to be a father ſhould acknowledge the Church for their mother: thoſe that ſhal reſuſe to adioyne themſelues therto are not Gods children. Which is more.

S. Paul calleth this Church, the aſſembly of Saints and body of Chriſt, teaching vs that as the members therof are aduowed to be Saints & members of Chriſt: ſo they that do reſuſe to adioyne theſelues therunto, are holden, as being no Saints nor members of the body of Chriſt, to be the members of Sathan, whom the Scripture termeth the vnclane ſpirit. Which conſideration ſhould miniſter as great terror & conſuſion to theſe, as contentment & conſolation to the members of the body of Chriſt. When Ieſus Chriſt therfore & S. Iohn do cal vpon vs to Amend, they do admoniſh vs that among al other things, renouncing Idolatry, we are eſpecially to adioine our ſelues to the church of Chriſt, to the end to become

members

members of his body, whereby departing from the kingdome of Sathan we may haue entrie & accesse into the house of God, wher hauing the Church for our mother, wee shall bee assured to haue God for our father: & finally renouncing al falsehood we shal be made pillars and supporters of the truth, by confessing and maintaining the same all the daies of our liues, to the glorie of God and the saluation of our soules.

That we ought diligently to frequent Sermons.

Chap. 3.

THe premises shall we much the better vnderstand, when wee shall more particularly be instructed what the Church is, by the markes of the same: And these are comprised principally in three points: In the pure preaching of the word of God: In the lawfull administration of the Sacraments: and in the publike inuocation of one onely God in the name of our Lord Iesus Christ. Concerning preaching Iesus Christ, saith: *My sheepe heare my voice and follow me:* Thereby declaring that so many as heare the voice of Christ are his flocke and his Church, and to that sence in another place he saith, *He that is of God, heareth the voice of God.* But how can we heare Iesus Christ who is in heauē? *He that heareth you,* saith he to his Apostles, *Heareth me.* It followeth then that he that refuseth to heare Iesus Christ, when hee speaketh by his ministers, is none of his sheepe: And this indeed is euidently confirmed by the scope and right vse of the preaching of the Gospell, noted in these titels which the holy Ghost attributeth thereunto, *The ministerie of reconciliation: The Gospell of peace: The word of grace, saluation, and of life everlasting.* For who be Christs sheepe, the children of God and members of his Church, but onely they that are reconciled to God: That haue peace of conscience: That feelee Gods fauour and grace in their soules: And that waite for saluation & life in Iesus Christ according to the most assured testimonies of his holy Gospell? Whereupon wee see there is nothing which wee are to holde more deare or in greater estimation then the ministerie of the word.

2 Except we be illuminated, we cannot be saued. Now where Iesus Christ calleth his Apostles *The light of the world.* And S. Paul saith, that *God hath sent him to be a light and saluation to the Gentiles:* The same is likewise ment by all those that are called to preach the Gospell. Neither are they called light in respect of their per-

sons

Ioh. 10. 27.

Ioh. 8. 47.

Luk. 10. 16.

2. Cor. 5. 18

Ephe. 6. 15.

Act. 14. 3.

Act. 20. 32.

Act. 13. 26.

Act. 5. 20.

Phil. 2. 15.

Mat. 5. 14.

Esa. 49. 6.

Act. 13. 47.

persons, but of their doctrine. Who so therefore desireth to see cleerely into the waie of euerlasting lyfe, must diligently giue care to those whose preaching is the light. *Noman* (saith Iesus Christ) *John 3. 5.*
can come into the kingdome of God vnles he bee regenerated. Saint Paul who calleth himselfe the father of the Corinthians, and sayth, that *1. Cor. 4. 15*
he hath begotten them to the Lord, doth sufficiently declare, that this regeneration is wrought by preaching of the Gospel. *Without faith we can neither please God nor be saued.* The same Apostle sayth, that *Faith commeth by hearing the preaching.* If wee be not saued, we are for euer accursed. Saint Paul writing to Timothie sayth, that by *Heb. 1. 16,*
the faithfull discharging of his duetie, he shall saue both himselfe and those that shall heare him. The same Apostle sayth, that *when Iesus Christ ascended into heauen, he gaue giftes vnto men.* And what giftes? *He gaue some to be Apostles, some Prophets, some Euangelists,* *Ephes. 3. 8*
some Pastors and teachers for the gathering together of the Saintes, for the worke of the ministerie, and for the edification of the bodie of Christ. If therefore wee desire to be reestablished into life, gathered vnto Christ, and made liuely stones in the temple of God, wee must vse *John 21. 15*
this gift of Christ, euen to heare sermons by the ministerie of the pastors. Iesus Christ commandeth Saint Peter to feed his lambes, *1. Pet. 4. 2*
and Peter exhorteth his companions in the holy ministerie, to feed the flocke of Christ. As also Saint Paul speaking to the Bishops of Ephesus, who were come to Miletum, sheweth them that the holy Ghost had established them in that vocation, to the ende they should feede the Church of God, which he had purchased with his blood. Hee therefore that seeketh the foode of his soule, least it should famish & die, must labor that it may be fed with the worde of God, through the preaching of the same. Which is more, Preaching is named the key of the kingdome of heauen, thereby to declare, that as by preaching of the Gospell, heauen is opened to all that giue care thereunto, and do beleue the word preached, so al such as condemn the hearing therof, are excluded from the same. *Math. 16. 19*
3 Experience hath euermore borne witnes, and euen to this day do testify, what numbers haue bin illuminated, reconciled to God and drawen to saluation & life euerlasting, through the preaching of the Gospell. *In one daie* (saith S. Luke) *by the preaching of the Apostles there were added to the Church about three thousand persons.* This efficacy of the preaching of the Gospel, doth Christ confirm saying, that when his disciples did preach it, he saw satan like lightning fall downe from heauen: therein shewing vs, that satan by the ministerie of the pastors preaching the Gospell, is banished & destroyed,

Math. 13. 31

stroied. Doo we not euen in our daies see how by the ministerie of men, preaching the Gospell, the little graine of mustard seede, as Christ tearmed it, is growen into a great tree, that with the branches and fruit thereof ouerspreadeth many prouinces and kingdomes? As therfore there is no famine more dangerous, than is that whereof Amos speaketh, saying, *God shall send a famine, not of bread but of the hearing of the word of God*, so is there no haruelt more necessarie and bleiled, than that which is reaped by the workemen of Christ, when they preach the Gospell.

Amos 8. 11

Math. 9. 48

1. Cor. 3. 7

4 And in deede, albeit men when they preach the worde, haue not in them vertue and power to illuminate, to giue faith, to conuert harts and to saue soules, (for he that planteth, and he that watereth, as S. Paul saith, are nothing, but he that giueth increase) yet is this one point, which most soueraignlye commaundeth the holie ministerie of the worde, that God who hath ordayned it, doth also accompanie it with the efficacie of his holie spirit, that it may illuminate and saue men. *This is my covenant with them, saith the Lord, My spirit which is upon thee, and my wordes which I haue put in thy mouth, shall not departe out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, from henceforth for euer.* And this is most singularly performed in the preaching of the Gospell. Heereupon Paule calleth it *The ministry of the holy Ghost*. And in another place he sayth, that *the Galathians receiued the holy Ghost by hearing of the faith preached*. And therefore speaking of himselfe and his fellowes, he saith thus, *We are Gods laborers*, because that God imploying them in his seruice, wrought in them by his spirite.

Esa. 59. 21

2. Cor. 3. 8

Gal. 3. 2.

1. Cor. 3. 9.

Luke 10. 16

Iohn 13. 30.

Ier. 1. 9.

Ezech. 33

Apoc. 10. 8.

5 Yet for the more commendation and authoritie of the ministry of the word, Iesus Christ aduertiseth vs, that it is not so much that mortall men speake vnto vs, as in deed it is God in them and by them. *He that heareth you, saith Iesus Christ to his Apostles, & consequently to all preachers, heareth me, and hee that receiveth you receiveth me.* In this sense did the Prophets vsually begin their sermons, saying, *Thus saith the Lord, Heare the worde of the Lord: and made an end, saying: For the mouth of the Almighty hath spoken it.* And where Ieremie rehearseth that God speaking vnto him sayd, *I haue put my wordes in thy mouth: it importeth the same that Ezechiel setteth downe, saying, God gaue me a scrowle to eate, & commanded me so declare his wordes: thereby signifying that his preaching was but an vtterance of the words declared in the scrowle that hee had deliuered him to eate. As also S. Iohn at the commandment*

of

of the Angell, eate a booke which the Angell gaue him, with this addition, *Thou must yet prophesie to many nations.* Therein declaring that his sermons were a deliuerie of that which God had written in that booke. Dauid likewise exhorting the people of his time to conuert to the Lord, for the authorizing of his doctrine, saith thus: *If at this daie ye will heare the voice of the Lord, harden not your hearts.* The Apostle exhorting the Hebrewes to giue credit to the Lord, vseth the same sentence, saying: *This daie if ye heare the voice of God harden not your hearts.* The same doth S. Paule expressly confirme, saying, *We are the embassadors of Christ, as if God exhorted by vs.* And thereupon he testifieth to the Thessalonians, that *they received his doctrine, not as the word of man, but as the word of God.* Adding, *as in truth it was.* True it is, there is a difference betweene the ministers of the word, and the Prophets & Apostles, neuertheless, if we be bound to receiue the doctrine of the Apostles & Prophets, as the word of God; and that the faithful ministers, preaching their doctrine, do likewise preach the word of God: then they that in these daies do contemne the preaching of the faithful ministers, doo, as Christ said to his Apostles, contemne and reiect God in them: and therefore the vengeance by Iesus Christ himself denounced against those that would not heare his Apostles, who said, *That it should be easier for Sodome & Gomorrah in the daie of iudgement, than for them,* will likewise fall vpon the contemnners of the preachings of the faithfull pastours of our time. And they who for their contempt, incredulitie, and obltinacie in euill dooing, shall at this day be bound in earth by the ministry of the word, shall also be bounde in heauen. It is not therefore, because man hath this power in him selfe, neither is it so great an offence not to heare men speaking vnto vs, but because God speaketh by them, and therefore whoeuer despiseth or resisteth them when they preach the worde of God, hee doth despise and reiect God in them.

Psal. 95. 1
Heb. 7 12,
& 4. 7.
2. Cor. 5. 20
1. Thes. 2.

Math. 14.

Math. 16. 19]

6 The premises doo sufficiently shew, in what reuerence wee are to holde the ministerie of the worde, what a blessing it is to enioye it, how earnestly and diligently wee shoulde frequent sermons, especially in consideration of the benefites which wee reape by them, as illumination, reconcilement to God, and participation of saluation and lyfe euerlasting. For this cause doth the Deuill, our auncient enemy, labour to diuert men heerefrom, and to bring them out of taste, saying vnto some, *If God would speake vnto vs either by himselfe, or by his holie Angelles, wee would verie willingly beleecue and obeye him:*

allegding to others, That they can reade Gods word in their houses, that they haue verie good bookes, and that they can heare no better instructions in the sermons of men, than in the preachings of Iesus Christ written by the Euangelists: neither anie better doctrine than in the writings of the Prophets & Apostles. But hereto we aunswere, that our selues are also in duetie to read the holy Scriptures, as hereafter we will more at large declare. In the meane time, it is abhominable rashnes and presumption in man, to seeke to alledge reasons against the expresse declaration of the will of God. Albeit we should not vnderstand for what cause God would speake vnto vs by the ministry of men, or that thereby he would bring vs to saluation, yet might it become vs to humble our selues in his sight, and without replying, to obey his commandements & ordinances, as certainly beleeuing that to his elect hee appointeth nothing but in his wisdom & goodnes, to his owne glorie, and to their felicitie and saluation. And in deed first, euer since the fall of Adam, men haue bin so estranged from God, by reason of sin and their own corruptiō, that they cannot abide the presence of God, especially when he speaketh to them. And therefore this was in olde time a common saying, *We shal die, for we haue seene God.* Likewise, the people of Israel hearing God speaking vnto the in mount Sinay, sayd vnto Moses, *Speake thou vnto vs, and wee will heare thee, but let not the Lord speake, least we die.* And God accepting this confession of their infirmitie, together with their demaund, laide vnto Moses, *They haue sayd Well, and therefore I will heereafter speake vnto them by the ministerie of men, raising them vp Prophets, and putting my words in their mouthes.* This experience of the people of Israel, that they were not able to heare God speaking vnto them: theyr demaund, that hee would speake to them by men: the approbation thereof, and Gods promise to send them prophets, do declare, that it is an intollerable presumption, if in stead of vsing the ministerie of men, we wil needs haue God himselfe to speake vnto vs,

7 Neuertheles, albeit God would not offer himselfe in such maiestie, as to terrifie men when he speaketh vnto the, yet may we note fundrie notable reasons that moue him to vse the ministerie of men. First, it is a good prooffe of our humilitie & obedience, in that he is content we should be taught and brought to saluation by the ministerie of men, that be like vnto our selues, & sometime our inferiors, for so will God haue the glory of our faith and saluation to himself, but if himself shuld speake vnto vs, or send his Angels, some might say, *It is no maruell though men obey, for who will not beleue*

Iud. 13. 22.

Exod. 20. 19

Deut. 18. 17

beleue God when himselfe speaketh vnto vs? Who dare disobey him? But sith they bee men, and many times of lowe degree, yea, euen such as want the perswasive wordes of mannes wisdomes, as *1. Cor. 1. 4. 6* Saint Paul confesseth of himselfe: then, as hee also addeth, Faith must bee from God, and not from man. And therefore is it not requisite, that the holie Ghost shoulde perswade vs, that when we heare men speaking vnto vs, wee heare God speaking by them; and so doo receiue their wordes, not as the wordes of men, but as the wordes of God. In this sense doth he also say, that the pastors doo beare the treasure of the heauenly doctrine (as it were) in earthen vessels, to the end to trie our humilitie and faith, *1. Cor. 4. 7.* whether without respect of the base and meane estate of the men, wee can finde in our hearts to esteeme of and accept the heauenly treasure which they present vnto vs. Secondly, is it not a great honour that God doth to man, when from among men hee chooseth some to bee his embassadors, &c, as it were, his owne mouth to preach and proclaime his will, together with the mysteries of our saluation, and to beare witness of his great mercie, goodnesse, and loue towards vs, and of that eternall glorie which he hath prepared for vs in heauen?

-8- Thirdly, the establishment of preaching is an excellent & convenient meane to maintaine loue, vnion, and truth among men. If there were no preaching, but onely private reading of Gods word, we shuld presently find a horrible confusion in the doctrine, when euery one shall expound the holy Scripture after his owne sense & understanding. As also by experience we doo but too plainly see that they which contemne preaching, doo finally fall into diuerse opinions and errors. Heere to had S. Paul especiall regard, when he writ to the Ephesians, *Ephes. 4. 4.* *There is one bodie, and one spirite, euen as yet are called in one hope of your vocation. There is one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and thorough al, & in al. But vnto euerie one of vs is giuen grace according to the measure of the gifte of Christ. Wherefore hee sayth, when he ascended up on high hee led captiuitie captiue, and gaue giftes vnto men. Hee gaue vnto some to bee Apostles, others to bee Prophets, others to be Euangelists, and others to be pastours and doctours, for the gathering together of the saints, for the worke of the ministerie, and for the edification of the body of Christ, till we all meet together in the vnitie of faith & knowledge of the son of God vnto a perfect man, and vnto the measure of the age of the fulnes of Christ, that we henceforth be no more children, wanering and carried about with euerie wind of doctrine, but let vs follow the truth in loue;*

lowe, and in all things grow vp into him which is the head, that is, Iesus Christ; by whom all the bodie being coupled and knit together by euery ioynt, receiue the increase of the bodie vnto the edifying of it selfe in loue, through the grace that is ministered according to the measure of euery member.

9 By this discourse the Apostle Saint Paule doeth manifestlye declare, that this gathering together of the Saintes, this building vp of the bodie of Christ, our full growing vp in him that is the head, our steadfast abiding in the doctrine of truth, and vniou in the faith of our Lords and Saviour Iesus Christe, are all wrought by the ministerie of the woorde, which Iesus Christ hath ordained in his holie Church. To bee short, that preaching is, as it were, the knitting and ioyning of the sinewes, to unite the faithfull into one bodie. Whosoever therefore despiseth or reiecteth this order and benefite of Iesus Christ, hee tendeth onely to scatter the Church, or utterly to destroy it. Neither is the light of the sunne, yea, euen meat or drinke so necessarie and profitable for the preservation of this present life, as is the ministry, for the vpholding of the church and bringing vs to saluation and life euermlasting.

Act. 8. 26.

10 The preaches throughly considered, do also teach vs the reason why God, where he might haue vsed the seruice of Angels, to reueale vnto vs the doctrine of saluation, and to instruct vs by the reading of his word: vouchsafed to speak vnto vs by the ministerie of men like vnto our selues, whereof we haue sundrie notable examples. The Eunuch, treasurer to Queene Candaces, read vpon his chariot the booke of the prophet Esaye. God was not satisfied with this his affection and dutie, neither did he send an Angell to expound it vnto him, but employing the ministerie of man, he sent him Philip. When Iesus Christ appeared to Paul and converted him, yea, euen spake vnto him, he could also haue instructed him himselfe, or haue sent some Angell to doo it; but he contrarywise sent him to Ananias, that at the mouth of a man he might learn his will. The Angell sent to Cornelius the Centurion, to declare vnto him that his praiers and almes were come vp before God, in lieu of teaching him, appointed him to send for Saint Peter, that of him he might vnderstand the doctrine of saluation. What man therefore is he that now dare, either by expectation of reuelation from heauen, or by contenting himselfe onely with reading, presume to reuerse or controule the order established in the wisdom of God for the teaching of men, and the bringing of them to saluation.

Act. 9. 9.

Act. 10. 3.

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uation by the ministerie of men? What confusion might insue of such rashnes and presumption? What ingratitude against God, to contemne such an honour and reuerence doone vnto men, and a benefite of such greate excellencie, yea, euen of profite and necessitie? Truly therefore inasmuch as the preaching of the Gospell is tearmed the kingdome of God, such as doo despise and reiect it, doo make themselues not onely vnworthy thereof, Col. 4. but also most wretched and accursed instrumentes to aduance the kingdome of sathan. Rather therefore apprehending the incompreensible treasure of the ministerie of the woorde, let vs with the Prophet Esay and the holy Apostle Saint Paule saye, O howe beautifull are the feete of them that bring gladde tidings of peace, and doo also bring gladde tidings of good things.

11 Neither must wee imagine or thinke with ourselues, that being a little entered therinto, we neede not to heare anie more preaching, for euen all the daies of our liues must wee be Christs schollers in the schoole of his Church vnder the ministerie of men. As also the faithfull in olde time were called disciples, whereby the holy Ghost signifieth vnto vs, that the children of God must continue daily disciples, and so learn in Christs schole, vntill that departing out of the same they ascend into heauen. And in deede such as being impotent and weake, when they haue some voyage or iourney in hande, and therefore doo take a wagon or a horse, and when they haue ridde some fiftene or twentie leagues, doo not straight waie, without consideration of theyr businelle, leaue theyr horse or chariot, but doo retayne the same vntill they come to theyr iourneyes ende: but our iourney wyll neuer bee at an ende, vntill that by death wee bee lyfted yp into heauen. The forwardest among vs, as the holy Apostle Saint Paule saith, doo yet knowe but in parte. And the ministerie is ordayned to profite vs, vntill wee become to bee perfect men, 1. Cor. 12. 13, and haue attayned to the perfect measure and full age of Iesus Christ, as the same Apostle more at large doeth teach vs, Ephes. 4. 13. And this perfection and age of man is neuer accomplyshed vntill death. And truly as the office of the ministerie consisteth in feeding the flocke of Iesus Christ by the preaching of his holie woorde, so this woorde Foode, doeth teach and aduise vs, that as for the time of our lyuing and beeing in this worlde, wee doo stande in neede of foode for our bodyes, so can wee not forbear preaching and teaching for the feeding and nourish-

nourishment of our soules, vntill we be lifted vp into heauen.

1. Cor. 14. 3.

2. Tim. 3. 16.

r2 But wert thou as skilful as Saint Paul, yet must thou confesse that thou still standest in need of the holy ministerie. For preaching is ordained not onely to teach vs that which wee knowe not, but also to reprehend our vices, to exhort vs to our duties, to comfort vs, and to strengthen vs in the faith and obedience of God. Whatsoeuer hee bee therefore that knoweth himselfe, hee doeth sufficiently by these reasons and considerations vnderstande that hee hath neede of the holy ministerie all the dayes of his lyfe. Schollers haue nothing to learne but knowledge, and that euen of humane doctrine, and therefore theyr studies haue a limitation: but preaching is ordayned, not onely for increase of knowledge, but also to teach vs to put our knowledge in practise, that is to say, to aduance vs continually more and more in faith and amendment of lyfe wherein we shall neuer be perfect vntyll death. By

Esa. 2. 2.

the premisses then it doth appeare, that euerie one that hath anie purpose to obeye this exhortation of Iesus Christ and of Saint Iohn, where they saie, *Amend your liues*, must resolue to ioine with the Church of Christ, that diligently and carefully they may heare his worde all the dayes of theyr lyfe. Also, that it is the duetie of euerie Christian, to put in practise this saying of the Prophet Esaie, *In the latter daies the mountaine of the house of the Lord shall bee prepared in the toppe of the mountaines, and all Nations shall flow vnto it, and many people shall go and saie, Come let vs goe up to the mountaine of the Lorde, to the house of the God of Iacob, and hee will teach vs his wayes, and wee will walke in his pathes.* And that wee may inioye such a benefite, let vs euen feelee in our selues that burning affection and desire, which that excellent Prophet David had, that with him we may praie to God to giue vs grace, that wee abide and remaine in his temple all the dayes of our liues.

Psal. 27. 4.

r3 Some there are that confesse, that indeed it is their duetie to doe this, but they cannot resolue, least they should be knowen to be of the religion, & so loose their goods, dignities & other worldly commodities. Is not the soule more precious then the body? Must we not haue more respect to the soule then to the body? In a time of famine we can be content to sell al for bread, rather then to die for hunger. Did not the Egyptians giue all their money, their cattle, and finally their possessions to Ioseph, for come? Nay more then so, we will euen snatch bread out of the fire? And lastly, if wee haue no other meanes, wee can bee content to leaue

Gen. 47.

countrie

countrey, kinned, and friends, & to ~~struggle~~ ^{struggle} into forreine countries to seek for food, rather then to die for hunger. But why do we not as much for our soules. The famished soule cryeth out, I must liue: And is it not meere rashnesse to think to liue without food? We must therefore forsake all, for to obtaine the spirituall food of the woord; we must euen wrest it from our the fire and persecution, or els depart into some other countrey, where it may be had freely. And thereto doth Iesus Christ lead vs, when he saith, *Labour not for the meat which perisheth, but for the meat that endureth vnto everlasting lyfe.* Should we call in question his promise; who saith, *Seeke first the kingdom of God, and his righteousness; and all other things shall be ministred vnto you?* Hath he not effectually declared vnto vs, what care he taketh to feed those that follow him to heare his word? Behold, there were fower thousand, besides women & children that folowed him into the desert to heare his doctrine: They knew not what to eate: but Iesus Christ had a care thereof. *I am moued in compassion toward this multitude,* said he, *for three daies haue they been with me, and haue nothing to eate, and I will not send them away fasting, least they faint by the way.* Herevpon he blessed seauen loaves and a few fishes and gaue vnto them, so that they were all satisfied.

14 Some scorners and blasphemers will say, let God take care for the soule, and I will take care for the bodie. But contrarywise, let vs say, Let vs take such care for the soule as God hath commanded, and he will care for the bodie, as he hath promised. Let his promise be vnto vs as the pitcher of oyle, and the barrell of meale to the Widow of Sarepta, that neuer wasted: euen a more certain rent then the money in our purses, or the goods in our houses. *What will it profit a man to win all the world, and to loose his owne soule?* What a folly were it to buy a house for the bodie, laying out so much therevpon, that for want of goods the bodie so well housed must die for hunger? Euen so, what shall a man get by keeping his goods for to feed and cloath the bodie, which is the house of the soule, and in the mean time suffer the soule to pyne away and die for hunger? Sith therefore the question now dependeth vpon the amendement of lyfe, let vs resolute to frequent and heare the preaching of the Gospell, and so to feed our soules with the word of God, turning away our eyes from all incumbrances offered by the flesh, and assuring our selues that we can catch no harme by obeying God, and seeking food, life, and saluation for our soules.

15 Others there are, who albeit they may freely without danger frequent

Augustine of
the manners
of the Catho-
like Church.

frequent Sermons, are nevertheless marueilous cold and negligent in that dutie, who think it sufficient that they haue the liberty, albeit they vse it not: Such men respect only the commodities of the flesh & the world. They be prophane in their harts and deuoid of religion, accompting of no other God but their riches, neither religion, but a case & skill to purchase wealth & to grow mightie in the land. S. Austen rehearseth three degrees of woe. He, saith he, that hath not that he loueth cannot be said to be blessed. Neither he that hath that which he loueth, if his loue be hurtful vnto him: Neither he that hath that which is soueraignely good & profitable if he loueth not that which he hath. Now as we may, to sample the first, bring in those who louing the holy ministerie, haue no meanes to come by it, & the second, such as loue superstition & Idolatrie and do enioy it: so for the third, among others we may place those that are in place where they may freely & commodiously haue the vse of the holy ministerie of the word and sacraments, but doe not loue it, & therefore doe either neglect it, or peraduenture despise it. These men shall incurre Gods double iudgement, for contemning & treading vnder foot the food of their soules & the incomprehensible graces which God offereth vnto the in the preaching of his word. They be men that thinke not theselues to be men: for they liue as beastes, that care only for the body and this life, but make no accompt of the soule and life euerlasting. If sometime they come to a Sermon, it is but for a fashion, because it is an honour to be of the religion. But let them harken to Iesus Christ, who crieth, *Amend your liues*, & to that end meditat ypo that which we haue spoken, that therby vnderstanding that the preaching of the word is ordained to build Gods house & the body of Christ, which is his Church, to illuminate vs with the truth, to strengthen vs in faith, to reprove our vices, to exhort vs to liue according to God, to comfort vs in our afflictions, to bee short, to saue vs: That vnderstanding I say how profitable and necessarie it is, they may awake from their giddinesse and take hart to heare diligently the Sermons, to the glorie of God and the saluation of their soules. Let them not thinke the time bestowed at Sermons, to be lost, as some doe: but let them assuredly beleue that they cannot better employ their time therein the preservation of the life of their soules, in encreasing the health of the same, in strengthening their hearts against all temptations and mortal assaults, & in the more certaine apprehension of the kingdome of heauen, & the riches of the glorie prepared for the true disciples of Iesu Christ in glory euerlasting.

Of

Of our duties to communicate in the holy sacraments.

Chap. 4.

NOW let vs come to the sacraments. As concerning baptisme; in as much as among all Christians, except the Anabaptistes, the institution & ordinance of Iesus Christ, to baptise children, is obserued, reseruing to another place the corruptiō of not knowing, much lesse practising the vse of our baptisme, wee will proceed to the supper. The supper was ordained principally for two reasons. The first: As a mother hauing brought forth her litle one, doth not forsake it, but nurseth & bringeth it vp: So Christ hauing ordained baptisme to bee as a seale & pledge of our spiritual new birth into his Church, did institute the holy supper, to the end that by participation in his body & bloud, we might the more be strengthened in this assurance, that Christ is ours, together with all his benefits, & so feede our soules spiritually to life euerlasting. And indeed as ther is no saluation but in Christ, so doth not Christ any whit profit vs, except we belieue that he is ours, together with all his benefits. Well is he presented vnto vs in the preaching of the Gospell, but ther be yet two other points, & those very notable, in the cōmuniō of the holy supper. For God who in his preaching speaketh generally to al men, in his holy supper directeth his particuler promise, & as it were by name, to euery the cōmunicantes therein. And not so satisfied, he also deliuereth them a seale and visible token to assure thē that his pleasure is that Christ with al his benefits should as certainly belong to euery of thē, as they see, touch and tast that they be partakers of that bread & wine that is deliuered vnto thē. He thē that careth not to be cōfirmed in this assurance, that Christ with all his benefits is his, is possessed with too much pride, if hee thinketh it needles, either that he prophane it, as not feeling what a comfort and ioy it is to haue assurance of his saluation in Iesus Christ. The second reason is, that we presenting our selues at the Lords table, may by so doing make as it were a publike protestation that we haue no fellowship with Idolaters and hereticke, neither with the world: But that we take our selues to be the children of God, & the members of the body of Christ, that we looke for life and saluation through him onely, and so shew forth the benefit of his death, & al this in remembrance of him to his glorie. The first reason declareth how necessary the vse of the holy supper is in regard of our selues: The second, how requisite it is to the glorie of God and the edification of our neighbours. We might also add a third.

third reason: That is, that the holie Supper is a seale of our vnion & knitting together into one bodie, vnder our head Iesus Christ, as S. Paule expressely saith, That we who are many, are but one bread, and one bodie, because we are all partakers of one bread. And thus those men that voluntarily do abstaine therfro, do depriue their soules of their food, Christ of his glorie, and by their euill example, doe minister offence to their neighbours: To conclude: They seperate, or rather keep them selues seperate from the bodie of Christ. Hereby it appeareth, that they which be negligent, and care not for communicating in the Lords Supper when he giueth them opportunitie, do deserue not onely not to be accounted members of Christs Church, but also to incur the most horrible iudgement and vengeance of God: As God in old time declared by Moses; That the man that did not celebrate his passeouer should be cut off from among the people, and beare his owne sin, because he offered not the offering of the Lord in due season.

Nomb. 9. 9.

1. Cor. 11.

2. Againe, we see in sundrie reformed Churches a number of negligent hearers of sermons: but yet are there many more that care not for communicating in the Lords Supper, and that vpon sundry considerations: first, some that liue in bad consciences, in whoredome, theft, drunkennesse, or other iniquities, from which they are not determined yet to abstaine, do forbear the communion, as doubting least they should aggrauate their condemnation, according as saith S. Paule, *He that eateth and drinketh unworthely, eateth and drinketh his owne damnation.* These men doe resemble those, who lyuing in fornication do refuse to marrie, least thereby their fornication, which they are not minded to giue ouer, should be the more grieuous, as being conuerted into adultery. They may also be likened to those, who hating their neighbours, when they say the Lords prayer, *Our father which art in heauen, &c.* do leaue out this petition, *forgiue vs our trespasses, as we forgive them that trespass against vs*, as imagining that if they should say that, they should pray to God not to forgiue their owne sinnes, because they forgiue not their neighbours. But as they who lyuing in fornication and will not marry, least they should forsake their adultery, are in a wofull estate: so the others that aske no forgiuenes for their transgressions, and seek to continue in hatred against their neighbours, are worthy double condemnation: one in respect of their hatred that they continue: the other, for their sinnes, for the which they aske no forgiuenes. Euen so, they that forbear the holy Supper, in respect of their bad consciences, do pronounce sentence against

against themselves, namely that they deserue double death: first, for their sinne which they do continue in wicked consciences: and secondly, because they seperate themselves from the communion of Christ, in whom onely is the fulnesse of life. What shall they then doe? Let them put away their wicked conscience: Let them dissolue the bands of Sathan: Let them come forth of hell: If they say that they can not so farre master their affections: Why? haue they married themselves to fornication, hatred, theft and other like iniquities, vpon condition that they will neuer be diuorced from the same? surely that is a token, that they do not steadfastly beleue that there is a hell prepared for such liuers. Or at the least, the pleasure that they take in their sinne, doth quench all remembrance thereof. Otherwise, the sole apprehension of this horrible and vnquenchable fire, would force them to giue ouer the wickednesse that leadeth and draweth them there to. And indeed if in a mightie tempest they should chaunce to finde themselves vpon the sea in daunger of drowning, they would a thousand times protest to forsake their bad consciences, that so they might submit themselves to the obedience of God. But how can they lie downe and sleepe vpon a pillow of fornication, theft hatred, and other wickednesse, giuing themselves as a pray to Sathan, if God in his long suffering should not recouer them? Let them flatter themselves at their pleasures: for if they continue in abusing the patience of God, and abstaining from the holy Supper to the end to goe on in a wicked conscience, their estate is most woe-full and accursed. As he therefore, who wanting the gift of continencie, and liuing in fornication, ought to abhorre it, and to provide himselfe of a remedie by marriage: so as often as they haue aduertisement, or heare of the celebration of the Lords supper, let them at the least thinke themselves wakened and summoned to renounce their wicked consciences, and by participating in the holy supper, to seperate themselves from the societie of the wicked, to glorifie God, and to be confirmed in faith and courage, to goe forward from good to better.

3 Others doe forbear the communion, because they will not submit themselves to Ecclesiasticall orders and discipline. If wee might admit of euery one indifferently, or that we would not care although afterward they liued other wise then might beseeme the children of God, or were occasion of offence to the weake, then would they surely come to communicate: But if they may not be admitted before they haue talked with some minister or elder

of

of the Church, yea & peradventure be forced to beare with some Christian admonition, in case they do not afterward walke in the course of Christianitie: they will rather chuse to depriue themselves of the communion. As also to the end to confirme them in this dislike, they shall find some discontented persons who to dislike the order of the Church, will euen against their owne consciences charge it with the title of a new tyrannie & inquisition. Yet must wee confesse that the Church of Christ cannot consist without some order, and as S. Paul saith, *All things must be done in order and*

1. Cor. 14. 40.

decencie. If no Cittie, or familie can long continue without establishment of some order and gouernment: Then the more excellent that the Church is, the more necessarie it is therein to erect and obserue some gouernment, which we tearme Ecclesiasticall Discipline. Doctrine is as it were the soule of the Church, and order as the sinewes of the same to vphold it. If the Church which is Gods house must not be a receptacle and harborow for dissolute persons and vnbeleeuing vnthrifs, and as both the Prophet and Iesus Christ himselfe termeth them a denne of theeues: Then must there bee some order, whereby to purge and preferue it from such.

Iere. 7. 11.
Mat. 21. 13.

4. Particularly, if the holy supper be ordained for the faithfull, the children of God and the members of Iesus Christ: Such as haue the gouernment of the Church, must also haue some testimonie that they that desire to adioyne themselves thereto and to communicate therewith, are taken to bee such as approving the puritie of the doctrine, doe not leade anie offensive life. And as for those that are once admitted to the communion, they may continue therein by trying themselves, because by the rule of charitie we are to beleue that they perseuere in the faith, godlines & loue, vntill either by reuolt from the doctrine, offensive conuersation, or obstinate refusal of Christian admonitions & exhortations, they shew themselves vnworthie the communion, whereto neuerthelesse vpon testimonie of their repentaunce and amendment of life, they may bee againe admitted. Let those therefore that stumbling at this order doe depriue themselves of the communion, euen iudge in their owne consciences, whether it bee not meete that order bee maintained, and all persons subiected thereto, rather then to bring in such confusion, as indifferently to receiue to the Lodes supper. All fornicators, drunkards, theeues, murderers, and other like offensive people: whereof might ensue a most grieuous prophanation of the Lodes table, to the condemnation

nation as well of those that so shall bee admitted, as of them that voluntarilie doe admit them. When Christ and Saint John doe crie, *Amend your lines*, they speake also to such people, that they vnderstanding how requisite this order is for the happie conduct of the Church in the feare of God, accommodating themselves thereto, may so dispose of themselves as to communicate in the Lordes supper to his glorie, and theyr owne comfort and saluation.

5 Some there are that voluntarilie doe abstaine from the communion, because they cannot, saie they, resolue where the Church is, as stumbling at the infirmities of such as doe communicate, and still finding more faulte in the Church then in themselves. These men shaming to bee reputed either halfe Papiſtes, or of no Religion, doe sometime frequent Sermons: but they staie there, and ioyne themselves to no Church. Yea they euen doe seeme to reioyce when they heare of any the offences or infirmities of any of the members of the Church, that thereby they may haue some collour to stand aloofe. Yet must they confesse that there is a Church in the worlde, and that they must ioyne themselves thereto, if they desire to bee in Gods house, and partakers in the promises made to the Church: To bee short, if they looke to bee saued. By allowing no Church, they seperate themselves from the true Church that is vpon earth, and consequently from the entrie into that which is in heauen. If themselves should be in the fieldes ouertaken with some sharpe storme of wether, woulde they stand still and seeke no couert, vntill some great thicke leaued tree would offer it selfe to defend them? Are they without fault? The onely pride that possessing them, maketh them to condemne all Churches, considering they ioyne themselves to none, doth sufficiently shew, that they are not restrained so much by the particular faultes of some of the Church, as by their owne offences and corruptions, and consequently haue such a mislike, that they thinke no bread good. In Christs Church which consisted but of twelue Apostles, there was one traitor: There were ambitious disputations who should be chiefest in the kingdome of Christ: They all forsooke their master, and S. Peter thrice denyed him. How many faultes and corruptions did Saint Paule note and reprove in the Church of Corinth, and the seuen flourishing Churches of Asia? Yet all that ioyned in these Churches, and in them were partakers of the holy supper, were accompted faithfull & chosen, and contrariwise
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Mat. 18. 1.

Mat. 26. 65,

Mat. 26. 69,

Apoc. 2. & 3

Luk. 22. 19.
1. Cor. 11. 28.
Mat. 26. 17.
Num. 9. 13.

they that kept themselues without, vnbeleeuers. Neither is it a matter indifferent, or at mens libertie, whether they shal communicate or abstaine: but a precept from God: *Doe this*, saith Iesus Christ *in remembrance of me*. And S. Paul, *Let euery man trie himselfe, and so eate of this bread, and drinke of this cuppe*. Againe, *Take eate, Take drinke ye all*. God in old time ordained, as is aforesaide, that they that had opportunitie to eate of the passe-ouer, and voluntarily did abstaine, should be rooted out from among the people, that is to say, be no longer accompted any members of Gods Church. We must therefore obey God and feare his iudgements, and so resolute to ioyne with his Church and communicate in the holy supper of the Lord.

In the decretal, Cap. Omnis depen. & Remiss. Platina in his life.

6 There is a certaine decree ascribed to Zepherin Bishopp of Rome, wherein he ordaineth that all Christians should communicate at the least once a yeere. If wee consider the state of the Church in his time, we shall finde that they oftner did communicate, then they now doe in our Churches. And indeed this communicating should bee better frequented then it is. Neither did Zepherin meane to permit or allow them to communicate but once a yeere, but rather to reprove the corruption and sloth of those, who desiring the name of Christians, did neuer communicate: and so shewed themselues vnworthie of that name, if by communicating with the faithfull in the holy supper of our Lord Iesus Christ, at the least once a yeere, they seperated not themselues from the Idolaters and heathen, shewing some testimonie of their Christianitie. Let them that we speake of therefore consider, by what title they may be called Christians, sith they neuer communicate in the supper of Iesus Christ. Neither may they replie, as some doe, that in ioyning with one Church they condemne all others: for it is true that all assemblies that entitle themselues the Church of Christ, are not so, yet to acknowledge or allow of none for feare of condemning of the rest, is to denie and condemne Christ in not condemning those, who calling themselues Christ, are Antichrists. If a man bring a payment in golde, where among there bee some peeces that seeme light or counterfaite, thou doest not straight say, I will take none, least by taking so much as I take to be waight and currant, you should complaine that I reiect the rest: but thou wilt bring thy ballance and touch-stone, and then wilt thou take so much as thou findest to be waight and currant, and boldly refuse the rest. Let these men therefore set before their eyes the markes of the true Church, as their touch-stone and scales, and by them

them consider where they are, thereto also adioyning prayer to God, that he will direct them by his holy spirit, and so knowing the true Church and ioyning themselves therto, Amend their liues by communicating in the holy supper of the Lord.

Of our dutie to assist at publique Prayer.
Chap. 5.

AS concerning publique or common prayer, considering that Gen. 17. 7. there by the holy Scripture signifieth the whole seruice of Aet. 9. 14. 21. God, also that his seruants are called people calling vpon God, it 2. Tim. 2. 19. already appeareth that such as despise the same, do cut off themselves from the degree of Gods seruants. Where God calleth the Psal. 14. 4. temple the house of prayer, he sheweth that the principall part of Eia. 56. 7. that seruice which he requireth of vs, is that wee should assemble Mat. 21. 13. to pray and call vpon him, as indeed these publique praier are of Ioh. 16. 23. great efficacie. For albeit all priuate praier directed to the Mat. 13. 19. heauenly father in the name of Iesus Christ, haue promise to be heard: yet is it not without cause that Iesus Christ aduertiseth and promiseth vs, that if two faithfull doe agree vpon earth, whatsoeuer they demaund of their heauenly father, it shall be graunted. This is a fauour, as it were peculiar to the Church, and noted by Dauid, where he saith. *Praise waiteth for thee in Sion, and unto thee shall the vow be performed.* Herein he sheweth that the praier of the Church Psal. 65. 2. signified by Sion, are so sure to bee heard, that God who heareth them, looketh for praise in the, as indeed it is his dutie whose praier are heard to yeeld thanks & praifings to God. And truely as when a whole Burgeoysie of a Citie doe come before their Prince and with one voice craue pardon for some offence, or begge some grace or fauour, the Prince will be more moued, then if they being absent, some one mā should speake for the whole: Euen so whē the whole Church assembled together doth with hart and minde in the presence of God accōpanie the praier which the preacher, as the mouth of the congregation, poureth forth, let them be assured that those praier do penetrate the heauens, and that God is moued to heare them. Not that he is subiect to passions (as we) but that by the feeling of our affections hee vouchsafeth to assure vs of his mercy & goodnes toward vs. Whē diuers how few so euer faith S. Ambrose are assembled together, being vnited, they are great. Amb. de pēni tent. And the praier of a gret multitude cannot possibly be cōtemned.

2 Likewise all people and nations in the world, euen the Idolaters

ters haue euermore had their assemblies, & therein publique prayers: This sence or feeling being grauen in all mens hearts that haue any religion, that they ought to call vpon their God: that it is an honour that God requireth at their hands: and the true meanes to purchase his blessings toward them. But in Christian Churches there is also this farther reason: That their publique prayers are as it were a publique renouncing of all sects and societie with Idolaters and prophane people: an acknowledgement and confession of the true God, & a publique sanctification of his name to his glory.

Act. 16. 13.

And therefore, as the Iewes in old time, so since haue the Christians euermore very carefully obserued this dutie of pietie and seruice to God, as appeareth by the writings of the Apostles & Prophets, and by all Ecclesiasticall histories, And to this purpose doth S. Luke rehearse that Paul and his companions being at the towne of Philippos, came forth vpon the Sabaoth day, and went to the riuers side where they vsed to pray. This vndoubtedly was some out corner where the faithfull vsed secretly to meete to call vpon God. So that albeit euery man priuately might haue prayed in his house, and so haue auoided both the paine and daunger, yet knowing that in dutie they were to separate themselues from Idolaters,

Act. 21. 5.

and the efficacie of the prayers of the congregation, they ouercame the feare of the danger, & met in that place especially to pray, and with one consent to poure out their prayers to the Lord. When S. Paul and his companions departed from Tirus, all the congregation with their wiues and children brought them out of the towne, and kneeling with them on the shore, prayed. Shall wee in these daies find this zeale among Christians? No men will bee ashamed to imitate it and to kneele downe vpon a shore to pray to God publikely. And yet the faithful of those times neuer did it without both reason & fruit. It is therefore a holy ordinance of God & a most profitable exercise to come together to call vpon the Lord. As also it is the duty of all faithful carefully to come to such prayers, that they may be partakers of the fruits of the same: especially in time of great calamities, or vpon feare or liklihood thereof. We should euē extraordinarily come together to call vpon God, as we read that the prophet Ioel in the name of God commaunded *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie, gather the people, sanctifie the congregation, gather the elders, assemble the children, and together cry vnto the Lord in prayers fervent and extraordinarie; old and young, none excepted.* And as euery one in respect of himself is therto bound so is it not enough that he faithfully employ himselfe only, vnlesse

Ioel. 2. 15.

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he sollicit & exhort others, according to the prophesie of Zacharie saying, *The inhabitants of one Cittie shall say to another. Up, let vs goe and pray before the Lord, and seeke the Lord of hostes, I will go also,* Zach. 8, 17,

3 Neither is it inough that in body we be present at praier, vnles we also lift vp our minds to heauen. For if when the Pastor speaketh in the name of the Church, euery man at each petition saith not in hart *Amen*, feeling a feruent desire to haue his petitiō granted, then is ther both vanity & hypocrisie, & euē in this point may we find great corruption & infirmitie in many. For how many are ther who all the time of praier do slād as men without life, thinking vpon nothing? How many be there whose minds are wandring? How many that haue no feeling or desire of the benefits that wee craue at Gods hand? To be short, how many be ther whose harts & minds are entangled & buried in earthly affaires, euen when their hands are lifted vp to heauen? As this vanitie therfore is odious in the sight of God, so for the amēding therof, let vs be both diligent comers to common praier, and so touched with a liuely feeling of the same, that we may reape the fruits thereof. And to this purpose let vs remēber that the deuil feareth nothing more thē the praier of the Church, & that ther is no exercise of godlines wherein we are more often, more feruently or more attentiuely to employ our selues. For albeit the deuill be alwaies at hand, ready to induce vs to wickednes, yet is his readines most whē he seeth vs disposed to pray, that then intruding himselfe into our harts, & drawing away our cogitatiōs, he may hinder the sanctificatiō of the word of God & the most excellēt fruit of our praier. Let the experience of this corruption & vanitie in all praier, both publique & priuate, with the difficulty in amending the same, albeit it be troublesome vnto vs, yet make vs more wary, & the better to stand vpō our gard, to the end that so soone as we feele our selues amisse & our thoughts otherwise distracted, we may remember that Sathan is at hand, & among other our praier, beseech God to driue him from vs, & to giue vs grace to lift vp our minds to heauen, & with one hart call vpon him, that finally we may receiue the fruit of our praier.

4 By this deduction of the titles & markes of the Church afore mentioned, it doth manifestly appere, y they which refuse to ioine therto & become mēbers therof, are not in the kingdome & house of God; that denying to take the Church for their mother, they cā not call God their father: that they deserue as cōcerning the soule, to languish & die, because they reiect the food therof, & that they are worthy to incur the vengeance pronouced by Christ, importing

Mat. 10. 32.

2, Tim. 2. 19.

Rom. 10. 10.

Mat. 13. 44.

Psal. 43. 1

Psal. 84. 1

Psal. 26. 3.

that in the day of iudgement he wil denie them before God his father, because they would not cōfesse him before men. We can with S. Austen confesse that there be wolues in the sheepe-fould and sheep without: neither must we deny but ther be many hypocrites in the Church, whom God will finally disclose and reiect, to their confusion, or cast headlong into greiuous damnation, because they prophaned the honour & graces to them presented by the Lord in his Church. Likewise God forbid wee should say that all that are out of the visible & externall Church should be reprobates in the sight of God. God knoweth his, he waiteth, he beareth with them, & finally he calleth them: touching their harts, he maketh them to feele their fault, either inserting them into his visible Church, or euen in the midst of the Idolaters, through his great mercy and power, sauing them in his kingdome & glory, when vntil the very houre of their deaths, there is no shew or appearance that they be the children of God, as it happened to the theefe that was hanged by Christ Iesus. But as by the iudgement of loue we are bound to thinke all to be elect that are ioyned to the Church, vntil they minister occasion either by reuolt or bad cōuersation to think otherwise, so haue wee no ground to accompt those that refuse to ioyne therto to be members of Christ, because they beare not his marks or tokens, vntill by amendement they renounce the kingdome of Sathan, which is without the Church, and settle themselves in the house of God, as his children, there to call vpon him and to be fed with his spirituall food to life euerlasting. And in deed, *Sith in hart We beleeue to righteousness & with our lips do make confession to saluation*, as S. Paul saith, it is in vaine for vs to boalt of faith whereby to be iustified, vnlesse we confesse Iesus Christ, that we may obtaine saluation by true faith iustifieng vs in Christ.

§ *Sith therefore that the Church, called the kingdome of heaven, is like vnto a precious pearle, and a treasure hid in a garden, which when a man findeth, he selleth al that he hath to buy & enioy it: Let vs accompt nothing so deare or precious, but that we may be ready & resolued to leaue it, to get into the Church of Christ. To this purpose let vs remember the zeale of Dauid, who being deprived of this benefit, bitterly complained saying. As the hart brayeth for the rivers of water so panteth my soule after thee O God: My soule thirsteth after God, saying: When shal I come & appeare before the presence of God? In another place also, what a desire sheweth hee to bee in the temple of God? O Lord of hosts, saith he, how amiable are thy tabernacles? My soule longeth, yea & fainteth for the courts of the Lord: for*

my

my heart and my flesh reioyceth in the liuing God: Blessed are they that dwellin thy house & praise thee continually. And in another Psal. O Lord I haue loued the habitations of thy house, & the place where thy honour dwelleth. If Dauid a man, yea a Prophet, so excellent in faith & vertue, so plainly & so often doth confesse how needful it was for him to be in the Church of God, feeling himselfe as it were raniſhed with a ſeruent deſire to enioy ſuch a benefit: What may we feele, euen we who are ſo ignorant, ſo weake, ſo corrupt, & among ſo many dangers and aſſaults? Wiſt we how health-ſonie & neceſſarie this grace for vs to be in the Church of Chriſt is, ſo far would we be from retiring therefro, or deferring to ioyne thereunto, that contrari wiſe, we would euen run chearefully to get a roome therein. Yea we would reioyce & boalt off ſuch a benefit and fauour, ſay- Eſa. 44. 5.
 ing with the Prophet Iſay, *One ſhall ſay, I am the Lords, another ſhall be called by the name of Iacob, and another ſhall ſubſcribe with his hand vnto the Lord, & name himſelfe by the name of Iſraell.* When therefore we heare Ieſus Chriſt and S. Iohn crying *Amend your lines.* Let vs know that the principall point wherein we are to Amend, conſiſteth in renouncing and denying both in hart & body al Idolatry & ſuperſtition, & in adioyning our ſelues to the Church of Chriſt, ther to hear his word attentiuely: to participate in his ſacraments holly & deuoutly & with our whole affections to aſſiſt at cōmon praier.

Of the duetie both of domeſticall and priuate praier of euery faithfull.
 Chap. 6.

NOW as we haue ſhewed that publique praier in the Church, and the preaching of Gods word, are vnto vs moſt profitable & neceſſary, ſo are we to vnderſtand, that notwithstanding the ſame we are not neuertheles to neglect the uſe both of Domeſticall and priuate praier, nor yet to forbear the reading of the holy Scripture in our houſes. Theſe be two points, wherein, as in that they be more cōmon & pernitiouſ, in reſpect of negligence & ſlouth, ſo are we the more hartely in dutie to ſeeke to Amend. As for the praier which euery houſholder is to praetiſe among his family Morning & Euening, we will ſpeake of them hereafter, where we entreate of the duties of houſholders. But for the priuate praier of euery perticuler perſon, ther is no man, but beſides his publique and domeſticall exerciſes, ought dayly to exerciſe himſelfe therein. Were we endued with the true knowledg both of our ſelues & our eſtate & condition, & of the efficacie of praier, we ſhould need no ſol-

licitly to put vs in mind many times to present our selues before God: to pray him more and more to reueale his truth: to encrease in vs faith, loue, & patience, and other his spirituall gifts: to mortifie our corruptions: to strengthen vs against the temptations and assaults of the flesh, the world and the deuill: to prouide vs of such and such necessities wherof we are in want: to preserve vs from so many daungers wherewith we are enuironed: To be short, to grant vs his holy spirite, happily to conduct vs all the daies of our life. He that feeleth not the necessity of such graces, and consequently of praier to obtaine them, is sencelesse and void of al vnderstanding, as also euery man perticularly in his vocation hath great need of Gods assistance and consequently of praiers: Parents, that God will giue them grace vertuously to bring vp & wel to nurture their children: Ministers of the word, in holines to employ themselves in their ministerie: Marchaunts and artificers, faithfully to follow their traficke and trades: Generally all men, that God will vouchsafe, to blesse them in their vocations, workes and labours. And besides there may be many of our acquaintance whose estate and condition bindeth vs to pray to God for them also.

2 To be brieue, ther is not any, but after all priuate petitions accomodated to the time, to the persons, or to the occurrences, ought dayly to put in practise the doctrine of Iesus Christ, where he saith. You shall pray thus, *Our father which art in heauen &c.* as followeth. In this forme of praier teaching vs that euery of vs ought dayly to present himselfe before God, as a procurer first of his glorie, then of the benefit and saluation of the congregation. The zeale of Gods glorie, as also our loue towards our neighbours do bind vs dayly to make this praier, and that with greater diligence and feruencie, because that making it as it were from the mouth of Christ, the author thereof, we shall be assured of hearing, and consequently it shall make greatly to the aduancement as well of the glorie of God, as of the good and saluation of our neighbours: whereupon also, as God in the obedience of his law, doth more respect the obedience of his children, then the worke it selfe, so may we say that this praier, whereby in the three first petitions we seeke the glory of God, and in the three last the good and necessities requisite both for the body & soule, as well of our neighbours, as of our selues, being dayly with hart and mind poured forth, is as it were a fulfilling of the lawe, the summe whereof consisteth in this, that wee loue God with our whole hearts and our neighbours as our selfe.

3 Moreouer, in these praieris lifting vp our hearts vnto God, and so communicating dayly with him, we do by little and little forget the earth and the world, and doe grow spirituall and heavenly: Euen as Moses in olde time hauing conuerfed with God fortie daies and fortie nights, when hee came downe to the people, seemed to haue shining beames in his face. And indeede as by little and little we learne the maners and language of those with whom we do ordinarily conuerse, besides that by such conuersation ther breedeth a certaine affection betweene them more then others: so by this our conuersing with God in our praieris, we learne both the manners and language of heauen: and in our selues doe perceiue some encrease of loue towards God. Which is more, as wee are but to much enclined either to our selues, or at other mens solliciting to some riot or iniquitie, so when we call to mind that in the morning we haue praied vnto God that he would vouchsafe to keepe vs, also that at night we are to return againe to do the like, the same is vnto vs a mightie bridle to restraine vs from wickednes and to retaine vs in due obedience towards God. Besides, as when we pray vnto him, we haue regard to his promises, & the experience of his benefits, and so cal him father, beseeching him to guide vs as a father doth his children, the same is a good meanes to strengthen our faith, and a foundation of comfort in euerie vocation and estate whereinto it pleaseth God to call and place vs: assuring our selues that by such praieris euery thing that shall come to passe, shall be according to the worke and conduct of our father, yea euen the accomplishment of his will, which cannot be bad vnto vs. To be short, such as through Gods grace doe dayly exercise themselves therein, do by experience find what a comfort, benefit and contentation they receiue by the same.

4 This is the reason why the most excellent seruants & children of God haue bene the rather addicted thereto. How seruently did Moses employ himselfe therein, when hee continued groueling before God in prayer for the space of fortie dayes and fortie nights. Likewise Samuell, when hee sayde, *God forbid that I shoulde sinne against the Lorde and cease praying for you.* Especially the princely Prophet Dauid, who in his Psalmes sufficiently declareth that he was as it were tyed thereto by dayly exercise. As perticularly wher to this purpose hee sayth, *I preuented the morning light to praye to God,* Again. *My prayer preuenteth thee in the Morning.* Cornelius the Centurion so laboured therein that he prayed continually. Whereby finally the Lords Angell sayde

Deu. 9. 18.
1. Sam. 12. 23.
Psa. 119. 147.
Psal. 88. 14.
Act. 10. 24

Pphil. 1. 4.
Ehc. 1. 16.
Col. 1. 2.
1. Thef. 1. 2. &
5. 17.
Col. 4. 2.

vnto him, that his praier was come in remembrance before God. S. Paul in many Epistles protesteth that he ceased not night and day to pray for the Churches. As also in many places he carefully commendeth himselfe to their praier, and by his example exhorteth vs to pray without ceasing, and to perseuere in prayer with watching and thankesgiuing.

Mat. 6. 6.

5 That we may the better therefore employ our selues in this dutie, it is meete that we practise the saying of Iesus Christ: *When thou prayest enter into thy chamber, and when thou hast shut thy doore, praie vnto thy father which is in secret, and thy father which seeth in secret, shall reward thee openly.* True it is, that this exhortation tendeth especially to reprove the hipocrisy of those that seek to make a shew, and to boalt of their deuotion: yet with all it ministreth a generall and very profitable instruction, that wee should exercise our selues in praier, not onely in publique, but also priuate, withdrawing our selues solitarily & apart, to employ some time therein, with assurance that it shall not be without fruite. And to that purpose wee reade that Isaac went from among his familie, into the field to pray: That Peter went into the toppe of the house (among the Iewes the roofes of the houses were flat) to pray: Did not Iesus Christ many times goe a side alone to pray to God his father? Saint Marke saith that he went vp into the mountaine to pray: Also, that rising while it was yet night hee went forth into a desert place and prayed. And Saint Luke saith, that beeing gone into the mountaine to praie, he spent the whole night in praier. As therefore by his example, we ought to seeke out all secret opportunities, wherby we may the more freely lift vp our hearts to God in praier: So when we find our selues alone, vpon occasion or otherwise in the house, or in the fields, by night or by day, such solitarinesse should be vnto vs as a warning and allurement by and by to thinke vpon God, that we may praie and praise him. For as the spirite cannot be Idle, so being alone from noyse, companie, or companion to talke with, it giueth occasion to the children of God that are not to much entangled in worldly affaires, to enter as it were into familiaritie with God, and to call onely vpon him.

Gen. 24. 63.
Act. 10. 9.
Mark. 6. 46.
Mark. 1. 35.
Luk. 6. 12.

6 And in as much as we are but meanely enclined and giuen to these spiritual exercises, it might well be seeme the childre of God to binde themselves to certaine houres: not in superstition, but for a remedie to our infirmities, because otherwise we will many times ouerslippe the whole day without this dutie. But hauing
limited

limited some certaine houre for that employment, the striking of the clocke will admonish vs of our dutie, that wee shoulde not let it escape. Dauid, a man greatly exercised in praier, practised this course, as he sheweth saying, that he called vpon the Lord at night, in the morning, and at noone daie. Daniel also thrice a daie entered into his chamber, to pray to God. And Saint Augustine writeth, that the brethren of Egypt in his time, vsed many prayers to God, but verie short, cast forth as darts into heauen, least through tediousnes, the seruencie that ought to be in prayer might quaille. By the premises therefore it appeareth, that for the amendement of our liues, we ought according to the exhortation of Iesus Christ to correct the negligence and sloth that hath taken holde of vs, & to impleie our selues in praier and priuate supplications, & thereto heereafter to giue our selues with such zeale, that by continuall watching and praying to God, our petitions in all things may be made knowen to him by praiers and supplications, with thanksgiving, as beeing assured that the more that we exercise and accustom our selues thereunto, the greater shal be our comfort and affection to abide therein to Gods glory, and the benefit and saluation both of our neighbors and our selues.

Psal. 55. 18
Dan. 6. 10.
August. 10
Proba.

Luke 21. 36
Phil. 4. 6

Of our dutie to reade the holy Scriptures.

Chap. 7.

AS for the reading of the holy Scriptures, wherein euerie one ought diligently to exercise himselfe, experience sufficiently teacheth, that when without daunger of fire it was prohibited vs, wee then burned in feruent affection to reade: but now when lawfully wee may doo it, and that we bee thereto dayly exhorted, either wee haue no bookes, or if wee haue anie, wee neuer looke vpon them. How many whole families admitted to the holy supper shall wee finde, that haue not among them all one Bible, no not a new Testament? And howe many of those that haue them, doo bestowe daily one quarter of an houre in reading vpon them? Nay, how many dayes, yea, euen weekes doo they passe ouer without reading anie one worde therein? They surely thinke it enough that they haue them, to make shewe of them vpon some cupboord or deske? Saint Iohn Chrysostome noted the lyke corruption in his time. Let vs bee ashamed, sayth hee, that a woman hauing had fise husbands, and she a Samaritan, should bee so diligent and attentiu to learne, that neither the time, neither her businesse

Chrysost. in
his third Ho.
vpon Iohn.
cap. 4

finesse could withdrawe her from Christs mouth, where she might bee taught, and yet that wee doo neuer enquire anie thing concerning instruction in heavenly matters? Which of you at your returne to your houses doo applie your selues to anie thing worthe Christians? Which of you seeketh after the sense of the holie Scriptures? Truly none. Wee many times finde you in hand with the Chesse boord, and playing Tables, but seldome with bookes. If ye haue bookes, it is as if yee had none, for they bee locked vp and kept in coffers: your onely care is to haue them of fine parchment and fayre written, not that yee may reade them, but to make them an ostentation of your wealth and ambition, Heereto hee addeth, The vse of the Scriptures is not to haue them in bookes onely, but to reade and print them in our heartes. As in those dayes there was no printing, so were bookes rare and very dere, and in that respect did men vse them for an ostentation of their riches, and shewed theyr ambition in this, that hauing bookes fayre written and in fine parchment, they referred them not to their right vse, namely, to reade them, and so to take profite to saluation. But in these dayes where there is such plentie of bookes, through the helpe of printing, men care not for hauing them, much lesse for reading in them.

2 Before the new Testament was translated into our tongue, some would take pains to copie out Chapters, which their Curates beeing wel minded to religion, had secretly translated: now many will grudge a small portion of monie for the price of a Bible, yea, euen of a new Testament. And this hath beene a perpetuall infirmitie. Poore men (sayth Chrysostome) doo excuse theyr negligence in reading Gods word, alledging want of bookes, & meanes to buy anie. A lyttle will I speake vnto them, and aske them whether they haue not all tooles necessarie for theyr trades and occupations, notwithstanding whatsoeuer hinderaunce of their paueritie? Is not this a meete folly to excuse themselves by paueritie in this case, and yet to haue no want of things necessarie for theyr occupations? Is hee had cause to complaine when there were no bookes, but such as were in written hand, and consequently dere, howe much more bitterly might hee complaine of the negligence and slouth of our dayes, in all this great plentie and abundance of good bookes, that by the helpe of printing maye bee had for so lyttle money? Seest thou not (sayeth hee in another place) the worke-men in mettalles, the Golde-smith, the Siluer-smith, and all others that exercise anie occupation, keepe all theyr tooles readie

Chrysostome
vpon Iohn,
Tom. 5. ho. 10
vpon the first
Chapter.

Chri. his third
sermon of
Lazarus

readie and in good order? Albeit hunger compelleth and pouverie pincheth, yet will they rather beare all, than sell anie necessarie or needfull toole of theyr occupation, to feede themselves withall: yea, many had rather borrowe vppon vsurie, than pawne forth anie one toole, and good reason: For they knowe that by pawning forth theyr tooles, they do depriue themselves of all ordinarie meanes to get theyr liuings: and contrarywise, that by keeping them, they maye with profite discharge theyr debt. But as hammers, stithes, and pinsers are the tooles of theyr occupations, wherewith to get theyr liuings: so the bookes of the Prophets and Apostles, and all the bookes of the holy Scriptures, are the tooles of Christianitie, wherewith to obtaine saluation and life euerlasting. And as artificers with theyr tooles and instrumentes doo finish their woorke, so by the reading of the holy Scriptures our soules are corrected, formed, and renewed. Which is more, Artificers cannot transforme earth or woode into siluer or golde, onelie they can by theyr rarte and workmanship giue forme and shape vnto thinges: but by the reading of Gods worde thou maist of a wooden or earthen vessell, make a vessell of golde or siluer, as the holy Apostle Saint Paule teacheth, saying: *In a great house are not onely vesselles of golde and of siluer, but also of woode and of earth. If anie man therefore purge himselfe from these, hee shall bee a vessell vnto honour, sanctified, and meete for the Lorde, and prepared vnto euerie good worke.* Thus concluding his speech, hee sayth, Let vs not be neglygent to buy books: For euen the sight of them, as he addeth, shall put vs in minde of our dueties, as well to withdrawe vs from sinne and iniquitie, as to cause vs to perseuere in holynesse and righteousnesse, and to praie to God to giue vs grace so to doo.

2. Tim. 2. 20
2. 1

3. What excuse shall wee pretende in the sight of God, when in this abundance and easie meanes to get bookes by the helpe of printing, wee are so loth to buy them, and so carelesse of reading them: thereby shewing our selues most vnthankfull and vnworthie that fauour and grace at Gods hande: considering with all, that wee are so often and earnestly exhorted to our dueties in reading and meditating vppon his worde? *Let the word of Christ,* (sayth Saint Paule) *dwell in you plenteously in all wisdome, teaching and admonishing one another.* Hee speaketh to the Collossians, both to men and women, and willeth that this doctrine of the Gospell should be so familiar vnto them, that it might take roote in them, whereby to be instructed both for themselves, & to teach others.

Colos 3. 16

We

2. Pet. 1. 19

Psal. 119. 105

Ephes. 6. 17

Math. 4.

Rom. 15. 4.

2. Tim. 3. 16

Luke 10. 26

Luke 6. 29

Psal. 119

Dan. 9. 2.

Ag. 17. 17.

We haue (sayth Saint Peter) a most sure worde of the Prophets, to the which yee do wel that ye take heed, as vnto a light that shineth in a darke place. Hee compareth the writings of the Prophets to a candle shining in the darke, and therefore exhorteth vs to take the same to bee our light, as Dauid also sayth, *The woorde of God is a light to my steppes.* Saint Paule calleth Gods worde the sword of the spirite, wherewith he willeth vs to bee armed to fight against the deuill. But how shall wee take this sword in hande, vnlesse wee become diligent readers of the holy Scriptures, wherwith after the example of Iesus Christ, to refell the temptations of the deuill, saying: *It is written, It is written.* If (as Saint Paule sayth) *all that is written, is written for our learning, that wee maye haue hope by patience, and comfort in the Scriptures.* Shall not wee make vaine the prouidence of the heauenlye goodnesse, which hath giuen and preserued the Scriptures for vs, if we doo not with diligence reade in them, to the end thereby to bee comforted and strengthened in patience, hope, and faith? If all holie Scripture be giuen by inspiration from God, and bee profitable to teach, to improoue, to correct, and to instruct in righteousness, ought not wee diligently to exercise our selues in reading and meditation thereof, to the end to reape such excellent fruit of the same?

¶ Men are flatterers, and wee are, blinde in our owne corruptions, whereto we are naturally affected, and therefore it is most necessarie that wee shoulde often heare God speaking vnto vs in the holy Scriptures, instructing, improuing, correcting and exhorting vs to our duties. When the young man mentioned by Saint Luke, asked of Iesus Christ what hee should doe to obtayne euerlasting lyfe, Christ answered, *What is written in the Lawe? How dost thou reade?* Thereby shewing that the Lawe is written for vs to reade, that in it wee maye knowe what wee are to doo in discharge of our duetie towarde God. When the cursed rich man prayed Abraham to sende Lazarus to his brethren, hee answered, *They haue Moses and the Prophets, let them reade them.* He thereby taught vs that wee must reade the Scriptures, and in them learne the meanes to escape euerlasting tormentes with that cursed riche man, and neuer hope of anie mans comming from death to teach vs. Dauid, a most excellent Prophet, was well instructed in the Lawe, yet the hundreth and nineteenth Psalme doth at large declare, how diligent and carefull hee was in reading and meditating. Daniel, notwithstanding his many reuelations, leste not off the reading of the bookes of Ieremie. Saint Luke highlye com-

commendeth the Birrheans, because they were of better stomacke than the Jewes at Theſſalonica, to receiue with al readines the word preached by Saint Paul, and dayly to conſeſſe the ſcriptures, to know whether it were ſo, & ſo the better to gather knowledge by the conference of the Scriptures, with the truth which they had heard, that they might bee the rather confirmed therein. This zeale and diligence of the Birrheans ſhall riſe vp in iudgement agaynſt vs euen agaynſt vs, who hauing heard the preaching, do no farther endeour by reading the Scriptures, to confirme our ſelues more and more in the heauenly doctrine preached vnto vs. Act. 3

Queene Candaces Eunuch, might wel, as it ſeemeth, haue exempted himſelfe from this duetie, beeing in his iourny, yet riding on his chariot, hee read the Prophet Eſaie: but wee Chriſtians will almoſt be aſhamed to ſhew our ſelues ſo religious. Yet might this diligence of a great Heathen Lord, as yet ignorant, together with his ſeruent affection to reade the holy Scripture, make vs to bluſh for ſhame, for that we do neglect ſo many our conuenient opportunities and great leaſure to reade the doctrine of the Goſpell, ſo cleere and full of ſingular conſolations.

5 Saint Auguſtine reporteth, that himſelfe was conuerted to the true Chriſtian religion by reading the holy ſcriptures: alſo that he was moued to the ſayde reading, by hearing the voyce, as it were, of ſome little childe ſinging and ſaying, *Take and reade*. And that obeying that voyce, he lighting vpon this place, *Put on the Lorde Ieſus Chriſt, and take no thought for the fleſh to ſutſill the luſts thereof*: was conuerted to the Lorde whome hee had ſo mightily wythſtood. How many thouſands euen in our dayes haue there beene conuerted and illuminated by reading the Scriptures, and other good bookes written vpon the ſame? But this is the miſchiefe, that many are content with ſome ſmall taſt, and darke or weak beginning, and neuer thinke it neceſſarie dayly to goe forward, albeit vndoubtedly ſuch a beginning of lyght and comfort ſhoulde kinde their heartes, and cauſe them to imitate the labourers in the mines of ſiluer and golde, who when they haue found a good vaine of mettall, doo followe it to the end. But the end of this golden vaine of the holy Scripture will neuer bee founde: for the farther wee reade, the more wee ſhall finde, and ſuch are the pleaſures thereof, that the more wee eate, the more will our appetite increaſe.

6 It is ſurely maruellous, that all the endeauours of ſathan, euer ſeeking to depriue vs of the holy Scriptures, cannot bee vnto vs a manifeſt

1. Mac. 1

a manifest aduertisement & assured testimonie of the commodity or rather necessitie of reading the same. For to what ende did he in the dayes of Antiochus seeke to abolish all the bookes of the lawe? Or to what purpose dyd hee in the Romish Church procure that the people might not bee permitted to reade the holy Scriptures, especially in a vulgar or knowen language? Could hee more euidently declare himselfe to bee the prince of darknesse and father of lyes, than by taking from the people of God the light and truth of Gods most holy and sacred worde? May wee not thereof gather, that in vs hee feareth nothing so much as the reading of the same? Or ought wee not wyth greater courage to growe more diligent and seruient in this duetie? This zeale did appeare, when by Sathan wee were oppressed wyth this effecte, that wee myght not reade: but as violence is allwaged, so our zeale is quayled. The fire appeareth not, because the stone ligh-teth not vppon the Steele. Yet, sayeth Saint Augustine, hee that careth not for reading the holy Scriptures, sent out of paradise, is to feare not onely deprivation of eternall felicitie, but also that hee can neuer escape euerlasting punishment. For the neglect of reading Gods holy worde is so dangerous a matter, that the Prophet in greate sorrowe cryed out, *My people are gone into captiuitie, because they had no knowledge.* For, *hee that is ignorant, shall bee ignorant.* Vndoubtedly God will not vouchsafe to knowe him in eternall felycitie, which in this lyfe careth not to seeke after God by reading the holy Scriptures. It were good that we feared, least wee shoulde heare the same that was sayde to the foolish virgines when the doores were shutte; *I knowe you not.* Why, shall hee not knowe those whome hee wyll sende into euerlasting fyre? Yes, so farre soorth as not to aduowe those, who in this lyfe cared not to knowe him, to bee his in the daye of iudgement. And therefore are wee diligently to note the saying of Salomon, *Hee that turneth awaie his eare from hearing the lawe, euen his prayer shall be abhominable.* Hee therefore that desireth that God shoulde heare him, must first heare God. For, how can hee pretend that God shall heare or graunt his petitions, considering that himselfe careth not for hearing of God, when hee speaketh vnto him in his holy Scriptures? Then proceeding in his purpose, hee addeth this complaint. Some Chrittians, yea, euen some of the Cleargie, when they are vppon a iourney, doo prepare bread, wine, oyle, and so soorth, or other things: sith they care so much for the flesh or bodie, can they not al-

August, in his
56, sermon to
the brethren
in the wilder-
nes.

Esa. 5. 13

1. Cor. 14. 38

Math. 25. 12

Prou. 23. 9

also care for feeding their soules by diligent reading of the holy Scriptures?

7 Bee diligent, sayth Chrysostome, before the Sermon, to take into your handes the Gospels that wee are to reade, and in your houses repeat them many times, seeking diligently the vnderstanding of the same, then giue attentiu heede to the Sermon, so shall I more easily teach you by reason of your perfectnesse in the sentence which you shall haue read at home, and being your selues soone instructed, you shall bee the more readie to teach others. If anie man pretend excuse vpon his businesse and employments eyther publyke or priuate, surely it is a great abuse, to much to giue himselfe thereto that for temporall affayres and worldly commodities, hee shoulde neglect the studie of such as bee eternall. The time that they sometimes spende euen by whole dayes together in conuersing with their friends, in walking for their pleasures, in playes and pastimes, and in long sittinges, wherein they neuer excuse themselves by anie of their businesse, will take from them all excuse whatsoever in the daie of Gods iudgement. You vse such dyligence, sayth he, about these base, abiect, and vaine trifles, that you account such as bee spirituall and concerne heauen, to be vitterly vnprofitable and of no value.

8 Somethere are which thinke reading to bee a studie to belong onely to the Minister, and for the most parte they will content themselves wyth a Sermon, and as for the rest they wyll dispense therewyth, that they may the more liberally employe the rest of theyr time in the affayres and businesse of this lyfe. Neyther is this anie newe corruption crepte in of late. For it had taken root in the time of Chrysostome, who also then complained thereof, and sharply reprooued it, as vitterlye dilyking of the same. You will aunswere (sayth hee) I am no Monke, I haue a wife, and children, and charge of familie and householde. But see, this is the plague that corrupteth all, that yee wyll laye the whole burden of holy reading vpon the Monkes, as if it belonged vnto them onelie: notwithstanding contrarywise, it be more requisite and necessarie for you than for them. For such as through worldly conuersation doo dayly receiue wound vpon wound, and one infection vpon another, are in the greater neede of celestiaall and heauenlie phisicke. And heereunto hee addeth also, That it is a greate deale worse to thinke or imagine the holy Scriptures to bee fruitlesse or vnprofytable

Chrysost. vpō
Iohn. Ca. 1
Homil. 10.
Tome. 5

Chrysost. in his
2. Tom. & 2.
hom. vpō the
first of Math.
Also in his 3.
sermon of Lazarus.

Chrysost. 3. sermon of Lazarus.

for.

Chrysostome
vpon the Epi-
stle to the
Colos. Hom. 9

for them, than to bee vtterly ignoraunt in them, And in another place prosecuting the same argument, he sayth, Therefore I desire you not onely to come hether often to heare the holy scriptures read vnto you, but also that in your owne houses you take in hand the holy Bible, and with feruent desire to profit, you receiue what so euer you finde therein. And soone after, Looſe not, I beseeche you by your neglygence such a commoditie, but euen in your houses attend the reading of the holy scriptures. The same Chrysostome vpon these woordes of the Apostle, *Let the worde of God dwell plentifully in you*, sayth thus. You that liue in the worlde, you that haue wiues and children, marke how the Apostle commandeth you especiallye, to reade the holy Scriptures, and that not slightly or for a fashion, but plentifully and with great diligence. Then hee addeth, Buy the Bible, which is the medicine of the soul: at the least the new Testament, the writings of the Apostles, the Acts, & the Gospels, that therein you may diligently reap daily instruction, for the ignorance in the scriptures is the cause of all euill.

9 Others there are that care not for reading the Scriptures, because therein they find no tast or comfort: and this is an euill signe. For as hee that for a while hath bene kept eating, and therefore refuseth good meat for want of appetite, must thinke that his stomacke is not wel, so he that findeth no tast in the reading of Gods word, may well feel that his soul is sick. Yet should he follow the counsel that the Phisition giueth to his patient, to whom he saith, Eate, by eating your stomacke will come to you. But this they want of tast proceedeth heereof, that they be not acquainted with the phrase of the holy Ghost, and so doo resemble those, who hearing a sermon, but not beeing perfect in the language, doo therein reape neither instruction nor comfort to saluation. It were good for those men many times to heare God speaking vnto them, by reading the holy scriptures, so shall they by little and little learne the speech of the holy Ghost, euen as men vse to learne other languages, through the exercise of hearing, reading, & speaking. Some spices there are, which without brusing doo yeld no smell, but the more they bee chafed the sweeter they are: euen so is it with the holy scriptures, such as reade but little, can finde no taste, but the more they bee perused and read, the more doo they yeelde forth the treasures and pleasant fruites hidden in them. And in deede, sayth Chrysostome, the cause why many doo vnderstand nothing, procedeth not so much of ignorance, as that they wil not dayly haue the

the writings of the Apostles, or reade them. That which we know, sayth hee afterwarde, if wee knowe anie thing, commeth not so much of the excellencie of our vnderstanding, as of this; that beeing, as it were tyed to the writings of the Apostle, we neuer leaue reading them. If you therefore will in heart applie your selues to diligent and earnest reading, you shall vnderstand that which you desire, For the saying of Iesus Christ, *Seeke and you shall finde*, is true.

Chrysostome
in his preface
on the Epistle
to the Ro-
manes.

10 It is likewise a vaine and friuolous excuse to alledge, that the holy Scripture is darke and profound, and that we vnderstande it not. Plato, sayth Ierome, writ for few, and few doo vnderstande him: but the Apostles writ not for few, but for all. And therefore Chrysostome saith, Truly the grace of the holy Ghost hath so disposed and moderated the holy Scriptures, that both publicanes, fisher-men, tent-makers, shepheards and Apostles, fooles, and men vnlearned, may by those bookes bee saued. Least also some foole might haue recourse to anie excuse in the difficultie therof, he hath vouchsafed that the things there spoken, shoulde bee easie, and that handy-craftes men and seruantes, widdowes, and the most ignorant among men, shoulde reape some benefit and profit by the reading thereof. For they whome God from the beginning hath accounted wort hy the grace of the holy Ghost, haue not set down all these things for anie vaine glorie, like the Heathen, but for the saluation of their hearers. The Prophets and Apostles haue written their bookes easie & plaine, as publike Doctours for the world, so as euerie one may learne their contents by reading and meditating onely. Againe, how wilt thou vnderstand the contents of the Scriptures, when thou wilt scarce so much as looke vpon them? Take the bookes in hande, reade the whole historie, remember such things as are playne, and referre darker places to another time. But if by continuall reading thou canst not finde the meaning, get thee to some wiser man, or to some Doctour, and impart to him those things that are written, declaring thy seruent desire: then if God seeth such a readynesse and diligence, albeit no man woulde teach thee, yet woulde he himselfe vndoubtedly declare them vnto thee. Remember the Queene of the Ethiopians Eunuch, who albeit hee was a Barbarian, a man troubled with many cares, one that vnderstoode not what hee read, yet woulde not passe his iourney without reading, howe much lesse beeing at home in his owne house? Also if hee read so diligently when hee

Hiero. on the
86. Psal. To. 3.
Chris. in his
3. sermon of
Lazarus.

Act. 8. 28.

vnderstoode not, what dyd hee after hee was instructed? And in deede, God seeing his zeale and diligence, sent Philip to teache him. Neither wyll God at this time despise our desire to profyte in his worde, but wyll make vs to feele the fruite of this promise, *They shall all bee taught of God.* And therefore sayth Saint Augustine, the holye Ghost hath so moderated the holy Scriptures, that hee hath provided to remedie the darke places, by others more easie and playne. For hardly is there anie obscuritie, but is layde open and expounded by some other place in the same Scripture. And heerein doeth the wisdom and goodnesse of God appeare. For, as hee sayeth in another place, as by easie places wee are lesedde, so by the more harde and difficult are wee exercysed: by these wee put awaie sorrowe, by the others fa- mine.

Iohn 6.45
Augustine of
Christian do-
ctrine,

Augustine of
blasphemie a-
gainst the ho-
ly Ghost,

11 Others there are that take no profit by reading Gods word, because they reade it as it were some prophane booke, and neuer thinke that it is God that speaketh to them, neither giue anie attention to the reading thereof, and so feele no feruent desire to profite to saluation, or to reforme theyr liues. To bee short, euen wythout praying to God to giue them his holy spirite. But wee must ioine to our reading both pietie and feare of God, wyth a desire to amend our liues, as it is written in the Psalmes. *The secrete of God is reuealed to them that feare him, and his covenant to giue them vnderstanding.* Agayne, *If anie man (sayth Iesus Christ) will doo the will of my Father, to him it shall bee giuen to knowe my doctrine, whether it bee from God, or whether I speake of my selfe.* Euerie man maye out of the holy Scriptures, sayeth Saint Augustine, drawe so much as maye suffice to satisfie and replenishe his spirite, in case hee reade them wyth deuotion and holynesse, according as Christian relygion requireth. Moreouer, wee are to praie vnto God, that hee wyll graunt vs his spirite of vnderstanding. Iesus Christ, sayth Saint Augustine, dyd open the harts of his disciples, that they myght vnderstande the Scriptures. Let vs lykewise praie vnto him to giue vs the lyke grace, and to open our mindes, and hee wyll heare vs. This prayer is to bee vsed before reading, and of euerie man put in practise: for if the prophet Dauid, so perfectlye instructed in the lawe of God, doth notwithstanding so often praie vnto him to giue him vnderstanding to comprehend it: which of vs hath not neede to praie vnto God that wee maye profite in his holye worde? Let

Psalm. 25. 14
Ioh. 7. 17.
Augustine of
the profite of
belecuing, c. 6

August. vpon
the Epistle of
Iohn, Tract. 2

Psalm. 119

vs also accompt this doctrine of Saint Augustine as a holy rule, namely, to reade the holy Scriptures with fruite and due reuerence, that in those things which we shall vnderstand according to the aualogie of faith, wee may reioyce as of a good foode: but for that which wee cannot vnderstand according to the rule of faith, to deferre the comprehension thereof. Yet in the meane time let vs not doubt but euen the same which we cannot comprehend, is both true and holy.

12 To conclude, as Saint Peter admonisheth vs, *Let vs bee alwaies readie to giue accompt of that hope that is in vs*: And that wee may effect it, and duly discharge our selues, let vs bee carefull and diligent in the practise of this our dutie toward the holy Scriptures, *It is a straunge matter*, sayth Chrysostom, that a Phisition, a Shoemaker, a Taylor, generally euery Artificer is readie and able to yelde a reason in defence of his profession and trade: and yet the Christians, can giue no accompt of their religion. And yet ignorance in other Artes is no hinderaunce but in this life: but ignorance in religion is hurtfull to the saluation of the soule. That wee are so feruent and earnest in applying our mindes to other sciences, and yet in that which is most necessarie for vs, and as it were, the fortress of our soules, wee are so negligent and slouthfull, This sayth hee, causeth the heathen to remaine obstinate in their errors, and to skorne our religion: For they studying to maintaine falsehood, and wee not knowing how to defend the truth of our doctrine, they conceiue that ours haue no foundation, and thereof doo take occasion to blasphemie Iesus Christ, as if he cunningly abusing the simplicitie of the people had deceived and circummented them. The same occasion doe we also minister as wel to those of the Romish Church, as to the Anabaptists and other sectaries, whereby to remaine obstinate in their errors, because most of vs are so ignorant, as you shall find very fewe able to yelde any reason of the hope of their saluation, no not so much as to shew wherefore they haue forsaken the Church of Rome and will not goe to Masse.

13 Now as negligence in reading the holy Scriptures breeds this offence, so is there yet another greater and more dangerous: And that is that wee still abide in the former corruptions of the world and the flesh, wheras contrariwise we should resemble burning torches, to giue light to the poore and ignorant, wee should, I say, be wholly renewed & rauished in spiritual & heavenly busines:

August. vpon
Ioh. Tract. 18

1. Pet. 3. 15

Chrysostome
vpon Iohn,
ho. 16. toward
the end.

As in truth were wee more diligent and feruent in reading the holy Scriptures, wee might greatly profite in this duetic, for as in our prayers wee speake to God, so in reading God speaketh to vs. Either is there anie fitter meanes or of greater efficacie for the reforming of vs into newnesse of lyfe, than by dayly hearing them speaking vnto vs, teaching, admonishing, reproouing, and comforting vs, setting before vs the blessed citate of the kingdome of heauen, and lifting vp our mindes into the contemplation of Gods graces, and of the life and glorie euerlasting? There is no passion of our soules, sayth Chrysostome, but needeth phisicke and cure from the holie Scripture. Also whatsoeuer increase of strength groweth to the bodie by meate, the lyke groweth to the soule by the reading of the holy Scripture. To bee short, as a barre of yron by long lying in the fire waxeth hot, red, and of the nature of burning fire, so that soule that dayly imployeth it selfe in reading and meditating the worde of God, groweth to bee spirituall, diuine, heavenly, and kindled in the loue of God. The reading of the holy Scripture, sayth Chrysostome, is a strong fortresse agaynst sinne, and the ignorance thereof, a great daunger readie to cast vs headlong into a deepe gulfe and bottomlesse pit. To knowe nothing of the holy Scripture, is a great maim to saluation. It engendreth heresies, it begetteth corruption of lyfe, and it maketh a mixture of heauen and earth. Truly it cannot bee, it cannot bee (I saie) that that man shal departe without fruite, who taketh pleasure in the continuall and attentiuue reading of the Scriptures. As therefore this admonition of Iesus Christ, *Amend your liues*, ought continually to founde in our eares, so acknowledging our negligence, and former slouth in dayling reading Gods worde, let vs heartily giue our selues to amend, practising the same which Saint Augustine sayth of himselfe: I delight O Lorde, to heare of thee, to talke of thee, to write of thee, to deuise of thee, and in my heart to print whatsoeuer I reade of thee. For this cause also doo I enter into the pleasant meddowes of the holy Scripture, I gather the greene hearbes of holy sentences, I eate them, I chewe them, I gather them together, and I keep them in the cosser of my remembrance. Let vs, I saie, doo our dueties better heereafter, so that endeavouring and applying our selues with our whole heartes and mindes to the reading and meditating of the holie Scriptures, with an earnest desire to profite, and praier to God to graunt vs his holie spirite, wee maye proceede in the knowledge of his heavenly

Chrysost on
Gen. Hom. 29

Chrysost, third
sermon of
Lazarus.

Aug. cap. 22.
of his meditations,

heauenly will, that so beeing instructed and readie to render a reason of the hope of our saluation, wee may feele within vs the efficacie of this doctrine, making vs to renounce the earth, the world, and the flesh, that through true and liuely faith wee may aspire to the inioying of the heauenly glorie, and finally attaine thereunto, through our Lord Iesus Christ.

That we ought to put in practise the word of God.
Chap. 8.

NOW as we vnderstand, that in dutie we are to ioine with the Church of Christ, carefully to frequent Sermons, deuotely to communicate in the holy Sacraments, namely, in the Supper, zealously to assise at common praier, feruently to exercise our selues in priuate praier, and diligently to reade Gods word: so the principall end and purpose of all these duties doth import, that we should order our liues according to the will of God, and thereafter put in effect and practise as well whatsoeuer wee learne in the worde and Sacramentes, as also euery thing which in our praier we beg at Gods hand. For as medicines doo minister health to none but those that take them, whose nature also is strong and well prepared to receiue their operations, so is it requisite that they which heare and reade Gods word, should receiue and apply it to themselves, and praie vnto God to prepare them, and by his holie spirite so to dispose their harts, that the doctrine and exhortations may worke their operation in them. And in deed, if the end of all sciences, as an ancient philosopher teacheth, consist not in the knowledge, but in the practise, the same ought especially to take place in Christian religion and doctrine. Hee that studieth ciuill law or Physicke, is not straight satisfied with the knowledge that he hath gotten, but proceedeth to practise. One becommeth an aduocate, a counsellor, or a president, the other spendeth his time in the cure of diseases. They that haue learned the arte of sewing, of cordwainrie, of draperie, and so forth, yet are not reputed taylers, cordwainers, or drapers, vnlesse they doo in act exercise those sciences, which is in deede, the purpose of theyr apprentishippe: in like manner, let vs neuer looke to bee Christians or Gods children, notwithstanding wee haue learned the manner thereof, vnlesse wee also performe the woorkes of Christians, and of the children of God. *Blessed are they (sayeth Iesus Christe) that heare the*

Luke 11.28
Rom. 1.13.
Iam. 1.22

wordes of God, and keepe it. Agayne, *The hearers of the lawe are not righteous before God, but the doers of the lawe shall bee iustified.* Wee must therefore, as Saint Iames saith, bee doers of the

Luke 16.6

Iam. 2.17

Rom. 8

lawe, and not hearers only, otherwise we shall deceiue our selues. And in deede, as the holy Scripture is full of exhortations to obedience to the will of God and Amendment of lyfe, so it importeth not onely that wee shoulde knowe that wee must amend, but also that wee amend really and in deede. The figge tree that bare no fruite was threatened to bee cut downe: a Sunne without light, is but a painted Sunne: a coale without heate is dead: a bodie without motion liueth not: euen so faith without woorkes is dead, and the Christian that bringeth not forth the fruites of the spirite of Christ, belongeth not to Christ, and so is no Christian. After we haue shorne our heads and our bearded, before we come forth wee looke in the glasse whether it bee well, how much rather ought wee, after wee haue heard the Sermon, the end whereof tendeth to amend our liues, immediatly to looke vpon and peruse our soules, to the ende to see whether our corruptions and vices beeing cut downe and mortified, the same bee cleere and pure in the sight of God. For as a certayne Philosopher in olde sayde, The vse of the bath, and of the wordes that purgeth not, is vayne and vnprofytable: and therefore sayth the Apostle Saint Paule, *Ye haue not so learned Christ, if so bee ye haue heard him, and haue bene taught by him, and the truth is in him. That yee cast off, concerning the conuersation in time past, the olde man, which is corrupt through the deceiueable lustes: and bee renewed thorough the spirite of your minde, and put on the newe man, which after God is created in righteousness and true holynes.* Still labouring, that in the ende wee maye bee founde irreprehensible, without spot, wrinkle, or blemish, and that the image of God maye be restored and shine in vs. This is it that wee are now to in-
treate of.

Eph. 3.20.21
22.23.24.

Rom. 3.10.

2 Heere haue wee worke inough cut out. For what is man become by the transgression of Adam? Euen the verie same as the Apostle Saint Paule describeth him, saying: *There is none righteous, no not one: there is none that understandeth: there is none seeketh God: they are all gone out of the waie: they haue bene made altogether vnprofytable: there is none that doeth good, no not one: Their throte is an open sepulchre: they haue used theyr tongues to deceite: the poison of Aspes is vnder theyr lippes: whose mouth is full*

full of cursing and bitternesse: Destruction and calamitie are in their wayes: and the waie of peace haue they not knowne: the feare of God is not before their eyes. True it is, that some sparkes of the image of God doo yet remayne in man, but verie fewe, small, and of no strength: which also wee doo quench, or at the least so abuse, that man is neuer more deuoyde of reason, than when hee suffereth himselfe to bee lead by reason, and of those sparkes he is to looke for no profite, but that thorough them hee shall bee made the more inexcusable in the daie of the Lorde. Many beastes and fowles doo in vertue goe beyonde man. The Doue in simplicitie, the Ant or Emet in diligence and industrie, the Eagle in kindnesse, the Dogge in loue and fidelitie, the Oxe and the Assie in memorie and acknowledging of benefites, the Lambe in meeknesse, the Lyon in magnanimitie, the Cocke in wakefulnesse and lyberalitie, the Serpent in wisedome, generally all in sobrietie and contentment: But in vice man passeth them all: For hee is more traiterous and cruell than a wolfe, more craftie and subtil than a Foxe, more proude than a Peacocke, more voluptuous and vnthankfull than a Hogge, more dangerous than an Aspick, Moreouer, al vices and wickednesse whatsoever that resteth particuler and seuerall in sundrie beastes, are altogether or for the most parte in one man. For wee shall see one man both couetous, proude, craftie, cruell, enuious, vnthankfull, and a theefe. To bee short, as many members vnited make one bodie, so the holie Apostle Saint Paule tearmeth this heaping of vices in man, the bodie of sinne, euerie vice beeing, as it were, a member to that bodie. It is sayde that in a sheepe euerie thing returneth to profite and commoditie, the flesh for foode, the wooll for clothing, the sinnewes for strings for muscalle instrumentes, and so forth: But contrarywise, euerie thing that is in man, is eyther naught or tendeth to euill. The reason, to beguile and deceiue: the libertie, to riotous licentiousnesse and other wantonnesse: the eyes, to see and beholde vanitie: the heart, to couet and thirst thereafter: the handes, to beate, to strike, and oppresse: the feete, to runne after sinne and wickednesse: the tongue, to backbite, lie, and blaspheme: to bee short, all the members are instrumentes of iniquitie, as Saint Paul Rom. 6, 19 tearmeth them.

Rom. 6, 6.

3 Heereby maye euerie man whatsoever hee bee, perceiue and knowe that Christes exhortation, saying, *Amend your lines,*

Rom. 8. 13.
Ehe. 4. 22.
Col. 3. 9.
Math. 16. 24

stretcheth verie farrè. Also that manye are the vices that we are to amende, especiallye considering howe Saint Paul admonisheth vs, not to mortifie two or three members of this bodie of sin, but the whole body, as also to put of the olde man, and as Iesus Christ saith, to denie our selues. In the deduction of this matter, we will therefore deale somtimes with the names of the vertues which we are to put in practise, and sometimes of the vices that wee are to shunne, according as the names doo import some generalitie, or do best fit our intent. So shall euerie one vnderstand, that the amendment of lyfe consisteth in the deniall of vice, and contrariwise in the aduancement of vertue.

Of Loue and Charitie in generall.

Chap. 9.

Math. 22.
1. Iohn. 4. 19
Eph. 2. 4
Rom. 5. 8
Iohn 3. 16

WE will begin with loue, which hath two respects. The first is to God, as it is commanded, that wee shoulde loue him with all our heart, with all our strength, and with all our mind. The second, to our neighbour, whome wee ought to loue as our selues. As for our loue to God, the same, as Saint Iohn saith, proceedeth of his loue to vs, *We loue him because he first loued vs.* He loued vs euen when we were dead in sinne, when we were his enemies, yea, *hee so loued vs, that he gaue his onely begotten and welbeloued sonne to die for vs.* This his incomprehensible loue toward vs, doth therefore bind vs most feruently to loue him. And in deed, as a colde stone by lying three or foure houres in the warme Sunne, gathereth heate, so this loue of God shining vpon our soules, should kindle them in his loue. As for loue toward our neighbor, we are the rather to desire it, and to put it in practise, because it is the marke of Gods children, the disciples of Iesus Christ. And therefore sayth Saint Iohn, *God is loue, and he that loneth is borne of God, and knoweth God.* And as all Gods children are the disciples of Christ. *Heereby also* (sayth Iesus Christ) *shall men know that ye are my disciples, if ye loue one another as I haue loued you.* They that are not my disciples, saith Saint Augustine in the person of Christ, doo not withstanding participate in many other my benefites. They haue not only nature, life, sense, reason, and common preseruacion among al mankind, but also the gift of tongues, the sacramentes, prophesie, knowledge, faith to worke miracles, distribution of their goods to the poore, yea, euen the giuing of their bodiest to fire, but because they haue no loue, they are as sounding brasse and tinkling cimbals, they are nothing.

1. Ioh. 4. 16
1. Ioh. 4. 7
Iohn. 13. 33
August. vpon
Iohns gospel.
1. Cor. 13

It is not therefore by these my benefits, which euen they that are not my Disciples may also haue, that men shall know you to be my Disciples: but onely in this, that ye loue one another: Likewise a man may receiue the sacraments, and yet bewicked, but no man can haue loue and be wicked. Not without reason therefore doth Saint Paul, writing to the Galathians, say. *Neither circumcision auaileth any thing, neither uncircumcision, but faith which worketh by lone.* In which sentence the Apostle sheweth, that in the kingdom of Christ the matter wherein we doe most testifie our faith: which is of greatest accompt: and whereto wee are especially to apply and giue our selues, is loue, which also Saint Augustine calleth the fountaine of all goodnesse, as couetousnesse is the roote of all euill.

Augustine in
praise of cha-
ritie.

Cal, 5, 6.

Augustine in
praise of cha-
ritie.

2 That this loue may be pure and true, it must so proceed from our loue of God, that we may loue our neighbour in respect of that loue which we beare to God. For as Saint Augustine saith, we loue not God so much as we should, if we loue any thing but him, which we loue not for the loue of him, and therefore in another place he saith, Blessed is he that loueth God, and his friend in God, and his enemy for the loue of God. Hereby are we to gather three points: First, that albeit some heathen may seeme to haue done workes of great charitie and loue, yet was the same no true or liuely charitie, which is proper and peculier to the children of God: for they onely doe know and loue God, and their neighbours for Gods sake. And indeed loue ought to proceed from a pure hart, as both Paul and Peter doth teach. *By faith our harts are purged.* None therefore but the faithfull haue true loue which proceedeth not from the loue of themselves, but from their loue to God. Secondly, it appeareth in this, that in vaine we boast that we loue God, if wee loue not our neighbour for his sake. This is it that Saint Iohn noteth, saying, *If any man say, I loue God, and yet hate his brother, the same is a liar. For he that loueth not his brother whom he seeth, how can he loue God whom he seeth not? And this commandement haue wee of him, that he which loneth God, loneth his brother also.* Thirdly, hereby we vnderstand the truth of the saying of Saint Paul, that *Loue is the fulfilling of the law.* For if we cannot loue God, vnlesse wee loue our neighbour, neither our neighbour, vnlesse our loue to him proceed of our loue towards God: It must needes follow, that louing our neighbour, we also loue God, and so fulfill the law, which is comprehended in this: That wee loue both God and our neighbour.

Augustine in
his confessi-
ons,
Prosper in his
sentences of
Augustine,

1. Tim. 1, 5.
1, Pet. 1, 22.
Act. 15, 9.

1. Ioh. 4, 20.
Rom. 13, 10.

Lampridius
in the life of
Alexander Se-
uerus.

Mat. 7. 21.

Col. 3. 14.

1. Cor. 13. 4

3 The better that we may yet vnderstand what our loue ought to be, we are diligently to note the commandement of God, that we should loue our neighbor as our selfe and explaine this duty by two very naturall and iust rules which necessarily doe ensue. The first, by this auncient prouerbe, common euen among the heathen. *Do no otherwise by another, then we would be done vnto.* Alexander Seuerus, an Emperour endued with many excellent vertues, had this sentence ordinarily in his mouth, thereby reproofing such as wronged or iniuried others. Yea in publishing any sentence of condemnation against transgressors, he caused the same to be added as the ground thereof. *Doe no otherwise to another, then thou wouldest be done vnto.* To be short, he had such a liking, and so hartely embraced this sentence, that he caused the same to be written and engrauen in his imperial pallace and in many publique works. The other rule resteth in this, which Iesus Christ commaundeth saying. *Whatsoeuer yee would that men should doe to you, euen so doe yee to them.* Now the loue of our selues importeth, that men should not only forbear doing of vs hurt, but also that they should do vs good. *Draco, Licurgus, Solon* and other lawgiuers haue written and set forth many good lawes, whereby to maintaine man in equitie and vpright dealing: many Philosophers haue written good bookes for the framing of the manners of men. Yet all their great volumes, their long discourses, and the multitude of their lawes, haue alwaies had great imperfections, and tended as it were to the ordering bur of the outward man, and so in parte to make men hypocrites, because they could neuer attaine to the knowledge of true Christian loue. But God in one onely short sentence, saying: *Loue thy neighbour as thy selfe,* hath comprehended the whole dutie of man, one towarde another, that they may liue together in al equitie, peace, loue and felicitie. And thus may these two naturall rules, *Doe no otherwise to another then thou wouldest be doone vnto,* and *Do as yee would be doone vnto,* be sufficient commentaries vpon all Christian pollicie. In this sence did Saint Paule iustly call this loue, the bond of all perfection. And indeed if we would loue one another as our selues and declare our loue by these two naturall rules, then should there bee among vs, neither fraud, iniurie, wrong, nor deceitfull dealing. Then should all ambition, pride, couetousnesse, enuie, hatred, euill speaking, and other like passions cease. We should see nothing but equitie, peace, concord, loue reliefe and mutuall assistance. And these fruites of loue doth Saint Paul note saying. *Loue suffereth long, it is bountifull, loue enuieth*

enuieth not, loue doth not boast it selfe, it is not puffed vp: It disdaineth not, it seeketh not her owne thinges, it is not prouoked to anger, it thinketh none euill: It reioyceth not in iniquitie, but reioyceth in the truth: It suffereth all thinges, it beleeueth all thinges: It hopeth all thinges, it endureth all thinges. To be short, if wee practise this loue, we shall euen in this life beginne to tast the blessed estate of the kingdome of heauen, whereto being lifted vp, wee shall loue one another as our selues, and reioyce at our neighbours good, as at our owne. Let vs alwaies therefore remember this commaundement, that we loue our neighbour as our selues, and hartely let vs endeavour to shew it by the practise of these two rules, still harkening to nature, who crieth saying. Doe no other-wise to another then thou wouldest bee doone vnto: And Doe as thou wouldest be done by.

4 We are also farther to consider, that this loue must not bee colde, but feruent: not slacke, but earnest and vehement, as Saint Peter admonisheth vs. And that it may bee such, it is requisite first that we hold nothing so deare or so precious as to bee alwayes readie to employ our selues for our neighbour, yea euen to the spending of our liues, after the example of the loue that Iesus Christ shewed vnto vs, as Saint Iohn sayth: *Hereby haue we knowne his loue, that he gaue his life for vs.* So are wee also to giue our liues for our brethren. Secondly, the heate and seruencie of our loue and charitie ought to bee such, as might surmount any thinge that shoulde quail it, as ingratitude, hatred, iniurie, or vnworthienesse of our neighbours. And indeede if wee must loue our neighbour for the loue of God: If the Image God in him doth thereto binde vs. If being parcell of our flesh wee ought there-
to to bee affected: then notwithstanding whatsoeuer vnworthienesse bee in him, yet God must not loose his right: his image is not vtterly defaced: Neither is that coniunction wherewith God bindeth vs together, taken away. Therefore doth Iesus Christ

1, Pet. 7. 22.
1, Pet. 4. 8.

Iohn 3. 16

Luk. 20. 29.

Mat. 5. 43.

by the parable of the Samaritan teach vs, that euery one known, vnknown, straunger, yea euen an enemy, as were, the Samaritans to the Iewes, is our neighbour, whom wee must loue as our selues. And so did Iesus Christ, correcting the false glose of the Pharisees, expound it, saying. *You haue heard that it hath bene said, Thou shalt loue thy neighbour and hate thine enemy: But I saye vnto you loue your enemies.* And which is more, hee willet that wee shoulde rellifie this loue, not with our lippes only, but also in deedes and workes, by blessing those that curse vs,
by

by doing well to those that hate vs, and by praying for those that molest and persecute vs.

Exod. 23. 4, 5 This did Moses in his daies teach, saying, *If thou meetest thy enemies Oxe or his Ass going astray, thou shalt bring him to him againe: Againe. If thou see thy enemies Ass lying vnder his burden: leaue thy busines that he may not rise alone, yea leaue thy busines & help him vp.* Or as others doe expound it, *See thou dost not forsake him vntill his master hath first forsaken him: Careth God for beastes* saith S. Paul *That he should thus commend them to vs.* Is it not rather hereby to shew vs what we are to doe to the person of our enemy, sith we are bound to such a dutie to his Oxe or his Ass, as Saint Paul teacheth vs, saying, *If thy enemy hungereth, giue him meate: If he thirst giue him drinke,* And because the practise hereof is very difficult, Iesus Christ himselfe, the rather to induce vs to this dutie, protesteth that *In so doing we shall be the Children of his heavenly father, who maketh his sunne to shine vpon both good and bad, and causeth his raine to fall vpon the righteous and the vnrighteous.* Hereby we gather, that if our charitie be bounded onely to our friends, and that we extend not the same euen to our enemies, it is not the charitie of the children of God, but as Iesus Christ addeth, of publicans and infidels. Also in workes and deedes if we shew not the loue that wee beare to our enemies, it is in vaine for vs to protest that wee wish them no more hurt then to our selues, or that wee loue them, or wish as well to them as to our selues. The holy historie expressly noteth, that Absalom vsed no hard words to his brother Amnon who had defouled Thamar the said Absalons sister: Yet loued he him not, neither wished his good, but in his hart nourished cruell hatred against him, which hee finally declared by promising him trayterously to bee murdered. And thus it appeareth, that speaking neither well nor ill, betokeneth hatred and mallice. For loue can not but both speake wel and do well euen to her enemies.

6 This loue is the rather to bee esteemed and commended, because the giftes of speaking with tongues, working of miracles, prophesying, and such like, are nothing without loue. Yea which is more then al those gifts, euen faith & hope shal haue an end, but loue, as Saint Paul saith, abideth for euer. Albeit therefore that by faith and hope we be made heires of wonderfull ioy and felicitie, yet is the effect and fruite of loue greater, in this respect, that thereby the ioy of our perticuler felicitie, obtained by faith, shall be infinitely doubled and encreased for euery of the electes sakes, whom we shall then loue as our selues, and whose felicitie will be

vnto vs as great a comfort as our owne. Thus wee see what loue is required at our hands, and how much wee are to esteeme it. Now if wee would examine our selues, and trie our loue with the same which God requireth at our hands, as is afore shewed, we shal find that it cometh very short. And indeed what man loueth his neighbour as himselfe, and that for the loue of God? Who doth not many times by his neighbour otherwise then himselfe would be done by? Who dealeth with another as he would be delt by? Who is resolved to giue his life for his brethren? Who loueth his enemies as himselfe, and in hart praieth for them? If loue, as is aforesaid, suffereth long: if it enuieth not: if it seeketh not her owne: if it thinketh none euill: if the patience therof be such as that it endureth & suffereth all things: Then doth it sufficiently appeare that we do wrongfully boast our selues to be the children of God, because his character cannot bee seene in vs, which is loue: or that in purpose to amend, we doe not mislike our owne corruption. When therefore we heare the holy Ghost say, *Amend your lines.* Let vs be assured that he doth admonish vs so to encrease in this loue, that wee may loue God with all our harts, and our neighbours as our selues: and that to the same end these two naturall rules may continually sound in our eares: and that our consciences by the same examining all our wordes and workes, may bee our iudge to condemne whatsoeuer we shall peraduenture doe to others which we would not should be done to our selues, and to reprove our want of loue, when we do not that to him that we would haue done to our selues that so in amending whatsoeuer it shall find in vs not conformable to this loue, we may dayly encrease therein, and thereby more and more get printed in vs the Character of Gods children and of the true Disciples of Iesus Christ. And now let vs proceed to another examination of our loue.

1. Cor. 13.

Of Almes and relieuing of the poore.

Chap: 10.

Among other the testimonies of our loue, and charitie, the due reliefe of the poore is not the least. And indeed in vaine doe we boast of charitie, vnlesse we practise the same by relieuing the poore in their necessities. *Who so hath this worlds goods, saith Saint Iohn, and seeth his brother haue neede and shutteth vp his compassion from him, how dwelleth the loue of God in him?* Whereto hee addeth. *My children let vs not loue in word, neither in tongue onely, but*

1. Ioh. 3. 17.

indeed and in truth. This dutie of loue did the Apostles of Iesus Christ so hartely commend, that finding themselves to agree in the doctrine of the Gospell with S. Paul, they commended nothing vnto him, but to remember the poore. And thereof was himselfe also very carefull as he doth affirme in his Epistle to the Galathians, and did effectually shew the same in his second to the Corinthians. As also it is not amisse to note that the last iudgement and sentence of felicitie or miserie shall bee pronounced in part vpon the performance or neglect of this dutie to the poore in affliction.

2 This reliefe of the poore is commonly tearmed *Almes*, which word signifieth pitie and compassion. The rather to teach vs, that this reliefe mult proceede of compassion, through the feeling of their afflictions. And this doth Esay declare, saying. *If thou openest thy hart to the hungerie, and satisfiest the needy soule, thy light shall shine in darkenesse, and thy darkenesse shall bee as the none day.* The

word which the Prophet heere vseth, signifieth as much as if wee should say, if thou pullest forth thy heart to giue to him that hungereth: therby teaching vs, that true Almes importeth the opening & communication of our harts, by feeling the necessitie of others

and therefore doth S. Augustine say, that if our reliefe ininistred to the poore, proceedeth not of loue and compassion, it neuer ascendeth into the presence of God. Hereto may we also refer this sentence of S. Paul: *If we giue al that we haue to the poor, & haue no loue, it profiteth not.* Yea saith a good auncient father: In hart to take compassion of the poore, is more then to giue them our goods: for hee that giueth, importeth externall things: but hee that taketh compassion, openeth and giueth his owne hart. This compassion proceedeth of the vnion that God hath made betweene vs, in that we all descending from Adam, are as it were one body and one flesh.

As Esay exhorting vs to this compassion, doth say. *Hide not thy self from thy owne flesh.* Which the Apostle also confirmeth, saying. *Remember them that are in bondes, as if ye were bound with them, & them that are in affliction, as if ye were also afflicted in the body.* And indeed as Saint Paul saith. This vnion should breede such a feeling of the weale or woe of the members of this body, that wee should reioyce for the prosperitie of the one, and be sorrie for the miserie of the other, and as in another place he saith, that wee should weepe with them that weepe. Otherwise, as hee addeth, there is no coniunction in the body, but deuision & partialitie. And in that sence Saint Iohn denieth that ther is any loue in him who seeing the want and necessitie of his brother, closeth vp his bowels, by the bowels

signifieng

Gal. 2. 10.
2. Cor. 8. 9

Mat. 25.

Esa. 58. 10.

Augustine his
first booke of
visite the sicke.

c. 3.

1. Cor. 13. 3

Esay. 58. 7.
Heb. 1. 3:

1. Cor. 12. 26,
Rom. 12. 15,
1. Cor. 12. 25;
1. Ioh. 3. 17

signifieng the compassion and mercy wherewith he should be moued at the sight of the pouertie of his brethren. Iesus Christ also to assure vs that he will take compassion of vs whom we are persecuted for his name, saith, that he is persecuted in vs that are the members of his body. Yea he protesteth that who so toucheth vs, toucheth the apple of his eye. Therby declaring that as the apple of the eye is so tender that it may not be touched but with great griefe, so the coniunction betweene him & vs is such, that he feelth our afflictions, & therof taketh great compassion. After whose example, we likewise ought in our selues to feelee the necessitie & want of our neighbours, because they be our flesh, and members of the same body, and so to apprehend their paine, anguish and sorrow, as thereby to be moued with compassion towards them,

Act. 9. 11.
Zach. 1. 8,
Deut. 32. 10.

Psal. 17. 8

3 In as much therefore as in the consideration of a woefull estate, the apprehension that we take by the eare, can neuer so forcibly moue the hart, as that which commeth by the eye, saith an ancient Orator, euerie man ought diligently to visite the poore in their tribulations: to the end that with their eyes beholding those that lye vpon the straw, that are sicke, that are naked, that quake for colde, that want bread, that mourne for the lamentation of their poore children that crie for hunger, that are lodged in places where wee would scarce lay our dogges: this spectacle might moue the bowels of their harts to take compassion of their pouertie. In this consideration Iesus Christ is not content that we giue to the poore bread, drinke, or cloth only, but also doth require vs to visite him in his members. *I was sicke* saith he, *and ye visited me*, and therefore S. James saith, *Pure religion and undefiled before God, enen the father, is this to visite the fatherlesse and widowes in their aduersities.* And indeed as visitation will vndoubtedly engender compassion in the hart, so will it the more abundantly stretch forth the hand to the reliefe of the needy: and this doth experience dayly teach vs. And therefore such as thinke it a great grace of God to be charitable to the poore, as indeed it is, are to exercise themselves in the visitation of them, to the end to comfort them both in word and deede, which giueth great efficacie to the word. This exercise of charitie ought the mightie and rich men of the world to put in practise: for as by visiting the poor, their humilitie would minister great force to their charity, so would such visitation moue their harts the more liberally, with their abundance to relieue the needie.

Cicero,

Mat. 25. 36.
lam. 1. 17.

4 But because most men do thinke it to rest at our owne choise, whether wee will relieue the poore or not, let vs contrariwise assure

assure

assure our selues that it is a matter commended by God which we may not neglect whensoever God ministreth occasion and meanes least wee, offend God, and deserue euerlasting damnation. And indeed it is a work of charitie, which charitie is vnto vs commanded by God, and comprehendeth the summarie of the second table of the law, God in old time prescribed to his people this dutie of charitie, saying, *Because there shall euer be some poore in the land, therefore I command thee, saying, Thou shalt open thyne hand vnto thy brother, to thy needie, and to thy poore in thy land.* To which effect Saint Paul also commandeth vs, to impart to the necessitie of the Saints. Also, to doe good vnto all, but especially to the household of faith, & because we are so negligent in this dutie, the Apostle wakeneth vs saying, *To doe good, and to distribute forget not, for with such sacrifices God is pleased.* Saint Paul calleth Almes the workes of righteousnesse, because there is nothing more righteous before God, or wherein wee stand more indebted vnto man, then to relieue his necessitie by loue. God in old time forbad the people of Israell saying, *When you reape the harvest of your land, you shall not reape enerie corner of your field, neither shalt thou gather the gleanings of thy harvest.* Againe, *Thou shalt not gather the grapes of thy vineyard cleane, neither shalt thou gather enerie grape of thy vineyard, but shalt leaue them for the poore and for the straunger.* Sith God sheweth himselfe so liberall vnto vs, as to permit vs to reape for our selues the harvest and Vintage, yet withall testifieth vnto vs such a care of the poore, that he commandeth vs to leaue vnto them whatsoever shall remaine of the faide harvest and vinetage: will it not at this day be a great testimonie of disobedience and ingratitude, not to impart to the poore some smal portion of the plentie that he hath put into our hands? In olde time God commanded his people to offer vnto him all the first fruits of such goodes as grew to them from the earth: Moreover the first loaves of the first dowe of the new corne: also the first licour pressed either out of the oliue or out of the grape. And this was an acknowledgement that the land that they possessed was the Lordes, and an homadge testifieng that all the goods that they enioyed, proceeded from his liberalitie. In consideration therefore, saith Dauid, that our wealth commeth not to his hands, he at this day substituteth the poore in his place, as hee also addeth saying, *But vnto the Saints that are vpon the earth, am I wholly enclined.* And therefore whensoever the poore, or the deacons in their name doe come vnto vs, wee are to take them to bee Gods receiuers, that come to challenge his right

at

Deut. 15. 11

Rom. 12. 13.

Gal. 6. 10.

Heb. 13. 16:

2. Cor. 9. 10

Leuit. 19. 9

Deut. 26. 1.

Exod. 23. 19.

& 34. 22.

Numb. 15. 17.

Exod. 22. 29.

Psal. 16. 2.

at our hands: And in refusing to pay vnto them the homage that we owe vnto God, for the goods that we hold of him, sending the away emptie, and not relieuing their necessities, we doe commit not onely theft, but also sacriledge. The image of God that the poore do beare about them, should be some reason to know them, and Gods commaundement to relieue them, is their commissi- on and letters patents, which wee cannot disaduow without great contempt to his maiestie.

5 The tenne commandements of the law of God doe vndoub- tedly comprehend the whole duty of man to God & to his neigh- bour, and thereof it followeth that the reliefe of the poore and all other the works of charitie are therein comprised & commanded. But in which commaundement of the law? In the sixth: *Thou shalt not kill*. What is the ground and reason of this commaundement? Be- cause mans life is deare & precious in the sight of God, he forbid- deth all hurting of it, and commaundeth vs to preserve it? As there- fore he prohibiteth whatsoever may tend to the hurt of mans life, so doth he command any thing that may serue to the maintenance therof: & consequently it appeareth that all reliefe requisite for the preseruatiō of the poor is here commanded vnto vs. And being cō- manded by this word, *Thou shalt not kill*: It necessarily enlueth that he which relieueth not the poore at their need, is a murderer. And in deed, as we quench a lampe, not only by blowing it out, but also by keeping awaie the oyle that shoulde feed it: or as wee quench fire, not onely by casting on of water, but also by keeping awaie woode from it: And in a great drought as many hearbes doo die, not onely by plucking vp, but also for want of watering: so is mannes lyfe taken awaie not onely by swoord or violence, but al- so by not ministering vnto his necessities. And therefore Saint Ambrose sayth, Hee that refuseth the poore in theyr necessitie, killeth them. Let vs therefore, as hee addeth, beware wee burie not their liues in our coffers. Iesus Christ himselfe confirmeth the premises. For when vpon the sabbath daie hee purposed to heale the man that had the withered hand, hee asked of the Pha- risies that were offended thereat, whether it were lawfull vpon the sabbath daie to do good, or to hurt: to saue, or to kill: thereby shewing, that the deferring of the cure of the poore man, was an euyll deede, yea euen murder. Moreouer, God forbiddeth to steale, but when wee giue to the poore, wee giue nothing of our owne, onely we distribute to them that which is theirs, yea, which it were theeuerie to keepe from them. It is the hungrie mannes

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bread,

Ambrose vp-
on the Psalm
Beati imacu-
lati.
Luk. 6. 9.

bread, saith Saint Ambrose, that thou keepest locked vp, and the naked mans garment that thou reseruest. If thou canst helpe him, thou takest from him whatsoeuer thou deniest him in his necessitie. And indeede, euery man must thinke that he is not master and Lord, but onely steward of those goods that God hath put into his hands, And therefore as a receiuer, a treasurer or a steward, if he keepe backe that which he is commanded to furnish or deliuer forth, is an vnfaithfull seruant and a theefe, euen so are we so long as we retaine that wherewith we should relieue the poore in their necessitie. And as the Moone receiuing her light from the sunne doth impart it vnto men, so are men to impart vnto the poore of the goods which they haue receiued from the Lord. Thinke not therefore that the reliefe of the poore is left at our choise: for it is Gods commandement as is before declared, and so it is disobedience, ingratitude, vnrighteousnesse, sinne, yea euen murder and sacriledge in the sight of God, because we relieue not their necessities according to such ability as we haue receiued from the Lord: And albeit such murder and sacriledge passeth vntouched by the sworde of the magistrate, yet in the presence of God it is worthie of death and euerlasting damnation;

2, Cor. 9. 12.

Basil. Hom. 1.

6 Which is more through this neglect and contempt of the poor, we doe so much as in vs lieth, ouerthrow Gods providence. For in as much as he is our creator, it is also his part to feede and maintaine vs: and hee therefore so far honoreth some, as to giue them more plenty of goods then to other som: Yet not that they should riotously wast them, but rather to lay them vp, that they may bee his ministers, to nourish and relieue the needie, so that if wee neglect the poore, their want their hunger and nakednesse: will crie out vpon vs before God, and accuse our infidelitie and ingratitude: And God hearing theyr crie and being therein dishonored, will take reuenge thereof. But contrariwise when wee doe relieue the necessitie of the poore, our charitie, saith Saint Paule, causeth them to praise God, by acknowledging his care of them, in that hee giueth to men both charitie, and meanes whereby to releue their necessitie. God by this his providence, sayth Saint Basil, hath ordained for man two crownes, for the poore, the crowne of patience, and for the rich, the crowne of liberalitie: And as the poore doe depriue themselues of their crowne by impaciencie and murmuring: so ought the rich by helping the poore, to strue to obtaine the crowne of liberalitie. And to this purpose, they are to remember this sentence pronounced by Iesus Christ, as Saint Paul

Paule saith, *It is a more blessed thinge to giue then to take.* Because he that taketh, receiueeth onelie corporall assistance: But hee that giueth, besides the commoditie of meanes whereby to helpe himselfe and the honour to bee a stewarde of Gods goods, hee also purchaseth a crowne & a permanent treasure in life euerlasting. And this is one pointe which shoulde also kindle vs in the durie of charitie.

7 Most men doe imagine, that all that they giue to the poore, is so much diminution of their owne goodes and losse to them, yea euen as money cast into the sea; And this theyr false opinion groweth heereof, that in their conceite they reape no profite thereof in this lyfe: because they doe not apprehend the rewarde promised in life euerlasting: But these men shoulde first remember the prouerbe: hee that payeth, empoueriseth not. But wee are endebted to the poore in their necessities: Whatsoeuer then wee giue them, is not money lost, but so much employed toward the discharge of our obligation in the sight of God. Moreouer, by this mistaking, they abolish faith which assureth vs, not of things that wee see with our eyes, but of thinges inuisible, neither of that which is present, but of that that is to come. As therefore the promise is the foundation of faith, so are wee carefull to meditate thereupon, that wee may assure our selues that our charitie hath great reward in the sight of God, and so be stirred vp therto. First it is one thinge to bee noted, as is aforesaide, that the sentence which Iesus Christ shall pronounce in the daie of iudgement, shall be grounded vpon the helpe and reliefe, or neglect and contempt of the poore: as also that the Sonne of God shall call and bring into the possession of the inheritance of his euerlasting kingdome, all those that shall haue ministred foode or apparell vnto the poore, that shall haue visited the sicke, or in generall haue relieved those that haue beene in affliction: and contrariwise shall send all such as haue beene negligent and slacke in these workes of charitie, into euerlasting fire with the deuill and his Angels. And as hee shall call the one sorte the blessed of God his father, and the other the cursed, so shall the sentence bee immediatelie executed, as the holy Euangelist Saint Mathew reporteth, and such as haue beene mercifull shall enter into euerlasting lyfe, and the others into euerlasting tormentes of hell fire prepared for the deuill and his Angels. This sentence shoulde continually ring in our eares: not that wee shoulde thinke our selues able through

these works of charitie to merite this euerlasting kingdome, considering it is called an inheritance, and hath beene prepared for vs, as Iesus Christ himselfe saith, from before the foundations of the world: also that hee purchased it for vs by dying for our redemption: and hereof he assureth vs by the testimonie of the holy Ghost ingendering faith in vs, but because these workes of charitie are the true fruites, effectes, and markes of our faith, and consequently of our election and adoption: and the way whereby he willett vs to walke toward the possession of his euerlasting kingdome. To the end also that wee should not doubt of the performance of this sentence; Iesus Christ aduoweth whatsoeuer our doings to the poore, whether to their reliefe or to their contempt, to bee doone to his owne person. Yea I say hee will make accompt of it and rewarde it, as if it were done to himselfe. Were it not our durie therefore to abhorre all contempt of the poore? For who would not thinke him either mad or desperate that shoulde denie Iesus Christ of meate and drinke in his hunger or thirst, or cloth in his nakednesse, or harborow in his necessitie? Euerie one would euen spit in his face that shoulde shew himselfe so vnthankfull and peruerse: Or who would not euen take the bread out of his owne mouth, and the garment from his owne backe to relieue Iesus Christ if in his owne person hee shoulde shew himselfe vnto vs naked or famished? Who would not thinke it a great blessing to lodge him in his house, and by displacing himselfe, to lend him his bed? Who would not goe to meete him, and with olde Abraham and Lot, saie vnto him: *If I haue found fauour in thy sight, I pray thee turne into my house and take thy repast?* The contempt and neglect of the poore in this behalfe doth, to our confusion, mightie crie out that wee beleue not Christ, where he protesteth that whatsoeuer wee doe to the poore, wee doe it to himselfe; and so are wee conuict of this incredulitie. Besides wee may boldly saye, that the reliefe giuen to the poore in the name of Iesus Christ, is vnto him more acceptable, then if it were giuen to his owne person: because that in relieuing the poore; besides our charitie, wee also shew faith apprehending the truth of his promise, where in he accepteth any thing done to the poore, as done to his owne person.

8 Moreouer the holy Ghost many times compareth Almes to the seed cast into the ground, and thereupon Saint Paule expressly saith: *He that soweth sparingly, shall reape sparingly, & he that soweth liberally*

Gen. 18.3. &
19.2.

2. Cor. 9.6.

Verally, shall reape liberally. The poore mans field saith S. Augustine Augustine of the words of the Lord. is fruitfull, and doth quickly and plenteously returne that which it hath receiued: The husbandman byeth land, oxen, and horse, and feedeth them: he tilleth his ground, he casteth in seed, and all vpon hope of a doubtfull and vncertaine haruest: but in giuing to the poore it is not so: he shall not neede to lay out any money for fieldes or cattle: neither to till or soyle his ground. God doth shew and offer it readie prepared fit for to receiue the seede, which being cast into the hands of the poore, returneth assured, plentifull and euermlasting fruite. If any man shoulde offer his land readie tilled, and soyled, and will vs to sow it, vpon condition the crop should be our owne, we would neuer tarrise for much entreatie, nay, rather then to want seede we would sell our clothes for such a purpose, sith therefore that the poore are a fat and fruitful soyle, readie prepared by the Lord to receiue our seede, what is that let that hindreth vs from sowing in that ground, by imparting of our goods to the poore, especially considering that there is neither frost nor drought, neither weede nor darnell, nor grasshopper, nor armie of souldiers to debarre vs from reaping the euermlasting crop thereof. By experience we finde, that if wee keepe our come long in the garner, it will at length take heate and spoyle, but in sowing it, wee doe not onely keepe it, but also it is encreased, and greatly multiplyed. Euen so is it with our goods, or rather better: for seeking to keepe them, they doe not onely decaie, as Iesus Mat. 6. 19. Christ sayth, by rust, moath or otherwise, but also they doe corrupt vs by a petuerse confidence that wee repose in them, and by the pride and surquidrie which they engender in our harts: Wher contrariwise being sown and scattered in the hands of the poore, they are safely preserued and layed vp for vs with encrease in the kingdome of heauen.

9 Againe, Almes is called not onely seede, to teach vs that we shall reape a blessed crophe therof: but also it is likened to a loane Pro. 19. 17 made vnto God. Salamon expressely saith, that hee that sheweth mercy to the poore, lendeth to the Lord. If wee thinke nothing lost that wee lend to a goodman, and one that is of abilitie, but looke to receiue it againe: much rather may wee looke to recouer that which wee haue lent to the almightie and faithfull Lorde. What excuse may wee pretend in the presence of God, when sinners doe lend to such as be like to themselues, vpon an vncertaine hope to recouer their loane: and yet we refuse to lend vnto Christ, Luk. 6. 34. when in his members he desireth to borrow, and becommeth him

Luk, 6, 35,

Augustine in
his Epist.

Mat. 6, 4,

Luk, 14, 12,

self surety for it, with promise of great reward, as Saint Luke saith. *Lend to the poore, looking for nothing againe, and your reward shall bee great in heauen?* Of two things wee must confesse the one: either that we doe not make so much accompt of the spirituall and euerlasting vsurie and rewarde, as of a little money subiect to losse, which at the farthest we must forgoe at death: either else that wee accompt that which wee lend foorth vpon vsurie to men, by nature lyers, to be more safe, then that which we lend to him that is truth it selfe, who cannot shrinke or become banquerout, a payment worthy diuers couetous persons that trust more in man, then in God. *If thou wilt be a good Marchaunt,* sayth Saint Augustine and an excellent vsurer, giue foorth that which thou canst not keepe, if that thou maiest receiue that which thou canst not loose: Giue a little, that thou maiest receiue a hundred times as much: Againe giue a temporall possession for an euerlasting inheritance. And againe Christ saith vnto thee, giue mee of that which I haue giuen to thee: I aske but mine owne, giue and restore: I haue beene a liberall giuer to thee, now make mee thy debtour, and I will pay thee euerlasting goods. If some mightie towneship should vse such liberalitie towardes her Burgeoyses, as to deliuer them good letters and sure assignations to receiue for a hundred in ready money, a hundred of Annuall rent for life, who would not deliuer foorth his money to such profit? But God promiseth to these that shall giue to the poore a much greater rent without comparison, and that not for a temporall life, but for a hereditarie and euerlasting rent. What then is it that letteth or stayeth vs from coming & deliuering our mony to him by the hands of the poore? Euen our incredulitie, because we think al that we giue vnto them to bee our losse: Albeit contrariwise it is the onely way to keepe our goods for euer. But all that we keepe during our liues, is lost at our death: so that which in our life time we giue to the poore we shall finde againe after our death, and enioy it in life euerlasting, as Iesus Christ also saith, that God his father will reward vs openly, for that Almes that we giue in secret.

10 To this end also doth hee counsell vs to inuite to our feasts, not the rich men that are able to requite feast with feast, but the poore that are not able to restore, and thou shalt bee, saith hee, blessed, because they can make no recompence: for thou shalt haue the rewarde in the resurrection of the righteous: and in that sence doth hee also exhort and teach vs to vse the wisdom of the vnust steward: for saying, *Make you friends of the vnrighteous*

Mammone

Mammon that whē you want they may receiue you into euerlasting habitations, he sheweth that the vniust steward had that defecrion, to giue away his masters goods, thogh with a bad cōscience, that thereby he might be able to liue when he should be put from the administration of his masters goods: much rather then should we giue to the poor that which god hath lent vs, seeing we haue frō him both a commandement to do it, & a promise, that whatsoeuer we giue, we shal find it againe in heauen, when by death the administration of our goods shall be taken from vs. And therfore if we be in loue with goods, it is best for vs to enlarge them to the poore, that they may transport them for vs to heauen, & ther purchase for vs an euerlasting trefure, he is vniust & vnfaithful, saith a good father, that coueteth not to retaine that which hee loueth with al his hart, for euer. What a folly is it, saith Chriostome, ther to leaue thy goods, from whence thou must depart, and not rather to send the before thee to the place where thou goest to enhabite. Let thy goods bee wher thy cōtrie is. He that hordeth vp trefure vpon earth, hath nothing to looke for in heauen. Why lookest thou vp to heauen, wher thou hast laid vp nothing? whatsoeuer thou dost for thy scule at thy death, shal be nothing, & the rest shalt thou loose. If we be so desirous to keep our goods safe, how can we do better the to make vse of the admonitiō of Iesus Christ who saith. *Sell that ye haue and giue Almes: make you bagges which wax not old, a trefure that can neuer faile, in heauen wher no theefe commeth, neither moath corrupteth.* Luk. 12. 33. Mat. 6. 19.

Leo vpon this
Giue and it
shall be giuen
to you.
Chriostome
vpon this. Lay
not vp your
treasures, &c.

11 Sith God so commendeth & commandeth Almes & reliefe of the poore, euen with assured promises that whatsoeuer we giue vnto the is a trefure safely laid vp for vs in heauen, & shal be againe restored vnto vs with plentifull vsury & euerlasting reward: what else haue we to do, but to Amend our former negligence and sparing, and more and more to encrease in the workes of charity, and relieuing the poore, by giuing liberally according to our abilitie, as S. Paul saith: according to the goods that God hath imparted vnto vs? And this is yet one thing that we are to note, namely, that as many are ashamed to giue nothing to the poore, so their giuing is alwaies as litle as may be, & cometh from them as if a man should plucke some rib out of their sides. If it cōcerne the priuate benefit of the poore, ther must be some long Oration to prepare & induce them to their duties. If a man come to them againe in any short time, then will they complaine that still wee come to them, that wee neuer leaue begging: the poore, will they saye, must not bee fed so far, and many doe abuse their Almes: Then will they

2. Cor. 8. 11,

come in with their losses, the smalnes of their traficke, their slender gaine, their householde charges: To be short, ye shal find them wonderfull full of inuention & cunning to excuse themselves, that they may giue as little as may be. But if they wist how profitable it were to giue to the poore, and what a fauour God sheweth vs whē he vouchsafeth to touch our harts with a purpose to distribute liberally to the needy, then will they thanke those that come to sumnion and stir thē vp to their duties, and so will resolue to giue largely according to the portiō that they haue receued of the Lord.

12 To this duty may the example of the Macedonians greatly incite vs: to whō S. Paul gaue this commendation that in the great trial of affliction, they enioied plentiful comforte, & in the depth of pouerty they abounded in the treasures of their simplicitie: They were sore afflicted, yet feeling abundance of ioy in God, without respect to the consideration of their pouerty, or standing vpon any long discourse of distrust, but in all simplicitie depending wholly vpon Gods prouidence, they thrust their hands into the bottomes of their coffers, to helpe the poore with that small remainder that was left, being redy as S. Paul testifieth of thē, to distribute to their power, yea euen beyond their power. And so far were they frō needing any to intreate or sollicite them, that euen with great instance they required S. Paul to receiue of them that which they had contributed: And this reliefe did they call the grace of God & fellowship in relieuing the Saints. This example of the Macedonians ought euery man cōtinually to behold, to the end that the rich by cōsideration of the willing liberalitie of these poore Macedonians, might be ashamed thus to keepe backe their abundance, & that others which be not so welthy, might neuerthelesse, acknowledging their duties, bee ready to giue, if not as the Macedonians, more then their abilitie would beare, yet at the least according as God hath made them able. Esay speaking of the conuersion of Tyrus, saith. *Her occupying & her wages shal be holy vnto the Lord: It shal not be laud vp, nor kept in store: but her marchandise shal be before them that dwell before the Lord, to eate sufficiētly, & to haue dureable clothing* If marchants & other welthy persons would well consider this example of the Tyrians, they shold vnderstand, that al that they haue ought to be cōsecrated to the lord, & that it belougeth not so iustly to thē, as to the poore & needy seruants & childre of God. And albeit God suffereth them to be more honorably clothed & more daintily fed, yet ought they so to enlarge themselves, that when their own garments be of fine cloth, the poore may haue freeze, &
when

2. Cor. 8

Esay. 23. 18.

whē they eate whitebread, the poor may be satisfied with browne.

13 As these titles bee attributed to Iob, that he was an vpright and iust man, and one that feared God, so did he declare the same Iob 1.
by his workes of charitie, protelling that he neuer denied the petition Iob 31.16
of the poore, neither caused the eies of the widdow to faile, that hee eate not his morsels alone, but that the fatherlesse hath eaten thereof: That from their youth hee brought them vp as hee had beene their father, and that from his mothers wombe hee had gouerned the widdowe: That hee neuer let the naked perish for want of clothing, but that their loines blessed him, because they were warmed with the fleece of his sheepe. Corne-

lius the Centurion was an Ethnike, and a soldier; yet hauing some knowledge and feare of the true God, hee so extended his almes, A& 10
that the Angell testified thereof, saying, *Cornelius, thy almes and thy prayers are ascended before the Lord.* And God sent Peter vnto him, to instruct him more largelye in the doctrine of the Gospell. Let all Christians, especially such as professe themselves to bee of the reformed Churches, behold themselves in the mirror of these examples, and thereby bee ashamed of their neglygence and sparing from the poore. Let these examples stir vp and inflame theyr hearts to imitate the same, and so farre to surmount them, as in doctrine they haue more instructions, and in examples more plentie before their eyes, which, no doubt, will take from them all excuse in the daie of iudgement, except they amend, and increase in the workes of Charitie: especiallye let them euer remember the example of Iesus Christe, who as Saint Paule sayeth, albeit hee was rich, yet made himselfe poore, that by his pouertie we might 2. Corint. 8.9
bee made rich: Christ was verily rich, not onely as God, creator of all the world, but also as man, vnited to the diuinitie, being made the vniuersall heire of all things. Neuerthelesse hee voluntarilie dispossest himselfe of all worldly riches and honour, so far forth as to be content to be borne in a poore stable, not hauing so much Heb. 1.2.
as a pillowe to laie vnder his head. And why? To the end to ree- Heb. 12.2
stablish vs in our dominion ouer all creatures, which was loste by the sinne of the first Adam, as also to purchase for vs the treasures of spirituall and euerlasting riches. But heerein consisteth our felicitie, that wee conforme our selues to Iesus Christ, and as Saint Peter sayth, followe his steppes. Whereupon God might require vs to giue both our selues and all that wee haue, to the iertuice 1. Pet. 2.21
and releefe of the poore, as Saint Paule testifieth of the Macedonians, 2. Cor. 8.5
that they surmounted his hope, giuing not only the verie bottome of theyr goods, but euen themselves to the Lord. Yet God in mer-

2. Cor. 8. 15.

Exo. 16. 18

cie doth so farre spare vs, that he is content wee should bee disposers of his goods, but so, that the poore may haue a parte, as the Apostle sheweth: where hee noteth the *Manna* in olde time giuen to the people of *Israel*. *Moses* rehearseth, that hee that gathered more than hee needed for the sustenance of his familie, might not reserue it till the next daie, but was to leaue the rest to those that had not gathered sufficient for theyr families, so that hee that had gathered much, had nothing lefte, and hee that had gathered too litle, yet wanted not. Let vs in like sort so take the goods, that God hath unpardoned vnto vs for the maintainence of our families, that at the least we giue of our abundance to the poore, for the reliefe of their want and necessitie.

Act. 4. 34

14 The example of the charitie of the primitiue Church penetrating into our harts, might moue vs to practise this dutie. There was not, saith Saint *Luke*, anie needie person among them, for all that possessed lands or houses, solde the same, & brought the price of that which was solde, and laide it at the Apostles feete, and this was distributed to euery man according as hee had need: It would in these daies be a wonder to see any man sell his house or land to releue the poore, so farre are Christians now from this duetie of charitie. Yet the commandment to loue our neighbor as our self, and consequently to doo to him as we would be done by, exhorteth vs to this dutie, if need require, euen to sel our goods to relieue the poore, for so would we do for our selues in case of necessitie by sicknesse, or otherwise. And in deed, if Saint *Paul* command that we should labour with our hands, to haue wherewith to relieue the needie, it appeareth that our labour or our goods whatsoeuer, wee are to imploy in relieuing the necessity of the Saints: as also we see that God in many places most earnestly commendeth vnto vs the poore, by expresse commandementes, by excellent promises, and by notable examples, as is afore shewed.

Eph. 4. 28

2. Cor. 8

Rom. 15. 26

Act. 11. 29.

15 Moreouer, this dutie we must practise, not only to those that are among vs, but we must also extend our charitie to other churches, that want wherewith to releue the necessity of their pore. So did the *Macedonians* contribute beyond their abilitie for the reliefe of the poore faithfull that were at *Ierusalem*: so did the *Achaians* straine themselves & depart with their goods to the like end: so did the faithfull and disciples at *Antioch* (when by the prophesy of *Agabus* they were warned of the famine that should take hold of the whole world) determine euery man according to his ability to send sonewhat to the brethren in *Iudea*, to relieue their wants: so

did

did S. Paul ordain amōg the Corinthians, that the first day of euer
ry weeke (which since was called sunday) each of the shuld lay vp
& make, as it were, a litle trefure, of so much as through the good-
nes of God they could spare, to the end to haue the same in readi-
nes at any gatherings for the reliefe of the poore faithfull at Ieru-
salem. The like order did hee prescribe to the church of Galatia,
Hereby may we more & more perceiue, how far our charity shuld
extēd, & how worthy reprove we are in the sight of God, if we neg-
lect the pore that are among vs, & do not releue their necessities.

Apoc. 1. 10

1. Cor. 16. 1.

16 Whatsoeuer is before spoken of our duties to relieue the pore,
doth sufficiently declare, that they which shal despise them & not
help the in their need, cannot but expect a horrible vengeance frō
God, as Christ Iesus hath already set down, saying that in the day
of iudgement he will say vnto them, *Depart from me ye cursed into
ouerlasting fire, provided for the deuill & his Angels, for I was hungrie
& a thirft, I was naked, a stranger, & sicke, and ye cared not to helpe me.*
If many times we could consider of the incomprehensible great-
nes & eternity of this punishment, how durst we despise the pore
in their necessities? Or can we thinke the sentence vnult, consider-
ing that we are sufficiently aduertised that wee contemne Christ
Iesus in the person of the poore? Or how dare man desire God to
take pitie of him, to pardon his sins, or to succor him in his calami-
tie, seeing himself wil take no compassion of his neighbor, neither
releue his necessitie? *Judgment without mercie* (saith S. Iames) *shall
be vnto him that sheweth no mercie.* Contrariwise, *Blessed are the mer-
cifull*, saith Christ, *for they shall haue mercie.* We read that in Athens
there was a Church dedicated to Mercie, whereinto none might
enter, but such as by the Senate were deemed mercifull & gentle:
wherupon the people vpon a desire to go in, would studie to exer-
cise themselves in the works of mercie & gentleness: neither could
there be any greater iniurie offered to an Athenian, than to obiect
vnto him that he neuer came within the Church of mercie. But as
we may iustly tearme heauen the true temple of mercy, so haue e-
uen the Heathen taught vs, that none shal enter therinto, but they
which haue done the workes of mercie. And if the Athenians ap-
plied themselves to the same, because they would not be challen-
ged that they neuer came in that temple built by men, how much
more feruently are we to imploie our selues, least we fall into this
objection and horrible iudgement, that wee shall neuer enter into
the temple of heauen? In vaine, sayth an auncient father, do they
liste vp their handes vnto heauen, to craue pardon for theyr

Math. 15. 41

James 2. 13.

Mat. 5. 7.

Macrobius.

Tunnes,

Prou. 21. 13

Gen. 19. 24

Ezec. 16. 49

sinnes, which refuse to extend the same to the poore in tribulation. And to the same purpose doth Salomon saie, *Hee that stoppeth his eare at the crie of the poore, shall also crie and not be heard.* The punishment inflicted vpon Sodome and Gomorra was horrible and terrible, and Moses reporteth their hainous and abhominable iniquitie, yet the Prophet Ezechiel therein noteth also contempt of the poore, as theyr principall iniquitie, or at the least as the steppes whereby they ascended to the fulnes of wickednesse: *Behold (saith hee) this was the iniquitie of their sister Sodome, Pride, fulnes of bread, and abundance of idlenes was in her, and in her daughters, neither did shee strengthen the hand of the poore and needie.* Let these threats and horrible vengeance so touch our heartes, that wee no longer despise the poore, but releue them according as God maketh vs able.

Aug. to Iulian, Epist. 111.

2. Cor. 8. 12

Exod. 35. 22.

Aug. que. 124
of the olde &
new testamēt.

Luke 21.

Ciprian of
workes and
alms.

17 Neither must we reply, as some do, that all that we can do is but a litle. For God (saith Saint Augustine) asketh no more of vs than hee hath giuen vs. *If willingnes go before* (saith Saint Paul) *it is accepted according to that a man hath, not according to that hee hath not.* So that albeit thy gifte bee sinall, yet thy affection shall be of no lesse estimation with God, than if beeing a rich man, thou gauest a great summe of thy abundance. The oblation of the poore, who in old time for the tabernacle of the Lord offered goats hair & sheepes skins, was as acceptable vnto God, as the oblations of the rich that offered vessels of golde. Moreouer, the poore mans almes, saith Saint Augustine, is more to bee esteemed than the rich mans: for the rich man giueth, as relying vpon his abundance, but the poore man as depending onely vpon the Lord: And therefore the poore widdowes mite cast into the boxe, was of greater account with Iesus Christ, than the great presents of the rich, and his reason was, *For they of their superfluitie haue cast in their offerings, but the widdowe of her penurie hath cast in all the liuing shee had, euen that which her selfe might well stand in need of.*

18 True, will the flesh saie, but if wee giue so, and besides bee bound to releue those that are farre from vs, as is aforesayde, our selues maye soone want and stand in neede. Heereto doeth Saint Ciprian answer, saying: If thou giuest liberally to the poore, thou fearest lest thy goods should faile thee, yet, thou wretch, thou wotest not, that fearing the losse of bodily goods, thou wantest both lyfe and saluation: and caring lest thy goods should faile, thou neuer thinkest how thy self doest wast, in that thou louest riches better than thy soule. Also doubting least thy goods shoulde bee

lost

lost for thee, thou loofest thy selfe for thy goods. But yet what husband-man, when hee is to sow, will make anie difficultie of sowing corne to that vse out of his garner, for feare of want? Or rather will hee not hope, that by sowing of his corne, he shall in harvest reape it againe with increase, both to releue his familie and to sowe againe? Euen this doeth Saint Paule aunswere and teach saying: *God is able to make all grace to abound in vs; that wee alwaies hauing all sufficiencie in all good things, may abound in every good work,* 2. Cor. 9, 8
And in deede as hee addeth, He that findeth seede to the sower, will likewise minister bread for food, and increase the fruites of our benenolence. Hee that giueth to the poore (sayth Salomon) shall not want, but hee that turneth awaie his face shall abound in all miserie. These promises might bee an allured pledge vnto vs, that by releueing the poore wee shall not impouerish our selues, but the Lorde will provide for all our necessities. Wee reade that Alexander the greates Plutarch in the life of Alexander.
departing out of Macedonia toward Persia, gaue all his goods to his friendes and seruants: which when Perdicas perceiued, hee asked him what he reserued for himselfe: To whom Alexander answered, Hope: Then Perdicas refusing his gifte, sayde that he also woulde bee a partaker in his hope. If hee vpon an vncertayne hope coulde bee content to giue awaie all his goods, what excuse may Christians make, who albeit they haue an assured foundation of certaine hope in God, they will notwithstanding denie euen a small portion of theyr goods vnto the poore? If the example of Alexander was able to induce Perdicas, to bee content onely to participate in his hope, howe shall Christians bee excused, when by the examples of Christ, of Iob, of the Centurion, of the Macedonians, and so many others, they cannot bee moued wyth them to participate, in hope of spirituall and euerlasting riches in heaven, yea, euen of Gods blessings in this lyfe, as is afore shewed, by liberal distribution to the poore? Againe, Who blesseth mans labour? Who preferueth his goods exposed to so many dangers? *It is God,* sayde Hanna the mother of Samuel, *that enricheth and maketh poore.* Wee are therefore greatly deceiued, to imagine that 1, Sam. 2, 7
wee shall rather by being vnfaithfull seruantes and stewards, continue the administration of Gods goods, than by distributing the same faithfully, according to his will and pleasure. One only bankrupt wil be inough (without any thanks at Gods hands) to carrie awaie and defeat vs of more at one time, than great & bountifull liberalities & almeses to the poor can do throughout our life time, which neuertheless will bee so many sacrifices of sweete sa-

nour vnto the Lorde. Besides, wee ought to account his promises more certaine than monie in our purses, and bread in our cupboards. They should bee vnto vs as a spring alwayes running, wherein our purses should serue but as cisterns, and those all broken and crackt in many places. This confidence in Gods promises should more content vs, and make vs thinke our selues better provided of wealth and assurance, than such as abound in all wealth, and haue theyr houses furnished therewith. The widdowe of Sarepta was more rich and better assured of foode than anie in all the Countrie, because by Gods promise shee was certefied that her cruse of Oyle and her barrell of Meale shoulde not fayle her.

1. King. 17

Plu. of the con-
uetousnes of
riches,

19 Others doo extend their reasons farther, namely, to theyr children, for whose sakes they cut off the due reliefe of the poore, to the end to leaue them the more riches. But these men deserue to bee sent to schoole among the Heathen, who without respect to this dutie of Charitie, did neuerthelesse reprove and condemne this excessiue and dangerous care. And in deede, many times it commeth to passe, that when the parents doo leaue to their children great wealth, before the second or third generation one vnthrifstie successeur shal squander awaie and waite all that they haue gathered by wronging both themselues and the poore: Besides, What can children learne in such a schoole, but likewise to keepe theyr goods after the example of theyr parents, without anie care of the poore? Better it were to induce and frame them to Charitie, by giuing liberally to the needie. The loue and reliefe of the poore is a goodly inheritance and fauour of God. Blessed is hee that trayneth vp his children therein: better it is to be charitable than rich. In the time of a great famine in Israel, the aforementioned widdowe of Sarepta had but one handfull of meale for her and her sonne, yet the Prophet Elyas comming vnto her, willed her to make him a cake, and promised her that her meale in her barrell shoulde not faile her: Shee beleueed him, and brought him the cake, albeit it was all that was lefte for her selfe and her sonne. This was a notable example of faith and of Charitie. And in deede, soone after shee founde the truth of the Prophetes promise: for in her barrell she had, as it were, a fountaine of meale, whereof she and her sonne liued so long as the famine lasted; If therefore thou hast many children, sayeth Cyprian, bee the more carefull to bring vpon them Gods blessing and fauour, by distributing to the poore. Deliuer vnto him the goods that thou wouldest

1. Kin. 17. 10

Ciprian of
workes and
almes

dest keepe for thy children: let him bee their tutor, guardian, and protector. No man shall wrest out of his handes the patrimonie that thou hast deliuered him to keepe. This doeth the Prophet Dauid by experience confirme, saying, *I was young, and now am olde, yet did I neuer see the righteous man forsaken, neither his seede begging their bread: Hee daylie giueth to the poore, and lendeth, and his seede is blessed.* And in another place he saith, *The good man giueth almes and lendeth, hee distributeth to the poore, his righteousnesse remaineth for euer, and his horne shall bee exalted.* Contrariwise, sparing and keeping from the poore to make his children rich, is the subuersion of himselfe, his house, and his children. Of what heauenly and euerlasting treasures doest thou voluntarily depriue thy selfe, for the leauing of worldlie riches to thy children, who peradventure may abuse them to theyr confusion and euerlasting dampnation? Must the enriching of thy children bee a cause to suffer Gods children to die for hunger? Must thou leaue the members of Christ naked, that thou mayest cloath those with excessse, who peradventure thereof maye take occasion to offend God, yea, it may bee, euen to denie Iesus Christ? What answere wilt thou make in the daie of iudgement, when he shall obiekt vnto thee, that thou diddest denie him meate, drinke and cloth? Will hee, thinkest thou, accept of this excuse, I spared my goods to enrich my children? Hee commaunded thee not to leaue them wealth, but to releue the poore. If thou lovest thy children better than God, canst thou thinke that he will acknowledge thee to bee his childe? What is it to thee although thy children inherite but six or seuen hundred in sted of a thousand? Or how many sacrifices of sweete fauour maist thou offer to God out of the two or three hundred that thou shalt diminish from them, which vnto thee will bee a mightie treasure to euerlasting life?

20 Some againe seeing the manifest and euident sparing of such as they take to bee better provided for than themselues, wyth murmuring complaintes will giue out and tell those that come to demaunde anie thing for the poore, that they must sollicite and call vppon the others, and so seeke by all meanes to excuse themselues, that they wyll by theyr good wills giue verie litle or nothing at all. But Chrysostome doeth verie fitlie make them answere, saying. Thou wylt saie that such a man is rich, and giueth nothing, or verie litle: But what is that to thee? So much the more wonderfull and commendable is

thy
Chri. hom. 65
vpon Math.
cap 23. 10. 2.

thy charitie, if thou hauing lesse than hee, art more lyberall than he. Neyther maruelled the Apostle at the Macedonians because they gaue, but because being poore, they gaue so liberally. Iudge not another, but of thy selfe make thy selfe so commendable, that thou maist eschue all accusation. For the greater tormentes do attend thee, if in that whereof thou condemnest others, thy selfe doest not thy duetie, but art guiltie of the same fault. Let vs not iudge others, neither let vs haue an eie to their slouth, but let vs looke vppon our Lorde Christ, and of him take example of all good woorkes. Haue not I, sayth hee, giuen vnto thee heauenlie benefites? Haue not I redeemed thee, that thou mightest looke vppon mee? Wherefore then, leauing thy Lord, doest thou looke vppon the worke of thy fellowe seruant? I haue set you an example, that you should doo as I haue done. Moreouer, seeing among men thou hast examples of charitie, in Abraham, Iob, and others, why doest thou not imitate them, rather than stumble at those whom thou doest looke vnto?

2. Thel. 3

21 Others againe, to excuse themselues from giuing of theyr goods to the poore, will plaie the good husbundes, and saye that many doo abuse almes. This is in deed but too true: yet no doubt as well they that take almes without neede, as they that doo abuse it, shall one daie, as sacrilegious persons, feeble Gods iudgements for it. But as Saint Paul reprobeth such people, and exhorteth them to their duties, so hee commandeth vs that we shuld notwithstanding desist from wel doing. The husbandman neuer looketh that all the seed which hee soweth, should bring forth fruit, but that some shall be deuoured by the fouls of the aire, and some otherwise, yet doeth hee not therefore forbear to sowe: euen so must we sowe our almes, notwithstanding wee bee assured that all is not well bestowed. Wee must vse discretion and diligence, that we may be saythfull stewardes, not so seuer as to forget the simplicitie of charitie so highly commended and prayed by Saint Paule, who sayth, *Loue imagineth no euill, Loue beleeueth all things, Loue hopeth for all things.* And in deede it is better to feed and cloath two wicked ones with one child of God, than for feare of helping the wicked, to suffer one of Gods children to perish for hunger or colde. The marchant is many times deceiued in his expectation of gaine, by tempests on the sea, by banqueroutes, and otherwise, yet doth hee not giue ouer his traffique. When Iob had clothed the needie with his wooll, hee sayde that theyr loines did blesse him: thereby teaching vs, that albeit the lips of the poore whom

1. Cor. 13. 5, 7

Iob. 31. 20

whom we haue clothed, should curse vs, and that he should abuse the reliefe that we haue ministred vnto him, yet his loynes comforted with our garments, shall testifie our charitie toward him, and blesse vs in the sight of God. The Prophet Esaie exhorteth Esa. 49. 4
 Gods seruants, the preachers of his woorde, to bee strong and of good comfort, albeit the seede of theyr doctrine fructifie but in few, shewing them that their labour and worke is neuertheles before the Lord. Euen so is it with the goods that wee distribute to the poore, albeit some doo abuse them, yet is our charitie in the sight of God. Let vs therefore vse discretion and diligence in the well bestowing of our almes, & reprove those that abuse the same, yet let simplicitie and charitie so guide vs, that vnder colour of neglecting those that are vnworthie, wee doo not refuse to relieue those that in deed are poore and needie.

22 Many times such great husbands are the men that do most abuse the goods, wherof God hath made the not absolute Lords, but stewards. They be as prodigall in theyr owne vses, as niggardly to the poor. They exceed in rich & costly attire: in vnordmarie and sumptuous diet: to be short, in all superfluous, vnprofitable, carnall and worldly expensses: but if there be anie speech of helping the poore, there is nothing to bee had, they haue neuer a whit too much to satisfie theyr owne prodigalitie and ambition. But what account can they giue of their administration in the daie of iudgement? Will Christ in his account passe these articles? So much spent in ryot, so much in excessse and banquets, so much in the pleasures of the flesh? Can they alleadge that they had not wherewith to helpe the poore? No, the former articles will conuince them: so shall they be conuict as wel for despising the poor, as for abusing the benefites, wherof they should haue bene faithfull stewards. If Saint Paule commaundeth vs to worke wyth our handes, to the ende to get wherewith to releue the needie, how much rather shoulde wee, according vnto Gods wyll, cut off parte of our superfluitie and excellē, therewith to helpe such as want? It is a kinde of sacriledge, sayth Saint Hierome, to giue the goods of the poore to such as bee rich inough. Let the hungry boweles commend thy charitie, not the panches of those that are bursten wyth thy abundance. Oh wofull calamitie of mankinde, sayeth Saint Augustine, howe many maye wee finde that doo vrge and compell those that bee already satisfied, to drinke more than becommeth them, and yet wyll denie euen a glasse of small drinke to the poore that begge at theyr doore?

Hierom vpon
the Epistles.

August. in his
sermon, 132
of the time.

L

Those

Math. 23

Those men doo neuer consider, that the drinke which euen perforce they offer to drunkardes, ought rather to bee giuen vnto Iesus Christ in the persons of the poore, as himselfe hath sayd: *Whatsoeuer you haue doone to one of the least of these, you haue doone it vnto me.* Wee doo commonlie saie to those that haue inough, yee eate not, and so vrge them to eate, and yet do denie a morrell of bread to the hungrie.

Luke 16.

V When men haue delicate wine and daintie fare, which doo but too much whet on the stomacke, wee vse to call vppon them to make good cheere, and in the meane time forget them, who hauing peradventure neuer a bit of bread to giue to theyr children, doo weepe and lament. Had the rich man that liued in pleasures, taken pittie of Lazarus that laie at his gate, and cutting off parte of his superfluitie, releued his necessitie: in stead of tormentes in hell fyre, hee had receiued the crowne of Charitie, as Lazarus receiued the crowne of patience in lyfe euerlasting. Let vs beware, least the superfluitie of our banquets, appparell, and other vanities, that are good for nothing but to displease God, and offende our neighbours, bee not vnto vs as tormentors, and burning coales in our consciences in the daie of iudgement, calling for vengeance agaynst vs for our contempt of the poore in theyr necessitie. Neither let vs complaine of the meruailous increase of the poore that want reliefe, but let vs accuse our owne coldnesse and slacknesse in distributing for theyr succour and reliefe. Can wee complayne of want of abilitie, when our onely superfluitie beeing cut off and gathered together myght suffice? What man at his death coulde not wish that hee had cut off and employed the same vppon the releefe of the poore? Or who coulde not at that time bee content that hee had after the example of the poore widdowe, or the Macedonians, imparted vnto them of his substance in theyr necessitie, considering that the same shoulde haue bene vnto him so much treasure in Heauen?

Luke 21. 14.
2. Cor. 8. 3.

Gal. 2. 10

23 Let vs therefore amend our former neglygence and slouth, and while wee haue time, as Saint Paul sayth, Doo good vnto all, but especially to those that bee of the householde of faith. They all doo beare the image of God, they all are of our flesh, whome wee must loue as our selues. Wee cannot therefore neglect and contemne them without great iniurie to God and our selues, and breach of that vnitie that God hath made among vs: yet as there is greater affinitie betweene the members of Christ and as the image of God doeth more cleerely and euidently shine in them:

so.

so are wee more bound to care for theyr reliefe, and to doo good vnto them in theyr necessities. Let vs then imploie our selues heerein while wee haue time, which may bee considered in three pointes. First, while God lendeth and giueth vs wherewith, for we knowe not whether by fire, warre, banqueroutes, theste, or anie other inconuenience our goods shal be taken fro vs. The husbandman hearing of approch of some armie, and fearing thereby the losse of all his graine, which might by them be carried away or wasted, himself would transport as much as he might into the towne, and commit the custodie thereof to some friend: euen so wee being aduertised of the daungers, which dayly experience doth acquaint vs withall, howe the man that this daie aboundeth in all prosperitie, by to morow is made a begger: let vs deliuer so much of our goods to the poor as conueniently we may, before we loose all: let vs by theyr handes transport at the least some part thereof into heauen, and there deliuer it into the custodie of Iesus Christ, who in the daie of iudgement will restore it vs to our euerlasting ioy. Secondly, let vs doo good to the poore while wee liue here, for, as is aforesayde, all that we giue in our life time, shall remaine to vs for euer, and what wee leaue at our death, that wee loose. Thirdly, let vs doo it while the poore come among vs, or that others do craue it in their name, for we must thinke, that then God maketh vs a signe to giue, and whispereth in our eares, saying: Now is the time to doo well, let not this occasion slip. Thus wee see that dooing good to the poore while wee haue time and meanes, wee shal giue them occasion to praise and blesse God, and he, acknowledging vs to bee his children, wyll so farre fauour vs, that in the great daie of the Lord, standing at the right hand of Iesus Christ, wee shall heare this blessed and comfortable speech directed vnto vs, *Come yee blessed of God my father, inherite the kingdome of heauen prepared for you, from the foundation of the world.*

Math. 25. 34.

Of the dutie of the Poore.

24 **H**eretowill wee adde some few instructions touching the duetie of the poore. First, as almightie God in commaunding the riche to relieue the necessitie of the poore and needie, and for the same promising such great and euerlasting reward, as is afore mentioned, shoulde thereby so pierce and take possession of their harts, as to constrain and make them both

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liberally

liberally and cheerfully to relieue them: so are the poore therein to cōceiue a stedfast foundation of comfort, as vnderstanding thereby how carefull the Lord is for them, who ordaineth men (whom hee hath endued with wealth) to be his seruants, through whose ministration he will prouide for theyr necessities. They are therefore to assure themselues, that God doth not despise or neglect them: but because in his wisdom he hath decreed that there shall bee both rich & poore, his will is to vse the rich in the releefe of the necessities of the poore. When Iesus Christ, to the end to induce the rich to performe their duties, did protest that whatsoeuer they did to the poore, either in releeuing, or in contemning them, they did it to himselfe: Could he more certainly assure them of helpe and releefe, than by aduowing such releefe as they receiued, as performed to himselfe, and such contempt or deniall as was vsed in their behalves, as done to himselfe in theyr persons? Could he declare anie greater care or affection to the poore, than by recommending them to vs as his owne person? Could hee more liuelie testifie how highly hee esteemeth, or how heartely hee accepteth of their releefe, than by bringing into his kingdome all those that haue releued theyr necessities, and by thrusting such into hell as haue despised them?

25 If the poore doo call God their father, can they doubt of his loue, either that he louing them, is not also willing to helpe them in theyr necessities? Withall considering, that by his Apostle he chargeth vs not to forget to doo good, and to distribute, thereto adding, that with such sacrifices he is pleased. If a mother careth for her child before it be borne, prouiding for it such things as may be necessarie when it commeth into the world: thinke you that your heauenly father careth not to prouide for the necessities of his children already borne into the Church, who do call him father, & say vnto him, as it were by the mouth of Iesus Christ, *Giue vs this daie our daylie bread?* Surely there is no doubt but hee is willing to releue their necessities, as also they may bee well assured of his power to doo it. First, in regard of that which Iesus Christ teacheth, *Man liueth not by bread onely, but by euerie worde that proceedeth out of the mouth of God:* They are to learne, that euen without anie naturall or ordinarie meanes God can feed them, onely with his blessing, the example whereof we haue in Moses, Helias and Christ, who liued forty daies without meate. And in deed as he can when he purposeth to send a famine, whereby to depriue man of the meanes to liue, so take awaie the strength of bread, that

Heb. 13. 16

Mat. 4. 4

Exo. 23. 18
1. King. 19. 8
Mat. 4. 2.

Leuit. 26

but eate a man neuer so much, it shall not nourish him: So can hee blesse euen one morfell of the bread, that it shall yeld vs more sustenance than we ordinarily receiue of greater plentie. He can so multiply it, as he did in the wilderness, where he fedd fise thousand men with fise loaues. Hee can prouide vs of fooode, as he fed his people in the desert for the space of fortie yeeres, sending them Manna from heauen, and as he did by them, so cause that our garments and shooes shall not weare or consume. He can blesse our bread and oyle, as he did for the widdow of Sarepta, so that vsing that which we haue, it shall not diminish. To be shorth, he can vse the seruice of Rauens to bring vs fooode, as hee did for Elias. These testimonies & examples of Gods will and power, might assure the poore that God will prouide for their necessities, to the ende that they in assurance of faith maye trust and depend vppon him onelic.

Math. 14, 19,

Deut. 8, 3

Exod. 16, 35

Deut. 8, 4.

1. King. 17, 14

1. King. 17, 6

26 By this assurance of Gods will and power, they ought to bee stirred vp to praie vnto God, that hee vouchsafe to prouide for their necessities: and their praiers must proceed of faith. For the will of God is, that we begge of him whatsoeuer wee steadfastly beleue that he can and will giue vs. And in that respect it becometh them to praie to God to touch the heartes of the rich, and to moue them to charity and compassion, that they may stretch forth their hands to releue those that stand in need. They are moreover to vnderstand, that as God hath ordained the office of deacons to prouide for their releefe, acknowledging therein his wisdom & goodnes, they are diligently to praie vnto him, to send such deacons as may be endued with giftes and graces requisite for such an office, to preferue them vnder his protection, to guide them wyth his holy spirit, and to strengthen them, that they may overcome all labors and difficulties, so that following their charge faithfully & cheerfully, they may by that means receiue, as it were, at the hand of God, all meet reliefe for their necessities, & thereby praise God for his care ouer them, & for the meanes that he vseth in releeuing their want and necessitie. Let them therefore beware of murmuring at their owne pouertie, because others haue such plenty & welth. Let the think that this is ordred by the skilfull prouidence of God, who being their father, loueth them, and louing them, wisheth their good and saluation. And as hee is able to do whatsoeuer he willeth, so would he make them as rich as other men, if hee thought it expedient, but being wiser than we, we ought as obedient children to be content to be lead by him.

Rom, 10, 14

27 Besides praier, it is also conuenient that euerie one shoulde labour in his vocation to maintaine his familye, by caring for to keepe it without almes, except vpon great necessitie. First, God hath commanded that we should labour sixe daies in the weeke, wherein euerie one is so to discharge his duetie, as if hee were to giue account vnto God for such time as he looeth in idlenes whē he might worke, but doth it not. Secondly, they are to remember, that as Dauid saith, the man is blessed that eateth the labors of his owne hands: wherein he sheweth, that as such as will not work, that they may liue of theyr owne labours, doo therein feelee the curse of God: so doeth not mans felicitie consist in hauing great riches heaped vp for him, but rather in that he laboring in his vocation, and contenting himselfe with a mediocrity, doth eate the fruit of his owne labours. In correspondence whereof, in the time of Saint Paule, when there were some that already walked licentious in idlenesse, who liued curiously, and medled in things nothing appertaining to theyr vocation: he chargeth and exhorteth the in the name of Christ, to labor to eate their bread in quietnes; How grieuously would he now therefore reprove those that neuer worke but against theyr wils, and doo lesse than well they are able, waiting vpon the reliefe of the Church, as if it were a certaine rent, and take no care to husband that which they get either by worke or by such reliefe? Yet how much more sharply would the Apostle reprove others, who beeing wholie giuen to idlenesse, the mother and nurse of all mischief, doo haunt Tauernes, there, in stead of getting by theyr labours, to spend in drinking, suffering their wiues & poor children in the meane time to starue for hunger, if they had not reliefe from others, whereon also they will depend: shewing themselves cruell and vnkinde to theyr wiues and children, yea, euen worse than Infidels, as the Apostle tearmeth them, because they haue no care of theyr families. Let such therefore as receiue the almes and reliefe which they might well spare, eyther by earning by theyr owne labors, or soberly sparing that is ministred vnto them, thinke and well vnderstand, that they are but as Church robbers in the sight of God, who seeth all, and to whome all must yeelde account in the day of iudgement.

28 Moreouer, if the poore doo thinke theyr calling to be base and contemptible in the sight of the worlde, let them looke vpon Iesus Christ, the prince of glorie, theyr sauour, who made himselfe poore to enrich vs, and comfort themselves in that they beare his image in their pouertie, which they maye assure themselves

Exod. 20, 9

Psal. 128, 3

2. Thes. 3, 11

1. Tim. 5, 8

2. Cor 8, 9

selues is blessed, sanctified, and made honorable in the pouertie of theyr head Iesus Christ. Let them imagine, that the seruant which is as well vsed as his master, hath no cause to mislike. If they bee poorly or meanely housed, let them beholde Iesus Christe, the creator of heauen and earth, borne in a stable, in stead of a cradle, laid in a manger, afterward protesting, that *the foxes haue holes and the birds of heauen neests, but the son of man hath not wheron to rest his head.* If their lodging be homely and base, let them looke vpon the Patriarke Iacob, who tooke a stone for his pillow. If their clothing be pore, let them remember that S. Paul was molested with nakednesse. If at anie time they hunger, thirst, or bee a colde, let them hearken to the same Apostle, protesting that himselfe also hungered, thirsted; and was a colde: as also that the same which he saith of himselfe, he also affirmeth in his fellowe labourers of the Lordes worke, *Vnto this houre we both hunger and thirst, and are naked.* If in sicknesse or otherwise thirsting, they haue but water, or finall beere: let them behold Iesus Christ vpon the crosse, to whom in his thirst they ministred vineger to drinke. If after wealth and dignities they be fallen into pouertie, let them thinke vpon Moses, who when he might haue bin called the sonne of Pharao, refused it, and accounting reproch with Christ, to bee greater riches than all the treasures of Egypt, forsooke all and became a shepheard, and not for his owne, but for another mans.

29 If rich men haue, as it seemeth, greater commodities as concerning the flesh, and are in greater estimation with the world, let the poore think, that many times they sleep not so quietly as they: also, that theyr carnall commodities haue theyr recompence in cares and labours of minde; wherewith they are more troubled than the poore. Let them also remember, that riches make not a man blessed in the sight of God, for they are also common to the wicked, yea and oftentimes doo minister occasion to offend God: as also they be sometimes tearmed thornes, & vnrighteous Manimon. And in that sense Iesus Christ pronounced that it was a verie hard matter for a rich man to enter into the kingdome of heauen. And contrariwise, as in old time the good tidings of the birth of our Lord Iesus Christ was by the Angell first deliuered to the shepherds, so vsually the Gospell is especially preached to the poore. As also S. Iames saith, that God hath chosen the pore of this world, which are rich in faith, and heires to the kingdome that he hath promised to them that loue him. To bee short, in beeing poore, they haue not anie such occasion or temptation to be

Math. 10. 24

Ioh. 15. 20.

Luke 2. 7

Math. 3. 29

Gen. 28. 11

2. Cor. 11. 27

1. Cor. 4. 11

Ioh 19. 28

Heb. 11. 24

Exod. 3. 1

Math. 13. 22

Luke 16. 9.

Math. 19. 23

Luke 2. 8.

Math. 11. 5

Iames 2. 5

1. Tim. 6. 17

Lūke 22.

to be proud, or to trust in the vncertaintie of their treasures, as the rich men, but to repose themselues vpon the liuing God, to depend wholly vpon him, and dayly to saie, *Giue vs this daie our daily bread,* and dayly to waite for the same, as for Manna descending from heauen. To conclude, as the prodigall childe, hauing goods, in the wasting of them, gaue himselfe to the world and the flesh, but hauing fallen into pouertie, thought vpon his fathers house, and returned thereto: so shoulde the discommodities and wantes which the poore doo find in their estates, loosen their heartes from the earth, and cause them to aspire to the house of their heavenly Father, where they shall inioy all spirituall and euerlasting treasures.

Of Couetousnes. Chap. 11.

ALreadie haue we spoken of Charitie, and Almes proceeding therefrom. To this vertue there is nothing more opposite than couetousnes, whereof we will now intreate. And that we may the better vnderstand what this vice is, wee are to note, that the worde *Auarice*, signifyeth couetousnes. The Grecians tearme it sometimes, Desire of Siluer, sometimes, Desire to haue more. And in deed, as it is hard for a man that loueth siluer, to moderate his couetous affections and desires, so by experience we perceiue, that the man that loueth money, and longeth to haue more, that is to saie, the couetous man, is vnfatiable in his affection, alwaies hungry, still out of tast, euermore burning in a feruent desire to increase that which hee hath. That which hee hath, hee accounteth nothing, and styll aspieth to that hee hath not. And as that which hee hath not, is among men infinite, so is mannes appetite neuer satisfied. When our children aske more to breakfast than wee thinke meete, wee chide them, and saie, Better fill theyr bellies than theyr eyes, or at the least if wee fill both theyr handes, they depart contented, and wyll not peraduenture craue theyr breakfasts agayne in three or foure dayes: but the couetous man, whose eyes of couetousnesse are greater than his bellye, and whose desire exceedeth his necessitie, is not content wyth his handes full, and inough for many dayes and yeeeres: but coueteth after all that is in the worlde, yea, if hee myght possible haue it all, yet woulde hee not bee satisfied. Saint Augustine compareth a couetous man vnto a sepulchre, which neuer cryeth, Inough: yet is there some difference betweene them, for the sepulchre, sayth he, consumeth all that it receiueth, but

Augustine to
Iulius, Ep. 111

but the couetous man, neuer employing that which hee hath, will not neuerthelesse crie enough. Hee is neuer satisfied with siluer, saith Salomon, hee imagineth that hee wanteth all that other men haue. Bruite beastes, saith Saint Augustine, euen the greatest raueners, are sometimes satisfied: neither hunt they after their pray or giue themselves to rauine, but whē they hunger: but both the hart & hand of the couetous man are still stretched forth to robbe and reauē. Epicurus said, that nothing could suffice the couetous man: Purfes & coffers may wel be filled but couetousnes hath no more bottome thē a bottomes pit. Whē the Emperour Licinius had replenished all with golde and siluer, yet did he euen with sighs bewaile his pouertie. And indeede couetousnesse neuer regardeth that it hath, to be therewith content, but what it hath not, to couet there after. It resemblēth a riuer whose spring is small, yet by receiuing other brookes and streames groweth strong and violent. The couetous man resemblēth them that are sicke of the dropsie, who by drinking are neuer satisfied, but still encrease in thirst. His hart is like a flame which is neuer abated with quantitie of wood, how much so euer a man layeth on, well may it for a while be suppressed and yeele forth nothing but smooke, the witness of a hidden fire, but breaking out, it waxeth greater according to the abundance of woode.

Eccle. 59.

Augustine
vpon the
words of the
Lord.

Euseb. in his
first booke of
Constantine
in his Eccl.
Historie,

2 In this respect the more the couetous man hath, the greater are his wishes. And indeede the wish of the Artificer is one, of the Marchant another, and of the King another. The Artificer, to attaine to wealth, wisheth some foure or fīue hundred Florens: the Marchaunt, eight or tenne thousand, and the King, whole realmes to be adioyned to those hee hath. Thus they that haue most, doe wish for most: Therefore saith Seneca, the poore man content, is richer thē the richest couetous mā: for the poor man desireth little, the rich man coueteth much. Thus may we vnderstand this olde prouerbe, that the one halfe is more then all, because the couetous man not contenting himselfe with the one halfe, depriueth himselfe of the enioying thereof, and encreasing that which hee hath, encreaseth his couetousnesse, which the more yehemently that it burneth in him, the more poore and needie doth it make him: For no encrease can satisfie that minde which wanteth contentment. The more the Lacedemonians had, saith Iustin, the more according to mans nature, did they couet, and therefore hauing conquered and ioyned to their dominions the power of the Athenians, they beganne to couet, and affect the Empire and dominion of

Seneca in his
booke of
Moralities. 3

Iustine lib. 6.

Esay. 48.

of all Asia. This corruption doth Esay manifestly lay open, and with all pronounce Woe to the same, saying *Woe be unto them that ioyne house to house and lay field to field, till there be no place, that yee may be placed by your selues in the midst of the earth.* Hee sheweth that this couetise and auarice is so vn-satiable, that it extendeth euen toall that it hath not, in so much that it coueteth euery foot of land in the world, euen as if the couetous man should alone possesse the vniuersall world, and that there should no other inhabitant dwell vpon the earth.

2. Pet. 2. 15,
Gen. 31.
2. King. 5.
1. Sam. 8. 3.
Luk. 16. 14.
Ioh. 12. 6.
A. 8. 18.
A. 8. 19.
A. 8. 16. 19
Esa. 38. 11.
Iere. 6. 13. & 8.
10.
2. Tim. 3. 2.
2. Pet. 2. 3.
Ierome in a
certaine Ser-
mon,

Seneca in his
booke of
Moralities.

Cicero in his
fourth Tus-
culan.

3 This is a common disease among men, as experience hath alwaies declared: neither need we to represent it by the examples of Balaam, Laban, Giezie, Ioell and Abia the sonnes of Samuell, the Pharises, Iudas, Simon Magus, Denierrius the siluer smith, the maisters of the maide that had the Pitthonicall spirit, and such like. The only testimonies of Esay and Ieremie, speaking of their time, shall suffice. *They all looke to their owne way, euerie one for his aduantage, and for his owne purpose.* And Ieremie saith. *Euen from the greatest to the least they all apply themselves to couetousnes.* Our Lord Iesus Christ, and Saint Paul by reprobuing and condemning couetousnesse in sundrie passages, doe shew that it was a common disease in their daies. As also the Apostle foresheiweth that in the latter daies there shall be couetous men. And as Saint Peter saith, seducers and false Prophets that by couetousnesse shall make marchandises of soules, and this, as they note, shall bee no lesse in their daies then before, as by experience wee doe finde: which is more, where all other vice, saith S. Ierome, doe with age wax olde, only couetousnesse with age groweth young and gathereth strength. And yet saith Seneca, it is a monstrous case that an old man should be couetous. For there is nothing more sencelesse then the lesse way we haue to goe, the more to loade our selues with prouision, and as our way shortneth, so to encrease our burden. The shortnes of our life reprobeth the large extent of our couetousnesse. There is no reason that wee shoulde take or carrie any great prouision for our iourne, when the place that we go vnto is at hand. But herein may we vnderstand how truly Cicero spake, when he said that the disease that lurketh in the reines, & is tyed to the bowels, and which waxing olde cannot be pulled vp, is called couetousnesse.

4 Yet is there nothing more pernicious, or that engendreth greater corruption, sin, iniquitie, and strange diseases then this cursed couetousnesse, which maketh a man to bee at enmity with God, with his neighbour, and with himselfe: And this is it which we are first

first to note, to the end we may vtterly renounce it, and so mend our liues according to the commandement of our Sauour Iesus Christ. *They that will berich, saith Saint Paul doe fall into temptations and snares, and into many foolish and noysome lusts, which drowne men in perdition and destruction: For the desire of money is the roote of all euill, which while some lust after, they erre from the faith, and pierce themselves thorow with many sorowes.* Euen this only sentence might suffice to make vs to abhorre couetousnesse: For, because the tempter is euermore ready and at hand, we daily pray to God that he lead vs not into temptation: & yet we still feed our couetousnes which drowneth vs therein. The deuill doth dayly pitch his nettes to ouertake & hale vs into hell: and couetousnes causeth vs to stumble there into. Moreouer it engendreth such foolish & noysome desires that they drown men in destructiō & perdition: And what may a man say more, but euen terme it the roote of all euill, & therto ad that they which delight therein, do fal from the faith, which is the fulnes of all mischuefe? To conclude: As the fish swallowing the hook together with the baite, is taken & killed, so couetous men do pierce theselues thorow with a thousand sorowes, which do entangle them in death euerlasting. Couetousnesse therefore is as the fire & the stithy, yea wher the deuill forgeth a thousand chaines of iniquity to pul men to hel, & a thousand fiery darts where with mortally to wound men, by poysoning their harts with all vice. As a certaine Ethnik in old time said, that couetousnesse is the Metropolitan Citie of all corruption & vice: And S. Bernard compareth it to a Lady in a chariot, whose wheeles are foure vices. Cotempt of God: Inhumanitie: forgetfulnes of death: & faintnesse of hart, or mistrust: whose two horses, are nigardlinesse and rauine, and whose carter is desire to haue.

Diogenes
Plutarkein
his Apotheg.

Saint Bernard
vpon the Can-
ticles Sermon
29.

5 To be short, couetousnes resembleth a wicked mother bringing forth sundry wicked children, enemies (as is aforesaid) both to God and man; yea euen to him that harbour eth & nourisheth them. First S. Paul calleth the couetous man an Idolater, & couetousnes Idolatry, but why? Because the couetous man maketh siluer his God: he reposeth more confidence in his riches then in God: hee loueth siluer with his whole hart, eue more the God: he forgetteth & despiseth the seruice of God, to the end to serue his owne couetousnes and desire to haue: When his mony is in his coffer he thinketh himselfe more safe then through all Gods promises, If by a banquerupt or otherwise hee loose some portion of money, it doth more trouble and grieve him, then to loose the kingdome

Col. 3. 5.

of

Mat. 6. 24.
Luk. 16. 13.

of heauen by offending God, he will without comparifon be more sharpe fet vpon getting of money, then vpon calling vpon God, or hearing his word. Iefus Chrift plainly protefteth that *No man can ferue two mafters: but he fhall either hate the one and loue the other, or he fhall cleaue to the one and defpife the other.* And the rather to fhew whereof he fpeaketh, he addeth, that *we cannot ferue God and Mammon.* Can there be any greater iniquitie then to defpife, yea euen to hate God? Yet let men flatter themfelues as they list, this is the curfed fruite of couetoufneffe, as Iefus Chrift himfelfe affirmeth, And leaft any man fhould wrongfully complaine, as thinking he might notwithstanding he were couetous, yet loue God and ferue him, Chrift, who beft knoweth the ftrength of man, doth refolutely protell that *No man can ferue two mafters.* And indeede when for loue of money thou doeft that which God forbiddeth, or neglecteft that which he commandeth, doft thou not defpife God, to pleafe thy couetoufneffe? To steale other mens goods, or to deceiue men by giuing counterfaite coine for good, is a villanous vice, yet couetoufneffe perfwadeth men fo to doe, not onely to men, but euen to God: as the Prophet Malachie obiefteth to the Iewes, that they offered for facrifice the blinde, the lame and the ficke beaftes, whereas by the law they were commanded to offer thofe that were found: Again that as theeues, or facriledgious perfons they robbed God, defrauding him in his tenthes. What moued Iudas an Apostle to become a facriledgious perfon, in stealing money from the poore? Also as the fulnes of al impietie, to betray, fell, and deliuer to the death for thirtie pence, his mafter, his Lord, the fonne of God, &c?

Mal. 3. 8.
Iohn 12. 6
Mat. 26. 15.
Chriftofome
in his 9. Hom
vpō Mathew,

6 Now if the couetous man doth wrong and iniurie vnto God, fo doth hee alfo in fundrie fortes and manners to his neighbour. Chriftofome calleth the couetous man an enemy to all men, and indeede he hath infinite wicked, cruell and lewd meanes to draw other mens fubftance into his owne purfe, without fparing of any: imagining all others to be caft forth for a pray, that he may robbe and reauce at pleasure. Ezechiell, where he faith, *I haue fwitten my hands vpon thy couetoufneffe, that thou haft vfed, and vpon the bloud which haue bene in the midft of thee,* doth fhew that mixing bloud with couetoufneffe, the fame hath bred in him al crueltie and inhumauitie againft his neighbour. As Ieremie alfo, fpeaking to loachim king of Iuda doth note, faying: *Thine eyes and thy hart are but onely for thy couetoufneffe, and for to feede innocents bloud and for oppression and wrong.* Whence came thefe corruptions which the

Ezech. 22. 13.

Iere. 22. 17.

Lord

Lord forbiddeth, as deuouring of the poore with vsurie: taking giftes which blinde the eyes of the wise: keeping away the wages from the hireling: receiuing rewards to shed innocent blood: selling by false measures & waights, or counterfaite marchandise: removing the bounds or markes of their neighbours land: to bee short, treading our brethren vnderfooote? Truly euen the roote of couetousnes bringeth forth these cursed fruites. Were they not the fruits of couetousnes, which Esay so sharply reprobeth in the princes and gouernours of Gods people, where he saith. *Thy Princes are rebellious and companions to theeues: euery one loneth giftes and followeth after rewardes: they iudge not the fatherlesse, neither doth the widowes cause come before them?* Couetousnesse, saith a certain heathen, putteth all things to sale: It ouerthroweth faithfulnessse and honellie among men.

Exod. 22. 25.
Deut. 16. 19.
Leuit. 19. 13.
Deut. 27. 25.
Leuit. 19. 35.
Deut. 25. 13.

Esay. 1. 23.

Salust in his
Cateinarie.

7 How many plots doth the couetous man lay to cut the poore mans throte, deuising and practising sundrie shiftes to sell his corne deare, and all other wares at so high a price, that so he may sucke the verie blood of the poore? The Iewes haue in our daies but too many Disciples, whom the Prophet Amos likewise doth reprove for the like couetousnesse, saying. *Heare this, O yee that swallow up the poore, that yee may make the needy of the land to fayle saying. When will the new month be gone, that we may sell corne? And the Sabbath, that we may set forth wheate, and make the Ephah small, and the shekell great, and falsifie the waights by deceit: That wee may buy the poore for siluer, and the needie for shoes: yea and sell the refuse of the wheate?* All inhumanitie, crueltie, fraud, guile, trecherous practises and infidelity doth the couetous man inuent and practise to encroch other mens goods, O blinde couetousnesse, euen without all fence? Thou dwelling in man vnder a false semblant of selfe loue, maketh him to become an enemy both to God and man, as is afore shewed: yea and which seemeth more straunge, euen to himselfe, as now we shall vnderstand.

Amos. 8. 4.

8 Riches, saith Ecclesiasticus, becometh not a niggard, and what should an enuious man doe with money? He here speaketh of the couetous man that enuieth his owne good, as he addeth. *He that gathereth together from his owne soule, heapeth together for others that will make good cheer with his goods. He that is wicked to himself, to who will be good?* For such a one can haue no pleasure of his goods. There is nothing worse then when one enuieth himselfe: and this is a reward of his wickednesse. In this sence saith Solomon. *I haue seene vanitie vnder the sun. That is, the man that is alone, and hath no second: neither hath hee sonne*

Ecclesi. 10. 3

Preacher. 4. 7.

sonne or brother, yet is there no end of all his trauaile: neither can his eyes be satisfied with riches: neither doth he euer thinke. For whom doe I trauaile and defraud my soule of pleasure? This also is vanitie, and this is an euill trauaile. To the like purpose and the rather to confirme it, the same Salomon saith also thus, *I haue seene an euill vnder the sun,* and it is much among men. *A man to whom God hath giuen riches, treasure and honour, and he wanteth nothing for his soule of all that hee desireth: But God giueth him not power to eate thereof; but a strange man shal eate it vp: This is vanitie, and this is an euill sicknesse.* The couetous man is like a rich Orphane that dyeth in his youth, before he may enioy his goods: he is in effect as poore as he that hath nothing, according to the olde prouerbe. The couetous man wanteth as well that which he hath as that hee hath not: as saith also an Ancient Poet, He is alwaies poore and needy, that loueth or coueteth money. Couetousnesse maketh him labour to haue all, as if all should be his, and hindreth him from the vse of that hee hath gotten as if nothing were his owne. He is not master and Lord, but keeper & storer of his money. There is no tirant so cruell as couetousnesse, which with care and labour slayeth the man that is subiect therto. It draweth him through fieldes and woodes, sea and land: in the cold of winter and in the heate of summer, night and day: in raine, winde and daunger, admitting no rest, and all to seeke and hunt after goods: Yet doth it graunt him onely the sight, but not the vse of them: yea it debarreth him of his necessarie meate, drinke, cloth, and other his necessities. To bee short, if a King should vse such crueltie to his subiects, he would bee called a tyrant. Euerie man would abhorre him, and seeke to get out of his subiection: yet couetousnesse holdeth a man so sure, that the more he purchaseth for it, the more doth it subdue him to the seruice thereof, so binding and bewitching him, that hee taketh a pleasure & thinketh himselfe happie that he may be so tyrannised. Yet doth it holde him in that wretched estate and miserable condition which the Poets in olde time noted of Tantalus, who standing among fruite and in water vp to the lippes, yet dyed for hunger and thirst. Through his labour he replenisheth his sellers, garners, and coffers with goods: but Ladie couetousnesse layeth vp the keyes and taketh from him the vse of them either for himselfe or for others, as Lucian compareth her to a dogge lying in the haye, which when hee can not eate, with his barking, hee will not suffer others to eate thereof. As also the Indian Ants or Emets, who gather the golde and keepe it, yet neither can vse it, neither will suffer

suffer men to haue it, so farre soorth as they may. To bee short, the couetous man doth take great paines to get, but hath no pleasure in the vse. Hee resembleth the Mule, who going loaden with golde and siluer, yet eateth nothing but hay.

9 Ther is moreouer this inconuenience in it: that he being as it were the bondman of couetousnesse, subiect to labour to get, and to care to keepe that hee hath gotten, and wanting the vse thereof, yet if hee perhaps loose any portion thereof by theeuers, banquerupts or otherwise, he falleth into great afflictions and torment with sorrow and griefe, as Saint Bernard verie well noteth, Bernard in a certaine Sermon. where he sayth. The getting of riches consisteth in great labour: the possession and keeping of them in much care and feare: and the losse of them in extreame sorrowe and heauinesse. These bee three cruell tyrannies which shee practiseth ouer man: and yet vrging him to such difficult, vnreasonable & pernicious matters, she so bewitcheth him, that he is more readie to obey her then God, who commaundeth the things that be easie, iust & profitable. This doth Saint Augulline note in this sentence, Couetousnesse sayth vnto man. Let me bee possessed of thee: but Iesus Christ aunswereth, thou commaundest thinges difficult, but I such as are easie: Augustine vp on the 125. Psalme. Thou layest vpon him an heauie burden, but mine is light: O man, suffer not couetousnesse to possesse thee: for she commaundeth thee to abandon thy selfe to the windes and tempestes of the sea: But I commaunde thee, standing at thy doore, to giue that thou hast to the poore. Thou art slouthfull to doe a good worke, yet thy courage will serue thee to passe the seas. When couetousnesse commaundeth thee, thou seruest it: but when God commaundeth thee, thou hatest him. This verily is a frantike rage in man, thus to submit himselfe to couetousnes which engendreth so much vice and iniquitie: making him an enemy both to God, to men, and to himselfe. We are therefore so to abhorre it, that it be not once named among vs, as Saint Paule doeth giue vs war- Ephes. 5. 3. ning.

10 Moreouer, in as much as Auarice is a loue of siluer, and a coueting of riches: Let vs for a second remedie consider whether there bee anie ground or occasion why wee shoulde so loue them, Mat. 13. 22. or couet after them. Iesus Christ saying that the deceitfulnesse of riches choaketh the good corne of Gods worde doeth thereby declare, that they resemble a wanton strumpet, such a one as by her beautie causing manie men to lust after her, depriveth such as giue themselves to enioye her, of all vertue, honour and

and felicitie: That they be like vnto wine, which by the sweetnes and delicacie thereof, allureth man to excessiue drinking, yet with all taketh the man from the man, that is to say, his senses and reason fro him. And indeed as the good eorne of Gods word is a sanctified seed of saluation & life, so the falsehood and deceite of riches doth in such sort draw men to aboundance, and with all to the peruerse vse of the same, that thereby this seede of saluation and life euerlasting is choked vp. In another place our Lord Iesus Christ calleth the riches of iniquitie, either because they ordinarily doe spring from iniquitie, or else that they do engender and bring forth iniquitie. Saint Paul writing to Timothie, saith thus *Charge them that are rich in the world, that they bee not high minded, and that they trust not in vncertaine riches.* Riches doe commonly breede pride, arrogancie, contempt of others, pleasures, pompe, forgetfulnesse of God, despising of eternall felicitie, peruers confidence, and other like plagues. And this doth Basill signifie, when he saith, that the mad man desireth nothing so much as to get water, by reason of his excessiue distemperature: yet is ther nothing that so much tormenteth him: for the onely sight thereof is able to cast him into his fit, and to trouble him, and so it is with riches: Euerie man longeth for them, yet are they the onely things that encrease his longing, trouble his mind and replenish his hart with passions. When rich men, saith Socrates, will vse their riches, they pollute them selues with pleasures and pride: when they list to keepe them, care consumeth them and eateth forth their hearts when they labour to get them, they grow wicked and full of all miserie. Chrisostome verie fitly compareth them to wilde beastes, whome a man can hardly take, and when he hath them, hee must take great care how to keepe them from doing hurt. And in truth as he that walketh in the raine shall hardly escape wetting, or hee that traueleth in the whote sunne eschew heate: so is it almost vnpossible for a rich man to auoid vice and corruption by his riches. And hereof speaketh Iesus Christ verie resolutely, saying. *How hardly doe they that haue riches enter into the kingdome of God?* True it is he afterwards expoundeth this speech saying. *Children how hard is it for them that trust in riches to enter into the kingdome of God? But then adding that. It is more easie for a Camell to passe through a needles eye then for a rich man to enter into the kingdome of God.* Hee declareth how hardly a rich man can escape confidence in his riches, and consequently enter into the kingdome of God. And in this respect doth Dauid admonish vs when riches abound, not to set our

harts

Luk, 16, 9.

1, Tim, 6, 17.

Basill in his
Serm. against
couetousnesse

Mark, 10, 23,

Psal, 62, 11.

harts vpon the same: as Saint Paul also preacheth to the rich that they should not put any trust in their riches, 1. Tim. 6. 17.

Riches do not only engender a false confidence in the same, but become also a poyson to humilitie, modestie, courtesie, and all other vertues, which it transformeth into pride and arrogancie, as the Apostle noteth in the place before aledged. Some haue written that Bucephalus the horse of Alexander the great, so long as hee was naked, would suffer any man to backe him: but if hee were once furnished with the royall Sadle, Bridle, and other furniture, he grew so proud that no man might ride him but the King: euen so many who in their pouertie were modest, humble and vertuous, by encrease of wealth haue chaunged their vertues into vice. Thus we see that there is no lesse care and labour to beware that riches hurt not, then sorrow and paine in getting them. This did Phocion,

*Plut. in the
life of Phocion,*

albeit a heathen man, verie well vnderstand. For when great Alexander sent him a huge summe of mony, asking him that brought the present, what moued Alexander to send him such a present, & by the answer vnderstanding that it was in respect of the fame of his vertue: he refused it, saying: Let him leaue me as I am. Wherein hee shewed, what regard the vertuous man shoulde take,

*Plut. in his
Laconicall
Apotheg.*

least riches should chaunge him and make him vicious. The Lacedemonians, according to Licurgus Lawes, expelled from among them all vnprofitable members, as Cookes, Players, Sophisters and such like. Also the vse of siluer and golde, vsing no money but of yron, & so did vtterly banish couetousnes. And so long as they obserued this discipline, they remained not only vertuous, but also inuincible to other nations: And contrariwise as soone as forsaking Licurgus lawes, they had opened a waie to wealth, couetousnesse crept in, who making them vicious, deliuered them into the power of their enemies. And indeede as these mountaines that containe mynes of golde and siluer, are otherwise barren: so they that haue riches, and vaynes of golde and siluer, are in their harts made vnprofitable to the seruice of God and man. True it is,

Riches are Gods good creatures & instruments of vertue to those that can well vse them, as Saint Paul well noteth, saying: *God giveth vs all things to enjoy, to doe good, to be rich in good workes, readie to distribute and communicate: Laying up in store for our selues, and making a good foundation against the time to come, that wee may obtaine eternall life.* Neither doe wee simply condemne either the rich or their riches. Poore Lazarus was receiued into the bosome of rich Abraham. But the desire and possession of them is dangerous vn-

1. Tim. 6.

Luk. 16. 22.

to man, who naturally is enclined to peruert the vse of Gods good creatures, To man they be so plenty as Sugar & fruite in the power & libertie of a child: as pleasant wine to a drūker, & as a sword in a mad mans hand, to vse rather to hurt thē to do good. At the least, it is euident that they can not make a man bleisled: for otherwise God would more plentifully distribute them to his welbeloued children in Iesus Christ: whereas contrariwise they are more common to the wicked, who for the most part are better prouided of them, whiles the poor is more aduanced to the kingdome of God. The gallant Bridles & golden Saddles do nothing amend the horse, but rather his agilitie, nimblenesse and strength. Euery beast, saith Epistetus, is esteemed by his virtue: & shal man be so by his wealth. Musicall instruments are to no vse to him that cannot play vpon them, & so are riches vnprofitable to him that cannot vse them. As the horse is of no vse without a bridle, so are riches without reason. Wel may they make a vicious man more honorable in the sight of the world: but as faire Tapisserie, which couereth foule & broken walles. Besides, they are endued with another dangerous vse: for they draw flatterers, who are euē so many poisioners of vertue. How many other dangers are they also subiect vnto? *Lay not vp for your selues treasures vpon the earth*, saith Iesus Christ, *where the moth & canker corrupt and where theeuers breke through and steale*. Whereof wee haue experience enough in so many banquerupts, robberies by sea and by land, and persecutions for the name of Christ: besides that albeit a man hath the vse of them whiles he liueth, yet at death he must forsake them. To this necessity is euery couetous man driuē, neuer to doe good vntill his death, according to the prouerbe, & then he leaueth his goods to his heires. And indeed as we came naked into the world, so must we certainly carrie forth nothing with vs. Great Constantine, speaking to one of his courtiers, said. Oh couetous man, how farre shall thy insatiable couetise extend? Then with a Iaueling that he had in his hand, marking out a mans length vpon the ground, he said vnto him. When thou hast gotten all the world, yet at the last thus much must be thy portion, if thou canst obtaine that. Let the couetous man therefore that mindeth to Amend according to Christs exhortation diligently thinke, that in louing and desiring riches, he loueth and coueteth vanity: the loueth & coueteth the thornes that choake all vertues: yea he loueth & coueteth the rootes of all mischiefe, & the fountaines of al vice. In lieu of coueting, if he haue any, let him imagine, how to auoide their allurements & abuses, as vnderstanding that in riches, in stead

Mat. 6. 19.

Seneca in his
prouerbs.
1. Tim. 6. 7.

Euseb. in the
life of Con-
stantine. lib. 4.

of vertue & felicitie, he shal find occasion of corruption & misery.

13 The third remedy consisteth in careful meditation vpon the horrible vengeance & grievous punishmēt which the couetous mē must of necessity expect from him who iustly detesteth such vice. Are we not already to note this one point, & as charity is the gift of God proceeding from his fauour & grace, so contrariwise, couetousnes is a vengeance which he poureth vpon those who for their sins he hath giue ouer into a reprobate sence, as S. Paul also noteth? God so detesteth the couetous persō, that if any of those that pro-

fesse his word, doth giue himselfe to that vice, S. Paul willetth vs to hold him excommunicate, & not to eate or conuerse with him. And this he saith to confirme that which he hath said in another place: namely, that the couetous man shal not enherite the kingdome of heauen, & in that sence doth S. Iames summon thē to Gods iudgement seate, admonishing thē to consider of his horrible vengeance.

Rom. 1. 29.

1. Cor. 5. 11.

Now, saith he, *ye rich men, howle ye & weepe for your miserie that is at hand, your riches are corrupt, & your garments are motheaten, your gold & silver is cankered, & the rust of them shal be a witnesse against you, & shall eate your flesh as it were fire, ye haue heaped vp treasures for the last daies. Behold, the hire of the laborers which haue reaped your fields (which is of you kept backe by fraud) crieth, & the cry of them which haue reaped is entred into the eares of the Lord of hosts.* The couetous mā saith

1. Cor. 6. 10.

Iam. 5. 1.

S. Gregory in this life burneth in desire to get, & care to keep that he hath: but hereafter he shall burne in fire of euerlasting tormēt. What a madnes is it saith Augustine, to win gold & to loose heauē. The couetous man saith Ambrose hath as it were steppes to couetousnes, & the more that he climeth, & y higher that he goeth, the greater is his fal. What shal be his last fal for gathering, saith Augustine, considering that he hath lost himself before he make any gain?

Gregorie in a certaine Homely,

Augustine vp on the words of the Lord.

Ambrose of Naboth the Iesrahite,

Augustine in a certaine Sermon.

Couetousnes is a horrible giddines, which maketh man insatiable to climbe high & he may fall low: to kindle the fire of Gods wrath, that he may feel y euerlasting flame therof: & to lose the celestiall treasures to get terrestrial riches, which fill him with vice & misery.

14 If they say that in this life at the least they shall reape comoditie, plesure & felicitie by thē: let them think how miserably they are therein deceiued. First, be they such beasts, as they cannot consider what this life is? If they cannot deny but they must die, what cōtentation can they reape in cutting the wood & making the fagots, wherwith they shal hereafter burn for euer? we read of an Ethnike, who being demāded whether he had rather be Socrates, wise & vertuous, or Crassus welthy & lustful, answered in life he would

wish to be Crassus, but in death Socrates, which he said in respect of the felicitie and reputation which hee imagined in Socrates after his death, and he had some reason, if being Crassus in his life time, hee might haue beene conuerted into Socrates at his death. But sith that might not bee, he confesseth that he who in this life is Crassus, vnlesse he be a beast deuoid of soule, is in death most wretched, as consequently also in life, which in such men is no other but a path to woe, & an encrease of miserie. Are not these couetous men then in this life miserable, considering that they bee wretched, except they bee beastes, in that it is a heauie curse to them, that they be men endued with immortall soules? If there remained in them any sparke of the image of God? If they had any remorse of conscience: would not the same be to the a tormentor, vrging them to exclaime that they are miserable in the midst of all their wealth? As if a man vexed with the Gout or with the Collicke, should lie in a rich bed, and haue all pleasures that might be, so that to mens seeming he should be thought most blessed: & yet in himselfe he should feelee all miserie and sorrow. Again, albeit such were the dulnes of his conscience that he should haue no apprehension of the state to come, yet can hee not bee so happie as beasts, who haue neither labour in getting, neither care in keeping neither griefe in loosing, as is afore mentioned: which also Gregorie noteth in this only feare to loose saying. If a couetous mā spieth a stronger then himselfe, he feareth that he wil take away his goods: If a weaker, that he will steale them: wherupon he addeth, O poore wretch: he endureth as much hurt, as he feareth to endure. Neither feareth hee without cause. For as among a flocke of sheepe, the Wolfe alwaies choseth the fattest, and the Eagle among Geese the best, so do theeuers and robbers among men, lay for the richest.

15. Which is more. It is a prouerbe, that couetousnesse maketh but a small hill: for many times it is with the couetous as with Ælops dogge, who swimming with a peece of flesh in his mouth & seeing the shadow thereof, taking that to be another peece of flesh, opening his mouth to catch that also, lost the same which he before had, so the couetous man being vn-satiable, and euerie way seeking to encrease that he hath, doth many times loose that which is in his hand. To conclude, *He that hateth couetousnes, saith Salomon, troubleth his house: but he that hateth rewards shal liue.* Likewise in another place. *He that hateth couetousnes, shal prolong his daies.* Thus the couetous man hauing euen in his selfe imaginatio, no felicity but in this life, is much more miserable, because through his couetousnes he shortneth

shortneth the course of his felicitie. If the couetous man kindleth an vnquenchable fire for the life to come (vnlesse hee bee a sencelesse beast) euē in this life he shal feelee a tormentor of his wicked conscience which astonishing him, in lieu of pleasuring him with that which he taketh for his felicitie, ministrerth to him nothing but hinderaunce, feare, care, anguish and heuinesse. The onely meditation and apprehension of these vengeance & iudgements of God against the wicked, should so pierce our harts, that wee might, abhorring couetousnes, Amend our liues.

16 The fourth remedie is this, that as the principall spring of couetousnes is distrust of God, so we may learne so to rest vpon his prouidence, that dayly begging of him our dayly bread, wee neuer doubt, but that he will giue vs all things necessarie for this life, and neuer forsake vs. And this doth the Apostle note, saying: *Let your conuersation be without couetousnesse: and bee content with those things that ye haue: for he hath said, I will not sayle thee, neither forsake thee.* It is a kind of Idolatry as S. Paul noteth, to put the confidence of life in goods. And herein, as in manie other things, we doe great iniurie and dishonour to God: For as golde of it selfe can neither feede, nor cloth vs: so that which we buy with golde or siluer, proceedeth not out of the gold or siluer, but from Gods prouidence, neither can it minister any help without Gods grace and blessing.

If wrongfully thou hast gotten gold, it is accursed: what blessing canst thou then looke for in it considering the same commeth not, as is aforesaid, from the fauour of God? If thou hast any substance well come by, thou hast them from the hand of God: for it is hee that hath giuen them. Should this pledge of his care for thee, engender mistrust of him? Experience, saith S. Paul, engendreth hope. Thou, as fearing least he should take frō thee that which he hath giuen thee, or that he would not giue thee more at thy neede, wilt haue it against his will, and as it were in despite of him: But it will proue to thee poysoned bread, and cursed money.

17 Imagine therefore that life is better then food, as Iesus Christ said, and the body of more valew then the rayment or sustenance. Before the creation of man, the world was made, wher into he was brought as into a pallace replenished and adorned with all goods, created expressely for his vse. And before the soule the body was created to receiue it. Sith hee nourished the body before it was borne into the world, and by his only prouidence provided it of sustenance in the mothers brestes, and through her care of clothing before the birth, shall we call into question his fartherly care ouer

Mat. 6. 26.

vs? Shall wee that are borne, and that put our trustes in him, feare that he will faile or forsake vs? We are more precious in his sight, then either foules or hearbes, of whom neuerthelesse, he sheweth a manifest care to feede them. Will the householder take care to water the hearbes of his garden, or fodder his cattell, and suffer his men and maides to famish for hunger and thirst? Will he take care for his men and maides, & let his own children starue? Moreouer, haue not we our lining, our being & our mouing from God? What will al the worlds good the auaille vs without Gods blessing? *Take heede and beware of couetousnes*, saith Iesus Christ, *for though a man hath abundance, yet his life standeth not in his riches*. Sith our life dependeth not vpon our riches, but vpon God onely, let vs put our trust, not in our goods, but in God, vpon whose pleasure our goods doe depend, who also hath promised that he wil not forsake those that put their trust in him.

Act. 17. 28.

Luk. 12. 15.

18 Among the rest, there is yet one mischiefe, and that is this, We are gluttonous & licorous childrē. And knowing that our heauenly father will not please vs in our foolish appetites, we wil prouide for our selues, & that plentifully, that we may haue the lesse neede to depend vpon him. Whereas contrariwise our duty requirereth that we should be content with our daily bread that we craue at his hands, euen for every day that we craue it, & not to heape vpon riches for the last day as S. Iames saith. Many that say to God *Giue vs this day our daily bread*, would be very loth he should take them at their word, as concerning themselves, & dayly giue them bread but for a day at once: but such men by vsing that praier do make a skorne of God. And therefore let vs learne to depend vpon his prouidence, & to that end to moderate our appetites: let vs renounce couetousnes, & behold we haue wealth enough. Let vs practise the speech of a heathen philosopher to a couetous mā: Labor not to increase thy possession, but rather to diminish thy couetousnesse. As also another being asked how a mā might become rich, answered: by growing poore in couetousnes. Socrates being demanded who was the richelt: he (saith he) that coueteth least, & is content with a little. And indeede the remedy to quench his thirst that is vexed with a whote feuer, cometh not of giuing him drinke, but of taking away his feuer, which causeth his thirst. Euen so the way to grow rich, is not by heaping of riches, but by diminishing the couetise of the same. It will be, saith S. Augustine, no griefe to be depriued of riches, if a man be not desirous to haue them. Yea which is more, Socrates very wel said that man is neuer so happie, neither so fully enioyeth

Iam. 5. 5.

Plato,
Democritus.Augustine in
his confelstion

enjoyeth his desire, as when he is willing to desire nothing. Nature is content with little. And man should neuer be poore, if he could liue according to nature. Chilon the Lacedemonian, whose reputation & glory was such that when hee was dead, all Greece celebrated his funerals, & accompanied his body to the sepulcher, while he liued vsed many sententious speeches: but among the rest there were three of such estimation that they were written in letters of golde: The first, that ther is no better knowledge then for a man to know himselfe: The second, that the end of all strife & contention, is misery: The third, that man ought not to couet too much, but to be content with that which may suffice & costeth litle, so long as it is ordered according to nature, & not according to our lusts which are infinite & miserable. To this effect do we also read of a certain Romane captaine, to whō the Embassadors of the Samnites offered a great sum of mony, to the end to diuert him frō taking the charge & conduct of the warres against thē. When he had heard their Oration, he shewed them a little pot vpon the fire, containing a few hearbes & rootes for his supper & answered, that he which was content with such a supper, need not so much mony & so sent them away. When King Archelaus sent for Socrates with promise of great riches, he returned him answere, that at Athens meale cost but a halfe penie, and water nothing.

Manlius Curius,
Plut. in his A-
potheg.

19 But what is the end of all these labors, traouailes & dangers that we incur for to get thē? Is it not rest? Yet might we both sooner & with more safetie attaine thereto, if we could bee content with so much as might suffice. And to this effect we reade y^e whē king Pirrhus determined to leaue war against the Romaines, his counsellor Cyneas to the end to diuert him therfro, asked him saying, wel Sir: When we haue ouercome & taken Italy, what shal we thē do? Pirrhus answered: we wil passe into Sicily: thē into Libia & Carthage. And what more said Cyneas? Then wil we go into Macedonia, said the king, & conquer all Greece. Againe, said Cyneas, what shal we then do? We will then said Pirrhus take our rest, & passe our time in pleasure. Then said Cyneas. Why doe we not euen now take this rest & ease, but that we must needs with such paine danger, labour & traouaile goe to seeke that which already we haue in our handes? This wise counsellor fitly shewed him that if he could be content with his own realme, & not haue coueted after other mēs, he might haue enjoyed rest, & beene more happy, thē by seeking to conquer other mens & so to endanger himselfe after great labours to enjoy none. For contentation onely ministrereth rest and giueth happines.

20 Now therefore, sith both Iesus Christ and Saint Iohn in their first Sermon doe admonish vs to amend, and that this vice of couetousnesse is so common among men, so deeply rooted in their harts, so daungerous and pernicious: Let vs to the end to refraine therfro, diligently meditate vpon the remedies afore mentioned. And first that we may denie this cursed couetise, let vs remember that it is the mother and nurse of most wretched fruite, which causeth vs to become enemies to God, to our neighbor and to our selues, as we haue more at large declared. Secondly let vs not forget, that riches are so farre from giuing contentment and making men happie, that contrariwise they engender a thousand sorrowes and cares: they are vnto vs as thornes that choke the good seede and the originall of all vertue in vs, which they chaunge into vice and so make vs most miserable and wretched. Thirdly, that the vengeance and horrible punishment which God inflicteth vpon the couetous euen in this life, but especially such as hee will poure forth vpon them after this race, make vs to abhorre this couetousnesse which is the roote of all euill. Lastly, let vs learne not to put our trust in these vaine and vncertaine riches, but in the liuing God, and depend wholly vpon his providence in all thinges necessarie for the maintenance of this life. And let vs apprehend the treasures of the euerlasting kingdome, contenting our selues with so much as God alloweth vs for this our pilgrimage and iourne from earth vnto heauen. But because it is God onely that worketh in vs both the will and the performance, let vs feruently and continually pray vnto him to purge our harts from this couetousnesse, working in vs by his holy spirite, whatsoeuer he requireth of vs in his word. And with Dauid let vs say, *O Lord, encline not my hart to couetousnesse, but to obey thy precepts.* And with Salomon let vs say this praiser. *Give me neither pouertie nor riches: feede me with fooode conuenient for me: least if I be full I denie thee and say, who is the Lord, or least if I be poore, I steale and take the name of my God in vain.* Now let vs proceede to ambition.

Psal, 119, 36.

Prou. 30, 8.

Of Ambition, and Pride.

Chap. 12.

AS Auarice is an excessiue coueting of riches, so ambition is an vnmeasurable desire of honour, glorie, and reputation with men. That wee may therefore the more plainly laie open this vice, we will consider it in three sortes. First in that man, not content

content with his estate, coueteth to be greater, and to haue more reputation and honour. Secondly, in that hee pretendeth a glory and praise in the giftes and graces which hee hath receiued from the Lord: and this kinde of ambition may properly bee tearmed arrogancie and pride. Thirdly, when man saith or doth anie thing whereby to seeme to haue or be more than he hath or is, & it may well be tearmed boasting. As for the first, it is most liuely presented vnto vs in the fall of man. Adam beeing created after the image of God, and appointed Lord & master ouer al his creatures, was not content with that excellencie and greatnesse, but by the instigation of Satan, coueted and endeouored to bee greater, yea, euen to bee lyke vnto God. This plague hath so infected his posteritie, that there is no imp of Adam but is tickled, yea, & wounded with this desire to be great, euen greatest of all. And in deed as the couetous man is neuer satisfied with monie, so is the ambitious neuer full with glorie and honour. Ambition, sayth Seneca, neuer suffereth man to rest in the same measure of felicitie which himselfe hath before time wished. No man is content wyth the same estate that hee hath attained vnto, but seketh a higher. Man is neuer satisfied so long as one may go before him, for Ambition suffereth him not to see whence hee came, howe farre hee is gone, or whether hee doeth aspire. Euerie souldier desireth to be Captaine: beeing a Captaine, hee climbeth higher, and seeketh from degree to degree to come to bee a king, yea, if hee might attaine to be Emperour of all Europe, he then would couet to be Emperour of the whole world. Great Alexander was not content wyth the realmes that his father left him, & therefore vndertooke the conquest of all the world, yea, when he had obtained a great victorie agaynst Darius king of Persia, refusing the offer that he then made of his daughter in marriage, and halfe his dominions, he answered, That as there was but one Sunne in the world, so would hee bee the onely king in the world. How many such Alexanders are there in these latter daies? Whereto tended this roiall deuice taken of the increase of the Moores? *Vntill shee fill her whole compasse.* Also of an Emperour, *Farther.* Bee not these euident testomonies that mans heart is ambitious and vnsatiable: that it is so farre from beeing satisfied by increase, that the same increase doth whet the appetite and still minister more increase to the vnsatiable coueting of more honor and glorie?

Gen. 1. 26
Gen. 3

Seneca in his
Epistles,

Iustin in his
12. booke.

2 There is not anie that in estate or dignitie, either in towne, prouince, or kingdome is second, but hee aspireth to climbe and

to

1. Sam. 23. 17.
Math. 20. 20

3. Iohn 1. 9

Plu. in the life
of Iuli, Cæsar

Mark. 9. 34
Math. 18. 1

Esa. 14. 13

Valerius in
his first booke

Plutarch in
his Apotheg.

to bee first, if not in the principall degree, as king, yet to bee next to his person, as Ionathan sayde to Dauid, *Thou shalt raigne, and I will bee next to thee.* The mother of the Apostles Iohn and Iames, made a petition to Iesus Christe, that in his kingdome the one might sit vpon his right hande, the other on his lefte, Saint Iohn also taxed one Diotrefhes, that coueted to bee chiefe in the Church. The Romane Emperour Iulius Cæsar, when some maruelled that in a little towne where they passed through, there was strife who shoulde be greatest, freely sayde, that himselfe had rather bee the chiefe in that litle towne, than the second at Rome. Were not the Apostles at controuersie who shoulde bee greatest? And dyd not they demaund of Iesus Christ who shoulde be greatest in the kingdome of heauen? They imagined that Christe shoulde raigne vpon earth, as Salomon before had doone: and before they saw the crowne vpon his head, they demanded which of them shoulde haue the chiefe offices. Which is more, he that might attaine to the soueraigntie of the whole worlde, would yet seeke to bee greater, and if it laie in him, to climbe euen into heauen, and as Adam dyd, to bee lyke vnto God. Some are of opinion, that the sinne of the Angels that were turned to deuils, proceeded of the lyke ambition, taking it to be the same which Esaie noteth, where hee speaketh not directly of them, but of Nabuchadnezzar king of Babylon, declaring him to be in deede of the race of Adam, in these woordes, *I will ascend into heauen, and exalt my throane above, besydes the starres of God: I will sit also vpon the mount of the congregation, in the sides of the North, I will ascend above the height of the cloudes, and I will bee lyke to the most high.* All the kingdomes of the earth coulde not satisfie the ambition of greate Alexander, who by the readings of Anaxarchus, vnderstanding that his master Democritus maintayned that there were sundrye worldes, cryed out, saying: Woe is mee, wretch that I am, that haue not yet attained to the possession of one of them. Wherevpon Valerius fitly noteth, yet speaking as a Heathen man, that mortall man esteemeth his glorie to bee straighted, because it is bounded in one worlde, which neuerthelesse might suffice for the habitation of all the Gods. Hee also writ to the Lacedemonians, requiring them to place him among the Gods, and to offer sacrifice to him, as vnto a God. Wherevpon one named Damis, scorned his ambition, and sayd: Well, let vs giue Alexander leaue to bee called God.

§ It is no maruell that the Heathen so exalted themselues, considering

sidering that some who not onely take vpon them the name of Christians, but also doo boast to bee Saint Peters successors, haue growen to as great ambition, For the Bishops of Rome, not contented with the title of Bishops of the first sea, haue taken vpon them to be called vniuersall Bishops, heads of the Church vpon earth, placed themselues aboue kinges and Emperours, compared themselues to the Sunne, and Kings and Emperors to the Moone, because as the Moone hath no light but from the light of the Sun, so kinges and Emperors do hold their power & dignity from them: yea, they proceed farther, & share with God, suffering themselues by their parasites, to be called Gods vpon earth. Whervpon Pope Nicholas concluded, that sith God might not be iudged by man, neither might the Popes. And this is it which Saint Paul foretold, *that Antichrist should exalt himself against al that is called God, or that is worshipped, so that he doth sit as God, in the temple of God, shewing himselfe that he is God.* Thus we see that the ambitious man is vn-satisfiable, and cannot be satisfied with all the glorie of the world, but that hee must also climbe into heauen to become God, euen hee who beeing a poore worme vpon the earth, and coueting to bee great, like vnto God, through his ambition fell so lowe, that he is not now worthie to be mentioned among the least creatures in the world.

Cap. Satif.

Dist. 69

2. Thes. 2. 4

Bern. in his

40. Scrm.

Psal. 51. 7

Ephes. 3. 2

2. Sam. 15. 2. 3

4. 5

4 As this ambition burning in the hart, flameth euen vp to heauen, so is there no vice, corruption, sinne, or iniquitie, but it engendereth, and in deede, the eldest daughter of the first sinne, namely, of the incredulitie of Adam and Eue, coulde not but bee a fruitfull mother and plentifull in vicious, pernicious, and damnable children. Ambition (sayth Saint Barnard) is a secrete poyson, a hidden sinne, a forger of fraude, a mother of hypocrisie, a spring of enuie, a fountaine of all vice, a moath to holynesse, a blinding of the heart, conuerting remedies into diseases, and medecines into languishing. First, what poyson or plague is more mortall than ambition, whereby man seeking to bee equall wyth God, was made lyke vnto the deuill, not onelye worthie of death, but also so vicious and corrupt, that at euerie moment hee hastneth more and more to death. This vnthankefull ambition which was also the breeder of disobedience, hath infected vs with this plague and scabbe, that wee are conceiued in sinne, borne in iniquitie, and by nature the children of wrath. It is truely a forger of fraude and mother of hypocrisie, for, ambition disguiseth it selfe into a thousande fourmes and shapes, to the ende
to.

2. Sam. 15. 6

to deceiue others, and by abasing them to exalt it selfe. How dyd Absolon, beeing reconciled to his father Dauid, flatter the people, taking one by the hand, kissing another, speaking kindly to all, offering to fauour them in theyr businesse, and to procure their dispatches? And to what end was all this? Euen to steale the hearts of the people, as the holy Ghost saith, & to turn them from his father Dauid, so beating a path to come to the kingdom. Ambition is the ape of Charitie, Charitie is patient for eternall goods, Ambition endureth all for temporall honour, Charitie is courteous to the poore, Ambition to the rich, Charitie endureth all things for the truth, Ambition for vanitie. Moreouer, as Saint Barnard sayeth, that it is a spring of Enuie: so Saint Augustine calleth Enuie the daughter of Ambition. And truly the ambitious man euer enuyeth the prosperitie of others, either of those that are greater than hee, because he is not so great as they, or of his inferiours, least they should attaine to his greatnesse, or of those that are his equals, because they be equall with him.

Num. 16

2. Kin. 11

2. King. 15

1. King. 16.

Iud. 9. 5

2. Sam. 15

& 18.

Platina in his
life.

Agayne, there is no iniquitie or crueltie so hainous, but Ambition wyll vrge a man thereto. What moued Corah, Dathan and Abiron to murmure agaynst Moses and Aaron, and to stirre vp sedition? Athaliah to murder all the kings seed, that shee myght raigne? Sellum Zembri, and many others to murder their Lords and princes? Abimelech to murder his seuentie brethren, the sonnes of Gedeon? Absolon that hypocrite and ingratefull person, to driue his owne father from his kingdome, and with his armie to prosecute him and to destroie him? Pope Siluester the second, to consent to giue himselfe to the deuill, that hee might attaine to the papacie? To be short, there is nothing so deuillish, but man by Ambition may be vrged thereto.

6 The second kinde of Ambition, which we cal Arrogancie & Pride, is no other but a meere sacriledge against God, in that man attributeth to himselfe the glorie of those graces which hee hath receyued from God. And this arrogancie may be considered in two sortes: first, when man glorifyeth himselfe, in the giftes and graces of God: secondly, in that hee seeketh and taketh the glory of another, reioycing when it is attributed to him, and sorrowing when it is denied him. Concerning the first, man is so vnthankfull to God, as if he giue him either knowledge, wealth, dignitie, vertue, or anie other commendable or excellent gifte, hee attributeth the same to his owne industrie, & in lieu of giuing the glorie thereof to God, hee assumeth it to himselfe, and waxeth proude thereof.

of, Saint Paul was a chosen vessel to preach the Gospell, yet doth he confesse, that himselfe was in daunger of being exalted aboue measure, through the abundance of reuelations, had not God prouided a remedie. Againe, where he sayth that knowledge puffeth vp, he noteth this to be a common infirmity among al men, namely, of the increafe of Gods giftes, to take occasion of pride. In this consideration, as hee writeth to the Corinthians, doth God vsually call the poore, contemptible, simple, and fooles, to the knowledge of the Gospell, rather than the rich, mightie, noble, and wise: to the end, that if anie will glorie, he should glorie in the Lord: thereby declaring, that if God should call the rich, the mightie, the noble, and the wise, they in lieu of giuing the glorie, praise, and thanks to God, would assume it to themselves. The same doth he also say in another place, *Ye are saved by grace through faith, & that not of your selues, neither of workes, least anie man should boast himselfe.* Wherein he also noteth, that if by good works we should obtaine saluation, albeit their goodnesse proceed from God, yet would wee boast of our saluation, as if by our owne works we purchased the kingdome of heauen.

1. Cor. 12. 7
1. Cor. 8. 1
1. Cor. 1. 26.

Eph. 2. 8

7 Among all other reasons why God doth not at full sanctifie vs in this life, albeit hee hath made vs his welbeloued children by faith in Iesus Christ, is to bee obserued, our inclination to pride. And in deede, if wee doo boast of friuolous matters, as of fine dancing, leaping, running, gallant garments, and other like vanities, what would wee doo if in this life God should indue vs wyth all holynesse and other vertues? How proude and glorious would wee become? Truly it would be our vtter ruine: for the arrogancie and pride that would spring thereof, would prouoke Gods wrath against vs, to deprive vs thereof, as vnthankfull persons, and to punish vs as sacrilegious wretches, that robbe God of his glorie. In this respect doth Saint Austen saie, that humble confession in wicked workes, is better than proud ambition in good. And therefore he sayth farther, The first vice that conquered man wil be the last to conquer: for when man hath ouercome all other vice and iniquitie, then is the greatest danger, least the soule finding it selfe victorjous, should boast more in it selfe than in God.

In Prosper's
sentences.

Ibidem.

8 But let vs proceede to other the giftes of God, Agar finding her selfe with childe by Abraham, grew so loftie and proude, that shee despised her mistres. Saint Paul admonisheth Timothy, to charge the rich men in this world, that they bee not high minded, thereby declaring, that riches vsually doo ingender pride. To this effect

Gen. 16. 4
1. Tim. 6. 17

Gen. 16. 4
1. Tim. 6. 17
Hester 1. 4

Hester 5.

Dan. 4. 27.

In his famili-
ar Epistles,

Plutarch in
his life,
Cicero in his
Orat. for Ar-
chias.
Plutarch in
his lyfe,

effect wee reade, that Assuerus sitting vpon the throane of the glorie of his kingdom, made a feast to all his princes and officers, that hee might boast vnto them of the riches of the glorie of his kingdom, and the honour of his great maiestie. Also, that Haman, the Iewes enemy, hauing sent for his friends and his wife, reported vnto them the glorie of his riches, and boasted the multitude of his children, and all the things wherein the king dyd magnifie him aboute all the princes and seruantes of the king. Nabuchadnezzar walking in the royall pallace of Babylon, boasted of his greatnesse saying? *Is not this great Babel, that I haue builte for the house of my kingdom, by the might of my power, and for the honour of my maiestie?* Thus doth the vnrthankfull and sacrilegious person boast of the giftes and graces of God, attributing to himselfe the praise due to God onely.

9 The second point of this arrogancie and pride, consisteth in seeking and accepting the praise due vnto others, and in taking pleasure therein. And this also is a verie common and dangerous plague. Saint Augustine sayth, that it is not inough that we couet not the honour, either that wee make but small account thereof when it is denyed, except we also practise our selues in refusing it, and withall, take no pleasure when it is offered vs. Yet contrarywise, it is seldome scene, saye Cicero, that anie man, after some notable exploit or peece of worke, forbeareth to craue commendation and glorie, as a reward of his labours: and himselfe beeing of the same itampe, by his Letters desireth a friend of his to write the historie of his dooinges, and therein somewhat to his prayse, for (sayth hee) my selfe am also somewhat couetous of glorie. Alexander the great esteemed Achilles blessed, because he had Homer, an excellent Poet, the recorder of his deeds and glorie. Themistocles shewed no lesse ambition, when beeing deinaunded in what voyce he was most delighted: He answered, In the same that most commendeth my vertues. In concurrence whereof, beeing on a time at the famous exercises of Olympus, where the people casting theyr eies frō the wraistlers vpon him, as not satisfied with his sight, pointed also to him, and shewed him to straungers, with testimonie of great applause, he so liked of that glorie, that speaking to his friendes he sayd, that that daie hee had reaped the fruit and rewarde of all his paynes and traauyles for Greece. We see also euen in little children, the draughts & beginning of this vain-glorie, they wyll leape, they wyll hoppe vpon one legge, they wyll endeauour to reade well, they wyll shew theyr writing, and will

will greatly reioyce in praise and commendation. Let a man tell them that they bee fayre, or wise, or that they haue a gay coate, and so forth, they wyll euen bee proude of it. To be short, there is no man but loueth to bee praised. And that is the reason, that when a man deserueth to bee reprooued, there must bee longe excuses, the blame must consist in few wordes, and those sweete, for feare of offending: but in matter of praise and commendation, it must bee spoken freely and wyth open throate, there shall neede no intreatie to take it in good woorth, wee know that wee shall bee welcome, and haue free audience, yet can wee take no pleasure in such commendations without sacriledge against God, in that thereby wee accepte and receiue the glorie to our selues, which is due to him onely. Neuerthelesse, what Christian is there, that hateth to bee prayled and commended? The verie Hea-then doo heerein shame vs: As among others, Theopompus, who when hee hearde that there were certayne honours decreed vnto him by publyke authoritie: in lieu of reioycing thereat, hee wrote, that Time, woulde increase honours, and wealth, and abate such as were superabundant. The lyke modellie dyd Socrates shew: for when hee heard a certayne discourse of Plato, tending highly to his commendations, hee cryed out, saying: Oh what a number of yntruths doeth this young man repute of me, And so would not in anie wise allow of such commendations.

10 Christians in duetie ought not onely to ensue this modestie, and to reiect such glorie as maye bee attributed to them, but also to declare vnto whome it appertayneth, that it may bee giuen where it ought. As Saint Peter when hee had cured the lame man, and sawe the people meruaile thereat, sayde: *Yee men of Israel, why meruaile yee at this? Or why looke yee so steadfastly on vs, as though by our power and godlynesse wee haue made this man goe? This myracle hath bene wrought by faith in Iesus Christ, and therefore the praise and glorie thereof belongeth to him, and not to vs.* Paule and Barnabas proceede farther, for seeing that for healing a lame man at Litra, the Licaonians thought them to bee Gods, and woulde haue offered sacrifices vnto them, they in great horror rent theyr garments and sharplye reprouing them, tolde them that the praille and glorie thereof belonged to God onely, and to him must be giuen.

flut. in his
Licaonicals.

11 Of this second point of arrogancie and pride, proceedeth such grieve and sorrowe, as wee take when wee are defrauded of the honour, glorie, and reputation which wee pretende
and

Hester 3

2. Sam. 17

Plutarch in
his Apotheg.

and looke for at the handes of others. Haman, mentioned in the historie of Hester, seeing that Mardocheus would not stoope and bowe, to doo to him like honour as others did, grewe into such wrath and rage, that hee practised the death of the sayde Mardocheus, together with all the Iewes that dwelled within the hundred and leuen and twentie prouinces of king Assuerus. Another most horrible example we haue in the person of Achitophel, who beeing taken to bee the wisest and grauest counsellor among the Iewes in his time, seeing that Absalon had preferred the counsaile of Chusay the Arachite before his, being vnable to brooke that abasement of his glorie and reputation, for despite went and hanged himselfe. Pelaretus, a Lacedemonian, though a Heathen, practised a cleane contrarie vertue: for seeing himselfe not cholen to bee one of the three hundred (this was a dignity of honor at Sparta) was so far from grieuing thereat, that he made publike demonstration of great contentment and ioy: and when the Ephori meruailing thereof, demanded his reason: Hee tolde them that hee reioyced at the good of the common wealth, because he saw there were three hundred better and more worthy to gouerne than himselfe. Where shall wee finde one Christian heart that so loueth his common wealth, as that hee wyl reioyce to see many preferred before him in dignitie and honour, as beeing thereby perswaded, that they may bee more vertuous and profitable to the common wealth than himselfe.

12 The third kinde of Ambition, is vaine boasting or presumption, as when a man speaketh or doeth anie thing, to the ende to seeme to haue more than hee hath, and to be that which he is not. Some there are so ambitious & foolish in this point, that the lesse they haue whereof to bragge, the more they boast themselves, and so theyr bragges are as testimonies of theyr ignorance, want, and miserie. When the shadowes of our bodies grow great, it is a signe that the Sunne beginneth to depart from vs: and in like manner it is an argument whereby to proue that vertue decaieth, when presumption augmenteth. As full vessels make small noise, & when they yeeld a great sound, it is a signe they be emptie: euen so vaine glorie and much boast is a token of small vertue. As also the poor pedlers that haue but theyr packs, doo in euerie market shewe all that they haue, when the great marchants doo make but some smal shew of the marchandise, whereof they haue great plentie: so doo these men by their boasting declare themselves to bee deuoyd of that whereof they set the greatest face, and so deprive themselves

of

of the glorie that they seeke for, and so it falleth out with them in manner as wee ordinarily see, that the shadowe flyeth from those that runne after it, and followeth those that flie frō it. Also as the eares of corne that hang theyr heads, are ordinarily wel taken and full, and those that stand vpright, do make vs to thinke that there is little in them: so they that walke in humilitie, and exalte not themselues, neither seeke for glorie, are most endued with vertue, and other commendable qualitiēs, when contrarywise, the great boasters by theyr proude speeches, doo shew themselues deuoyde of the same. Experience also teacheth, that as the vallies are ordinarily fruitfull, so the hills the higher they are, the more is theyr barrennesse. Let these men therefore no longer deceiue both the world and themselues, neyther let them bee such fooles, as to bee content wyth the false apparance and no effect: Let them endeavour to bee in deede that which they would seeme to bee, namely, wise, holie, and vertuous, otherwise wee may liken them to such as couet rather the name of a king, than the kingdome, or to bee king in deede. Withal, let them remember, that as such impudencie and boasting is intollerable among men, so when it is practised in matter concerning the seruice of God, it is no lesse than detestable hypocrisie in his sight.

43 We haue already declared, that ambition and desire to bee mightie, together with such arrogancie and pride as maketh man to glorie of himselfe, to reioyce when glory is giuen vnto him, and to grieue when it is denied him, taken from him, or diminished, are common faultes and deeply rooted in mens heartes, and wythall very dangerous: as also is boasting, as when a man seeketh to seem to be more thā he is, or more than he hath. What more is ther now to be done, but that as Iesus Christ exhorteth vs to amend, so to the end to obey him, wee consider vpon all conuenient meanes to correct and vterly to mortifie this cursed ambition, pride, & boasting. Plutarch hath in writing left vnto vs many good rules and aduertisements, to helpe vs herein. First, he willet vs to beware that wee take no occasion to praise our selues, when we heare the commendations of others, especially of our equals and inferiours, for then doth our ambition naturally desire that they shoulde also speak of vs. As when we see another feed sauorly before vs, it maketh our mouthes water to eate with him. Or, as experience sheweth, when another man yauneth, we open our mouthes & yaun with him: but we are more inclined to praise our selues, when others do report our vertues & commendable works, for therein are we tickled

Plutarch of
selfe praise.

led vntill we laugh again, and clawed where it doth itch. Likewise if the reporter thereof speaketh soberly or with the least, wee can not longer forbear, but as if we meant to reueale some theft, and sought to recouer the same, wee are straight vrged to tell the rest, yea, and rather than to loose one iot of our commendation, more than all. Many times also it chanceth, that vnder pretence of praising the vertues of another, we cunningly doo slip in, & shew forth our own, As when a man exalting the humilitie and affabilitie of a king or prince, reporteth that he gaue him his hand, & thus & thus honoured him, pretending therby to let men vnderstand, that him selfe is of good estimation and worthie honor. And herein doe wee Christians many times offend, when vnder colour of praising God for his gifts and graces poured vpon vs, wee rehearse them to the end our selues may also haue some part of the glory. This is a counterfet glorie giuen to God, that our selues may haue a share therein. Some there are that reprove others, and sharply rebuke them of their faults and infirmities, propounding themselves for examples of the contrarie vertues, and this is common with age, who therein seek to set a face vpon their owne glorie to the dishonor of others. Others we shal also finde, who vnder pretence of humility do minister occasion of their own praise, & so make their humility a bait to catch their praise. They will abase their giftes, graces, vertues, and commendable actions in the presence of such as knowe them well inough, thereby to giue occasion to gainsaie them, and so the more ampie to commend them, yea, they would bee loth a man shuld consent to their own speeches. These aduertisements might suffice to warne vs to beware of praising our selues. To conclude, we are to imagine, that as it is a grieve and trouble to vs to heare the boasting and proud speeches of others, so least we should giue like cause of trouble to others that heare vs, and withall incur the reputation of vaine glory, wee are to beware of praising our selues. These be good aduertisements deliuered by Plutareh. But in as much as they tend chiefly to frame a requisite modestie and seemlynesse among men, that shunning the obloquy of ambition & arrogancie, they may purchase the praise due to humilitie and modestie, wee wyll stand no longer vppon them, but proceede to the consideration of such things as may vtterly vnclouth vs of ambition, vainglorie, and boasting in the sight of God.

4 First, let vs remember the horrible vengeance that God in old time hath executed vpon the ambitious and proud. What a fearefull punishment was inflicted vppon Adam and Eue, when they laboured

laboured to bee like vnto God? That by birth wee are the children of wrath, conceiued in sinne, borne in iniquitie, subiect to a thousand both bodily and spirituall corruptions and tribulations, bond slaues both to temporall and eternall death, and by nature more miserable and wretched than brute beasts: These bee the accursed fruites of this root of ambition, which might cause vs to abhorre and detest it. What iudgement dyd God execute vpon Haman, the enemye of the Iewes, who was hanged vpon the same gallows that hee had erected for Mardocheus? What reuenge did hee take of Athaliah, who hauing murthered all the kings seed for to raigne, was her selfe slaine? How fearefull and horrible was the death of Absolon, who hanging vpon the tree, was stroke thorough and slaine, when with his armie hee pursued his father Dauid? What iudgment did Esaie denounce agaynst Nabuchadnezzar? And as Daniel declareth, it was put in execution, when after hee had exalted himselfe in pride, hee was driuen from among men, and ate grasse lyke an oxe for the space of seuen yeeres, his bodie beeing watered with the dew from heauen, vntill his haire grew like to the feathers of an Eagle, and his nailes like the claws of birdes? Neither must we omit the notable example of Herod, who, after hee made a plausible Oration, and that the people commended him, saying, *It is the voice of God and not of man*, was presently stroken with Gods hand, because accepting and allowing of the glorie giuen to himselfe, hee gaine saide it not, neither gaue it to God, and was eaten with wormes and died miserably. Let these iudgements and this vengeance of God keepe vs in feare of this plague and poison: euen as such as are put to execution, are so many iudges and heralds pronouncing sentence of death agaynst all those that commit the like crimes as they are executed for. And in deed, the holy Ghost crieth out and testifieth, that *God resisteth the proud, and giueth grace to the lowly*. Again, *He that will be first among you (saith Christ) shal be minifter, & he that exalteth himselfe shal be brought low*. If man therefore couet to be exalted, God is his aduersarie: if vpon arrogancie he attributeth to himselfe the glorie due to God, he must loke that God will be his enemye, as he doth protest, saying, *I will not giue my glorie to another*. It falleth out with the ambitious, as Ouid writeth of Icarus, who taking vpon him to flie with wings made of wax, when he came neere the Sunne, his wings melted with the heat thereof, and he fell into the sea, which of his name is yet called the Icaria sea: euen so the ambitious, the higher they rise in glory, the more they approach the heat of Gods wrath,

2. Ephe. 3.
Psal. 51. 7

Herse. 7. 10
2. King 17,
2. Sam 18

Esaie 14.
Dan. 4

Act. 12. 11

1. Pet. 5. 5
Math. 20. 27
Math. 23. 12

Esaie 42. 8

and so doo melt and fall into the gulse of eternall confusion. The man that taketh vpon him to climbe a tree, the higher hee goeth, and the neerer hee commeth to the toppe, the greater is his danger. As he that is condemned to be hanged, hath no liking of the ladder, because he knoweth that the higher hee climbeth, the neerer he is to his death, and therefore could bee content the ladder should be either broken or burned, if he might haue his desire: euen so ought we to detest this ambition and pride, and indeuor to denie and to mortifie the same, as knowing that to desire greatnes is to desire mishap, and that pride & arrogancie is the highest step wherefrom man is cast headlong into vtter ruine.

15 Surely it is maruellous, that men shoulde so delight in these vices, which doo but torment them euen in this life, & confounde those that haue them in possession. Oh ambition, saith S. Barnard, the crosse of ambitious men, how dost thou torment mankinde? Thou pleasest all men, yet is there nothing more mightie in torment, or more grieuous in trouble: And truely if we could cut off these vices of ambition and pride, our mindes woulde sure growe content and quiet: we should not thus consume in enuie, care, and a number of other passions which trouble and molest our minds: we should not sel our liberty, & become slaues vpon an vncertain hope of dominion, neither ingage our consciences to the deuill for kingdomes. Moreouer, as poison put into good and sound meate, maketh it mortal, so pride, taking occasion of Gods graces to boast it selfe, doth by such sacriledge turne vs vnto destruction. Arrogancie, as S. Augustin saith, is a deadly sin, because that the farther that man procedeth in vertue, the greater is his temptation, whereby he looseth all that he had profited. All other sins, saith he in another place, are to be feared in misdeedes, but arrogancie most in good. And truely as man hath no cause to boast of his wickednes & miserie, so in his vertues doth his pride grow, take increase & nourishment, causing him many times the more vertue hee is indued with, the more to be proud. And therefore Chrysostome compareth it to a worme that breedeth in the wood, & eateth it: also to rust, which growing out of yron, consumeth it. Whereupon he addeth, that vainglory & arrogancy are full of thorns that choak vp vertue: & a beast that hath many armed heads, against those that are possessed of him. Many are of opinion, that yong vipers do kill their dams in their birth, & such is our corruption, that it causeth pride to spring out of vertue, & withal, this wicked child to be the deuourer of his dam. We are therefore so to resist other corruptiōs, that

Bern. of Con-
sider, li, 1

August. vpon
the 58. psal.

August. in his
booke of Na-
ture & grace.

Chriso. in his
29. hom. vpon
Iohn.

that still we must reserue the principall to fight against this wickednesse, which groweth vp in vertue, and poisoning the good giftes which we receiue of God, doeth ouerthrowe that man who otherwise is holy, wise, and endued with vertue.

10 To these purposes, we must imagine that there is nothing lesse conuenient to man than ambition, pride, and arrogancie. Let man, (saith Saint Augustine) for whom the sonne of God humbled and abased himselfe, be ashamed to strue to be mightie and high minded. Seeing that man seeking to be higher than hee was, is fallen from the height where hee was placed, reason requireth, that now he humble and abase himselfe, contenting himselfe to be lowe in his owne sight, that hee may recouer his losse, and bee mightie in him that humbled himselfe for him. *If the Moone (as Eliaie sayth) shall bee abashed, and the Sunne ashamed, when the Lord of hosts shall raigne in mount Sion and in Ierusalem, and when glory shall be before his annuncient men:* shall wee poore sinners, clothed in iniquitie, and replenished with infection of sinne, lift vp our heads in the presence of Gods maiestie? Shal not wee rather be, as it were, swallowed vp in the gulfe of shame and reproch? *To vs belongeth open shame,* saith Daniel. If the brightnesse of the Sunne dimmeth the light of the Starres, shall not the Sunne of Gods glorie vterly extinguish all excellencie and glorie of man?

August, vpon
the 18. psalme

Esaie 24. 23

Dan. 9. 7

17 Againe, let vs waight our bodily miseries, the vice and corruption of our soules: in brieft, all our iniquities, against whatfoeuer may in vs be excellent, honorable, or wherein wee doo boast: and surely the counterpoise will waie downe our pride, and replenish our countenances with confusion & shame. Let vs set our ignorance against our knowledge: the vertue that we want, agaynst that which we haue: our finnes, against our righteousnesse, and our corruption, against our holynesse: so shall we soone quench all arrogancie and presumption. Let vs not compare with the deuils in exalting our selues, but with the Angels in humbling our mindes. It is thought that the peacocke so full of faire feathers, hauing onely two foule feet, standing proudly in the circle and contemplation of his beutifull trains, so soon as he seeth his feet, which he thinketh to be foule, straight humbleth himselfe, and abateth & seeketh to hide his feathers: how much rather ought we, by the feeling, sight, and apprehension of many our foule feet, and corrupt & peruerse passions that raigne in vs, to humble our selues, and to abate our pride, ingendered of a few feathers, which haue only some smal beginning and apparance of beautie? Moreouer, the more plenti-

fully

Heb. 1. 16

1. Cor. 4. 7

fully that almightie God bestoweth. his blessings and graces vpon vs, the more are we bound to doo him homage, in referring them to his glorie, and not make of our selues Idols, by sacrificing to our nets, and offering incense to our yarne. The more directlie that the Sunne lieth vpon vs, the lesse is the shadow of our bodie, as at noone wee may see by experience, and a little before and after: euen so the lesse that wee arrogate and boast of our selues, the greater giftes and graces of God are wee endued withall. *What haue wee, sayth Saint Paul, that wee haue not receiued? If we haue receiued it, why doo we boast of it, as if we had not receiued it?* Men would laugh at a poore man, if hauing precious garments lent him to acte the part of some honorable personage vpon a stage, when the play were at an end, he should keepe them as his owne, and bragge vp and downe in them. Yet so doo they to whome God imparteth his giftes and graces, when in lieu of yeelding the glorie of the same to him that is the author, they assume it to themselves.

19 Let vs therefore renounce all ambition, mortifie all pride, & despise the smoake of worldly glorie. What man was euer more mightie, more rich, more wise, or raysed to greater glorie than Salomon? Yet doth hee crie out and protest, that *all is but vanitie of all vanities*, and that *all is vanitie*. What will it auaille vs to be glorious among men, and an obloquy in the sight of God? Commended in the world, and abhominable in the sight of Angels? O man of lyttle vnderstanding, sayde an ancient wise man, what art thou the better for thy vaine glorie, when thou shalt bee well spoken of where thou art not, and where thou art thou shalt bee tormented? If wee bee abieft and contemptible in this lyfe, it is but for a few dayes, let vs then bee content, and take comfort in that wee are mightie, rich, and glorious in the sight of God, through his sonne Iesus Chrst, as beeing his children, and inheriours of his euerlasting kingdome. Humilitie, sayeth Chrysostome, is the foundation of Chrittian philosophie. And as our humilitie is an exaltation in the sight of God, so hath the confession of our humilitie, for a remedie prepared his mercie and goodnesse. Wee are not (sayeth Saint Augultine) to glorie in anie thing, for wee haue nothing, vnlesse man hauing wholly put awaie himselfe, doo learne wholie to depend vpon God. And as for all giftes, graces, and vertues wherewith wee may be endued, let vs yeeld the glorie to God onely, the author of all goodnes, for to him onely belongeth all honor, glorie and praise for euer and euer.

Of sumptuousnesse and excesse in apparell.

Chap. 13.

AMbition and desire of vainglorie, before mentioned, among other things, appeareth as well in the sumptuousnesse of apparel and ornamentes of the body, as in superfluitie and excellence in diet. As concerning sumptuousnesse in apparel and pompe, euerie man in his owne heart must confesse, that that corruption proceedeth of a foolish desire of reputation among men. And in deede among the rest, there bee three thinges greatly esteemed in the worlde, and therefore yelde some reputation vnto those that haue them, Nobilitie, Riches: and in women and maidens, Beautie. This doo wee see to be so, in that men in marriage haue especiall regard to the same. In Nobilitie there is great respect of disparagement, and seldome shall yee finde marriage contracted betweene gentry and yeomandrie. And as for Riches it is commonly the first question, men do first enquire after it. And as an ancient Poet sayde, Riches is the Queene and Ladie that giueth Nobility and Beautie. As for Beautie, *When the sonnes of God* (saith Moses) *sawe that the daughters of men were faire*, they toke them wiues Gen. 6.2 from among them. Sith then that in marriage worldly men haue especiall regard to Nobilitie, Riches, and Beautie, we may thereby perceiue what is of most estimation in the world. And this is the cause why euerie man desireth to be thought rich and noble. But as for women, that which they doo greatlyest account of, is either to be, or at the least to seeme faire, as therefore ornamentes and sumptuousnesse in apparell, doo serue to increase the apparance & reputation of Beautie, Riches, and Nobilitie: so is it the principall cause why euerie one declineth to this corruption. And in deede we shal finde few in whom ambition and desire to be thought rich or noble, and among women beautifull, is not the verie fountaine and seed of gorgeous attire, and excessiue ornaments of the body. This is it that maketh the artificer to apparell himselfe as the marchant, the marchant as the gentleman, and the gentleman as the prince. To be short, euery man enhaunceth his estate, yea, & exceedeth, that hee maye surmount other of his calling. Such is our curiositie and sumptuousnesse heerein, that in all thinges there must bee excesses, either in the price of stufte, as seeking and wearing the finest, & consequently, the dearest, either in the quality thereof, as wearing silke in stead of wooll, either in the gards,

as wearing them broade, or four or fūe double: either in the fashion, euer new fangled, and full of superfluitie and vanitie: as in the ruffs, in the attires for the head, or in other inuentions of the world or the flesh: and of these is the minde, especially of women, so fruitfull, that they doo manifestly declare that theyr whole studie and care, for the most parte, tendeth to the decking vp and attiring of themselues.

Esay 3. 18

2 Neither is this any new disease, for we see in the dayes of Esay, how the Iewish women were addicted thereunto, who ware ornaments of slippers, or bells, cals, and round tires, sweet bals, bracelets, and bonnets, tires of the head, and the sloppes, and the head-bandes, tablets, eare-rings, rings, & mufflers, coltly apparel, vailes, wimples, and crisping pinnes, glasses, and fine linnen, hoodes, and lawnes, girdles, dressing of the haire, stomachers, claspes, rocquets, purses, garters, ribandes, chaines, &c. And verie lyke it is that Esaiē heere speaketh of women, maidens, and Ladies of the court: For some in deede doo thinke that he was vnkle to Manasses, the king of Iuda. And is there not at this daie as great superfluitie and vanitie in women and maidens of the like calling? Nay, shall wee not finde some meane Gentlewomen, yea, euen marchants wiues, that will imitate the same? As by experience wee see them laden with those, and other like vanities and new inuentions. And as theyr hearts are wholly set vpon the world and the flesh, so is there no endē of theyr lustes and deuises. And this doeth Esaiē verie fitly shew by such a long beadroule of trinkets and vaine inuentions of the women and maidens of his time, for euen the skilfullest Taylers that of late dayes were able to haue satisfied the vanities of the Ladyes of the Court, woulde now bee scarce good apprentices, and the skilfullest that now are, haue much a doe to content the curiositie of Gentlewomen, yea, euen of some Marchauntes wiues.

3 Howbeit (a litle by the way to touch this corruption) In some this excesse hath yet farther scope: for not contenting themselves with that naturall colour which God hath bestowed vpon them, eyther with the vse of common water for cleynnesse, they daily imploie their waters wherewyth to make them seeme fairer than they are; yea, which is worse, some doo euen paint themselves, daubing their faces and laying on some colour, wherewyth, byding the handie worke of God, they maye seeme to haue more beautie: than hee hath vouchsafed to giue vnto them: This vanitie was in vse in the dayes of wicked Iezabel, and hath euer since

since successiue continued in many others that haue, and doe imitate this accursed woman, deuoured by dogges, together with her painting: This corruption hath likewise beene euermore re-
 proued by the holy fathers. Saint Augustine hath written one ex-
 presse treatise thereof, wherein hee at large condemneth all such
 paintings. Tertullian protesting that God neuer created man so
 patcht or painted, demandeth whether in their resurrection the
 dead their colours wil hold: and seeing it is vnlike they should, he
 exhorteth them to desist therfro, as from things repugnant to their
 creation, and resurrection, and termeth such as paint themselues,
 the deuils handmaidens. Cyprian by this similitude confirmeth the
 premises. If when a painter hath finished a peece of worke, and an
 other coming in should thereto set his hand and lay on other co-
 lours, it would displease him: how much rather will our creator be
 offended, when a mortall man whom himselfe hath created, shall
 by such painting take vpon him to correct the image and worke-
 manship of his God? Chrysostome resembleth such as paint them-
 selues to those that daube clay or mire vpon an Image of golde.
 And as Ierome termeth it, what is it but a reproch to his creator,
 who as hee imagineth, hath not made him faire enough? And ha-
 uing in another place reported the historie of a woman visited by
 the hand of God for painting her daughter, he addeth that they
 that vse it doe pollute the temple of God, and termeth their pain-
 tings, firebrands to enflame youth: nurses of fornication and to-
 kens of vnpure harts.

2. King. 9. 30.
 Augustine in
 his Epistle to
 Possidonius,
 Tertullian of
 womans ap-
 parell.
 Cyprian in his
 5. Sermon of
 the fall, and in
 his booke of
 virgins appa-
 rell.
 Chrysostome
 hom. 31 vpon
 Mathew.
 Ierom against
 Heluidius.
 Ierome to
 Ieta of the in-
 struction of
 maidens.
 Ierome in his
 Epistle to Eu-
 ria.

4 But to returne to the corruption in pompous and sumptuous
 apparell. Euerie man can confesse that this excelle is ouer plenti-
 full and common among vs. They can speake of it: They can com-
 plaine of it: they can say, there is no amendement in vs: but euery
 one doth giue occasion of offence. They can grant that we deserue
 stripes: that God will punish vs, and that iustly: and all these spee-
 ches be euen so many iudgements registred in heauen, which in
 the end we shall find to be but an execution against vs, because no
 man amendeth, but euery one looketh who shall first beginne. E-
 uery man imagineth that himselfe may well weare such apparell,
 and that he may better doe it then another of his like calling. Eue-
 rie man condemneth excelle and vanitie, yet wil he therby declare
 himselfe to be more rich then another, allowing that in himselfe,
 which he reprobeth in others. Wee confesse the obiections made
 vnto such as flee from their owne habitations for religion to bee
 most true: namely, that they bring their pompe and sumptuous
 apparell.

apparell with them, into the townes that receiue them, thereby alluring the naturall inhabitants, who before liued in greater simplicitie and modestie, to the like vanitie and corruption. To bee short, it seemeth that we who vnto others should be as lampes and minilters of reformation, are growen to be auctors of infection & offence. And this may be but too truely obiected, euē to our great confusion, and to the slaunder of the doctrine which we doe profess. Remembring therefore the exhortations of Christ and Saint Iohn, importing that we should Amend our liues, let vs lastly resolve to leaue off, forsake and detest all this excelle, vanity, pompe and sumptuousnesse in apparell.

5 But truely neither the Censors of Rome, who made so manie good lawes concerning this matter: neither the wisest reformers of our time could euer so bridle this ambition and excelle: but that as an eele it would slide forth and shew it selfe transformed into some new fashion. To be short, there is not any lawgiuer that can sound the depth of this corruption, but onely one God, who teacheth vs to beginne reformation at the hart. And indeed as euery seede bringeth forth hearbes or fruite according to his kind as Lettice seede, Lettice, Thistle seede, Thistles, so if the hart be humble and modest, the garment for the bodye will bee euen so: but if the heart bee proude and ambitious, it will shew forth some kinde of excelle and pride, notwithstanding whatsoeuer lawes to the contrarie.

Gen. 3,

6 The first thing thereof that the Christian which mindeth to roote out pompe and excelle in apparell, is to note, is as well the qualitie of the garments that God made for Adam and Eue after their fall: as the occasion of the same. Their first garmentes were of the skinnies of beastes, thereby to declare that they were become as beastes, by transgressing the commaundement of God, The occasion of the garmentes was shame to see themselues naked, whereinto they fell by transgressing the saide commaundement of God. The first vse of the garmentes therefore is vnto vs an euident reproch of their sinne, to the end to humble vs in the sight of God: as when a man weareth a plaister, it is a signe he hath some wounde. And therefore such as seeke glorie in garmentes, are like vnto those that builde faire sepulchers for their dead corps: For where as their sepulcher shoulde bee a warning to them that they must dye, and thereupon cause them to reiect all ambition and pride, yet thereof they take occasion to boast: so where as our garment shoulde bee a continuall memorie of

offinne, to humble vs, yet wee, as if wee would euen spite God, doe procure sumptuous and gorgeous apparell to testifie our ambition and pride. As a theefe by law burned in the foreheade for theft, ought so oft as he looketh in a glasse and perceiue the scarre thereof, to thinke vpon and detest his inclination to that vice: so our garmentes being as the scarre in the foreheade of our first fathers and our selues for their ambition: in that they sought to bee like vnto God, should by the onely sight of them, put vs in minde to renounce all pride and ambition. Let vs therefore couer our bodies decently to hide our shame, and not proudly, to augment it.

7 The second vse of garmentes is to defend vs from colde, from raine, from the heate of the sunne &c. What argument can we gather hereof to grow proud? Hereby we ought to call to mind Gods wrath against sinne, considering that had it not bene for sinne, man shoulde neuer haue bene annoyed with heate or colde that doe so molest him. Moreouer this vse of garmentes doeth testifie vnto vs. Gods goodnesse and mercie towards vs, in that hee ministreth wherewith to releue our necessities, and so bindeth vs more and more to praise him. To make therefore our garmentes a pompe, and shew whereby to bee honored and glorified, is the reuersing of the vse of them, and manifest sacrilege against God. Yet is this corruption so common, that there is none, no not the little children, but will boast of gay garments. Let vs therefore that haue more wit then children, euen vs, I say especially that are instructed in Gods word, and know the originall and vse of garmentes: in lieu of seeking glorie in the same, learne by them to humble our selues, and to render all thanks and prayes to God to whome it appertaineth.

8 For a third remedie, let vs remember what a folly, yea what an extreame iniquitie it is to take more care for garmentes for the bodie, then for ornaments for the soule. For as the bodie being of more valew then the garment, wee will sell or pawne forth the garment, for to feede the bodie: so ought wee to leaue all affection to beautifie our bodies, the better to tende to the adorning of our soules. And hereto doth Saint Peter exhort vs, *1. Pet. 3. 3.* saying. *Let not the womans apparell be outward with broydered heare, or golde put about, or in putting on of apparell, but let the hid man of the hart be vncorrupt, with a meeke and quiet spirit, which is before God, a thing much set by.* The same doth S. Paule also confirme, saying

Let

1. Tim. 2.9

Let women arise themselves in comely apparell with shamefastnesse and modestie, not broidered haire, or golde, or pearle, or costly apparell, but (as becometh women that professie the feare of God) with good workes. If wee dwell in a borrowed house, looking weekly when we must depart, wee wyll neuer trouble our selues wyth anie cost or sitting of it, as wee woulde doo, if wee were sure to remayn in it all the daies of our liues. And what is the bodie but a house lent vnto the soule, from whence it looketh dayly to departe? What reason haue wee then so to care for adorning the bodie, which shortly must rot and perish, & so to neglect the soule which is immortal? Men commonly doo care to be more honestly appareled when they are to meet at some banquet, or marriage, or to come before some honourable personages, than ordinarily when they conuerse wyth inferiours: Now wee, as concerning our bodies doo conuerse wyth men lyke vnto our selues: but as concerning our soule, with God and his angels, to whome it is lifted vp, now by faith, but at death really. Is it not therefore repugnant to all order and reason, to care more for the beautifying of the bodie, than for adorning of the soule?

9 Some man wyll saie, Why, albeit we beautifie our bodyes, yet doo wee thinke vpon the adorning of the soule. But this is a mere abuse, for it is an olde saying, that the great care to provide for the bodie, is an euident token of the neglect and small affection to adorne the soule. Who can saie that hee is loth to burne his house, when hee layeth burning coales hard by a stacke of strawe? Naturally wee are inclined to ambition and pride, and what is all this pompe & prouision for the bodie, but wood and straw kindled by the fyre of our Ambition? Humilitie, modestie, charitie, chastitie and holinesse, are the chiefe ornamentes of our soules, and is there anie thing more contrarie to these vertues than Ambition, pride, crueltie, lust, and prophane liuing, which all doo appeare in these pompes and ornamentes for the bodie? Well may wee confesse, that there bee some more proude in theyr paltrie pelves, than many in theyr sumptuous apparell. When Antisthenes ware a turnde cloake, Socrates tolde him that hee discerned his vaine glorie and ambition through the rentes of his cloake. Contrariwise, queene Hester protested before God, that shee tooke no more pride in her most rich apparell, than in base and defouled clothes. But we speake of that which is common with men, as experience sheweth. For in deede wee shall finde few in whome ambition or desire to bee thought rich, or noble, or among women, to appeare fayre, is not the verie originall fountaine of theyr sumptuous apparell,

The last book
of Hest. 14. 6

parell, pompe and beautifling of the bodie.

10 Some will reply: did God create golde, siluer, silke and such like, to no vse? We confesse he created them to vse, but not to abuse: of his liberalitie to take occasion to praise him, but not to extoll our selues. And truely it is a great abusing of Gods creatures, when we employ them to maintain our pride and ambition, and in lieu of reseruing al honour and praite to him that is the giuer of them, to minister offence to our neighbours. Againe it followeth not that the vse of silke and golde, permitted to Kinges, Princes, and people of like calling, should equally bee permitted and commanded for euerye Marchaunt and Artificer. Princes may without reprehension or blemish of pride weare that which Marchaunts and Artificers cannot vse without note of pride and presumption. True it is, that the more modestly that any shall vse it, the more commendable it is? But it were but a trouble to pollicie and conscience without reason or ground, to submit all persons of whatsoeuer calling to Marchaunts attire: as also it is not conuenient to abase Marchaunts into poore Artificers apparell.

11 Yet is there another point to be considered. God (as to another purpose is afore said) hath made men not Lordes, but stewards of his goods, with condition that they shall giue accompt of the same. And in that respect it is lawfull for men of honour and calling, honourably to cloth themselves, so long as they also reserue meanes, and clothe the poore members of Christ. And in deede this sentence which he will pronounce in the day of iudgement, *Depart from me ye cursed into eternal fire: for I was naked and ye Mat. 25. clothed me not &c.* might make those to tremble whose superfluitie and excesse in apparell would wel suffice to cloth the poore members of Iesus Christ. But this sparingnes is an euident signe of incredulitie, as Saint Iames noteth, tearing it to be a testimonie of a dead faith, when we cloth not those that bee naked. The silke ribbands and lace that couer the cloth, the edgings, passements and purles added to stufte of it selfe curious enough, the ringes enriched with precious stones, the golde, the siluer and pearle wherewith the bodies are decked vp, shal in the day of iudgement arise against those that take no pitie of the poore that lay vpon straw, went woolward and quaking for colde for want of garments: Let those that dispence with such sumptuousnes and excesse, examine their owne consciences whether they doe to others as they would be doone to if God should visite them with the like necessitie. Let the thinke whether if they had but one hundred crownes. they

Eſay. 58. 7.

they would beſtow them all vpon one ſilke gowne layde on with golde lace, and the whiles goe without a ſhirt, hoſen or ſhoes. The poore are their fleſh, ſaith Eſay, who commaundeth to couer them: but they contrariwiſe, that they may cloth theſelues ſumptuouſly, do leaue the poor naked without ſhirts, hoſe, or ſhoes. Let them then thinke with themſelues whether in the accompt of the goods that God hath committed vnto them, the Articles of exceſſe and ſuperfluitie in apparell will bee allowed by him who vndoubtedly heareth the cries and oppoſitions of his poore members, complayning that they were left naked. If a Taylour when he hath made a garment a great deale too long & large, being reproued, ſhall haue no other excuſe but that hee had too much ſtuffe, woulde that bee accepted? Would they not tell him, that hee ſhoulde haue made the garment after the meaſure of the bodie, but not according to the quantitie of the ſtuffe? Euen ſo they that hauing plentie of goods doe employ them not after the meaſure of their vocation, or the profeſſion of a reformed religion, but in ſuperfluitie and exceſſe, doe expoſe themſelues to the ſkorne and grieuous reprehension in the ſight of God, and his Angels. Let them therefore cloth themſelues decently, euerie man according to his calling, yet ſo that the poore bee not forſaken in their neceſſities. Let them put on ſuch cloth that the poore may at leaſt haue freeze. To bee ſhort, let them put in praetiſe the ſaying of Eſay of the conuerſion of the Marchaunts of Tyre, *That their traficke and Marchaundife ſhall bee ſanctified to the Lord. It ſhall not bee locked vp, neither hidde, but ſhall bee vnto thoſe that dwell in the preſence of the Lord, that they may eate and be ſatiſfied, and haue durable clothing,* for ſo doth the word ſignifie that he vſeth.

Eſay. 58. 18.

12 To conclide, wee are to thinke that profeſſing reformed religion, it were meete wee ſhould giue examples of reformation, yet doe men ſee in vs the encrease of pompe and exceſſe in apparell, as well in faſhion, as in ſtuffe, edginges, laces, quoyſes and other like vanities. Theſe, as they teſſifie are ſmall reformation in heart, ſo doe they with manie call in doubt our faith, and conſequently our doctrine. Thoſe of the Church of Rome doe hereof occaſion to harden their heartes, in that in this pointe they ſee no difference betweene them and vs. As alſo the Anabaptiſtes haue almoſt no other argument to diuert themſelues and others from our doctrine, but the pompe and exceſſe in apparell that they ſee in the profeſſors of our religion. Beholde

holde, saie they, they fauour all together of the worlde. They
 bee worldly people: Bee they the children of God? Saint Iohn
 sayth, *Loue not the worlde: hee that loueth the world is an enemy to* 1. Ioh. 2. 15.
God. Yet it is true that these men professing a greater simplicitie Ioh. 4. 4.
 in apparell, doe euen in themselues shew ambition to the world
 as concerning the stuffe: for condemning a garde of veluet, or a
 pafement lace, they yet requite the vanitie, with the excellencie
 and price of the stuffe, which cannot be too fine or too deere for
 them: and so in sumptuousnesse doe exceede both gards and lace.
 Yet doth our dutie also require that for our partes wee shoulde
 take away all obiections or occasion to stumble at vs. Also as they
 are not to condemne the doctrine for anie such outward matters, so
 are wee to remember the protestation of Saint Paule, who sayth, 1. Cor. 9. 15.
Rather then I will offend my neighbour, I will eat no flesh while I liue.
 If hee so submitted and resolued himselfe in a matter indifferent,
 how much rather shoulde wee beware of offending the weake
 in these vanities, prohibited by God? *Woe,* sayth Iesus Christ Luk. 17. 1, 2,
bee vnto him by whome offences come, It were better for that man a
 mille stone were hanged about his necke, and that hee were cast
 into the sea. Shall wee euen obstinately through our vanities be
 causes of the ruine of our brethren, for whome Iesus Christ hath
 died? Iustine reporteth, that Pithagoras by his doctrine perswa-
 ded women to laye aside their golden ornamentes, and other
 pompe of theiyr garmentes, as instrumentes of vanitie and im-
 pudencie: and declared vnto them that the true ornamentes of
 women did consist, not in garmentes, but in chastitie. What
 a great shame doe wee offer to Iesus Christ, when his Authori-
 tie and doctrine cannot worke the like effecte, as to make vs
 to forsake such vanities, which the perswasion of the Paynime
 brought the poore heathen vnto? If these exhortations cannot
 pierce deepe enough into our heartes, let vs call to minde how
 the Prophet Sophonie threatneth euen the Princes, rulers and
 great courtiers, saying, *It shall bee in the daye of the Lordes sacri-*
fice (thereby meaning the day of his vengeance) *that I will visite* Sopho. 1. 8,
the Princes and the kinges children, and all such as are clothed
with straunge apparell. Thus wee see how the Princes and great
 Lordes, making a shew of their sundrie sutes of sumptuous ap-
 parell, and new and straunge fashions are heere threatned with
 Gods iudgements. And therefore let such as be of meaner calling,
 imagine whether such vanities and corruptions bee worthie grea-
 ter punishment in them or no.

13 Now in as much as our Sauour Iesus Christ the Sonne or God, and his forerunner Iohn Baptist, doe in their first preaching admonish vs to Amend our liues: Let vs studie to forsake this ambitious vanitie, so that every man in his calling, not imaginarie, but such as God hath called him vnto, apparelling himselfe modestly, may in effect declare that he feareth God, and mindeth to liue to edification: remembring that garments are as it were a notable blemish of sinne, the occasion of garments, made as well to couer our shame, as to defend vs from other the discommodities engendred in Adams transgression: That the vse of the garments in lteade of pride and puffing of vs vp may tend to humilitie, making vs to glorifie God for his mercie and liberaltie towards vs. Moreouer that we take care, not to decke vp our bodies which shortly must perish and rot, but to adorne our soules which are immortall, with holinesse and good workes in the sight of God. To be short, that cutting off our superfluities, wee doe therewith assist and relieue the poore members of Iesus Christ, to the ende that in the day of iudgement, this blessed sentence, *I was naked and ye clothed me, come therefore yee blessed of God my fasher, and possesse the kingdome of heauen,* may passe on our sides,

Mat. 25.

Of excessse and superfluitie in feastes and banquets.

Chap. 24.

NOW let vs speake of banquets. No man can in these daies make a feast without excelle, and that excelle must bee also reprobued and represented to the host by some one of the companie, euen of those that professe the religion: yet ordinarily in such sort, as the host accompteth it as a commendation of his magnificence & plentie. As also if he that semeth to find the fault, chance afterward to make another, it shal likewise be such, as he likewise wil looke for the like censure, which hee also will take to redound to the praise of his liberalitie and plentie. Hereto haue relation all excuses of meane entertainment, and desire to take patience, euen in a feast that floweth with all dainties, and are motioned onely to minister occasion to the guests to say that there is but ouer much, and by such a censure to get the commendation of plentie and liberality. Thus each man reprobuing and accusing other of excelle, no man sheweth any Amendement. Yet let vs not thinke but these pettie censures, proceeding either of worldly ciuilitie and flatterie, or of Christian admonition, are so many sentences giuen by
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our owne mouthes, which shall be laide before vs in the daie of iudgement to our condemnation. God hath ordained meate and drinke for two principall purposes. First to nourish and relieue vs, to the end that thereby recouering new strength and force (which fitly is called refection) wee may euery man applie our selues to that seruice whereto he hath called vs: But our banquets contrariwise doe returne vs vnprofitable, as growing so dull and heauie by our long sittinges and plentie, that wee are fitter and more readie to sleepe like hogges, then as Christians provided to follow our vocations: especially to heere or reade Gods worde, or to tend to prayers and meditation. And thus in our banquets we take not our refection but destruction, If a horse by eating too many Oates should grow heauie and slacke to goe or drawe, wee woulde beware of giuing him too much, least wee shoulde both loose our prouender and weaken our horse: Euen so in meate and drinke and long sittinges, if the plentie make ys heauie and slow in our vocations, namely in the seruice of God, we haue iust cause to cut it off, and so to take away the abuse which is especially hurtfull and to be condemned.

2 If our studies were as much applyed to make our feasts, as sober and simple, as they are plentifull and delicious, both our bodies would be better at ease, our foules more readie to their actions, and our selues better able to relieue the poore. And indeede euen in dutie we are bounde to leane more to sobrietie then to superfluitie and excesse: to vertue then to vice: and to remember the saying of Iustine to this purpose, Frugalitie is the mother Iustinelib, 20 and nurse to all vertue. Yet doe our aboundaunce of dainties, our diuersitie of meates, and our inuentions of new sauces and wantonnesse declare the contrarie: So that now it will aske more time to learne to be a good cooke to make the body sicke, then to be a Doctor of Phylicke to minister health. We reprooue such women as to the end to seeme more beautifull and to allure mens fancies, doe paint themselues: Yet wee commend such cookes as can make diuersitie of sauces to prouoke appetite to meate. Do we feare eating too litle & an appetite accompanied with health? There was neuer man that repented his being sober, but many their eating and drinking too much. The best is therefore to vse common and grosse meate, for that is easiest gotten, soonest and with least labour made readie, of lowest price, nothing so hurtfull, and such as wee eate not much off. The Romaines did eate
O either

either in publique, or with their doores open, that every man might be a witnesse of their frugalitie.

3. The second purpose and vse of foode is, to procure vs to praye and glorifie God for his goodnesse and liberalitie towards vs. And therefore Saint Paule saith, *Whether wee eate, or whether we drinke, or whatsoeuer wee doe, let vs doe all to the honour and glorie of God.* But to the contrarie, which of vs when we tast the saueur of meate or drinke, is in heart mooued to say with Dauid, *O Lord Psal. 119. 68. thou art good and gracious?* In how many of our feastes doe wee take

Plu. in his
banquets of
the 7. Sages.

occasion or argument to enter into the acknowledgement or discourse of the goodnesse, sweetnesse, or power of God, the auctor of all goodnesse? Plutarck reporteth, that a certaine nation called Sibarites, did vsually inuite Ladies to their feasts a yeere before hand, to the end that they might haue time to provide themselves to come honourably, or rather in great pompe. But it were fitter, saith he, when we are inuited to a banquet, in time to prepare to come provided of speech, and honest, profitable and conuenient communication. If this consideration coulde take place in a heathen Philosopher, what a shame is it for vs Christians to come into companie and feastes vnprovided of such holie and vertuous talke, as might tend to Gods glorie and the edifying of the assistants? And indeede the sauce of Christian banquets ought to consist of wise, vertuous and holie discourses. But our want of instruction, and the starued affection of our hartes to vertue, doe cause vs to consume our time at banquets either in vaine talke or

et. in his

Plut. in his
Syme, lib. 1.

in vrging our guests to eate and drinke. Xenophon and other Philosophers were of opinion, that it were good and profitable to collect & note downe al table talke. If Christians, yea euen our selues that professe the reformed religiō, shold put this in praetise, what should we find in such registers? Words and discourses which the next day would be found vnworthy our vtterance, euen such as euen worldlings would be ashamed of. So long as the Chruch continued vnder the crosse, at euery feast the table talke consisted of holy communication, & questions of edificatiō. But now such discourses are odious & annoy vs. There is now no newes but of mery sentences, sauiouring sometimes too much both of the world & y flesh.

Plutarck in
the banquet
of the 7. sages.

4. The Egyptians in their banquets cōmonly exhibited that which they called *Scelet*, in which word they signified the bones of man dried, ioyned & knite together: and thereby admonished the assistants, that within some short time themselves should bee like to the

the same. This truly was a meanes to reſtraine the from vſing their food with exceſſe or vaine ſpeeches. At Metz in Lorraine they haue a cuſtome, that at marriage feaſts the hangman in perſon cometh to demand a diſh of meat. And this at ſuch feaſts miniſtreth occaſion to talke of death, & of vertuous life. To many men theſe cuſtomes may ſeeme bitter and not fit for banquets: but if we wiſt how ready we are to too much mirth & to offending of God in our banquets, we would confeſſe that our diſeaſes do require ſuch Phiſicke. Iobs children were well taught & inſtructed, yet no doubt at their banquets one to another, whereto they inuited their ſiſters, Iob, 1. they could not beare themſelues ſo ſoberly and modeſtly as were to be wiſhed: Yet their father *Iob, a man that feared God, ſent unto them and puriſed them, and riſing early offered ſacrifice according to their number, ſaying in himſelfe. It may bee my ſonnes haue ſinned and blaſphemed God in their hearts. Thus did Iob euery day.* And vndoubtedly we alſo do diuerſly and in ſundry maners offend God in our feaſtes, if it be but in a number of vaine friuolous ſpeeches, of the which wee muſt giue accompt in the day of iudgement.

Mat. 12, 36.

5 We are moreouer for feare of offending God in our feaſts, to ſtand vpon our guard leaſt we there meete with diſſolute perſons. *Plu. in his banquet of 7. Sages.* Chylon, one of the ſeuene Sages of Greece had ſuch a regard hereto that when he was inuited to any feaſt, he would neuer promiſe to come before he knew who ſhould be there. For, ſaid he, of neceſſitie a man muſt light vpon ſuch cōpanie as in a ſhip, or in the wars: yet is it not the part of a wiſe man voluntarily at feaſtes to meddle with any, whoſoeuer. In like maner we reade that Antigonus the ſonne of Demetrius, being inuited to a banquet, at the which hee knew there ſhould be ſome inſolent & light women, asked the aduiſe of the Philoſopher Menedemus, who answered only that hee ſhould remēber that he was a kings ſon: by that ſaying admoniſhing him to reſtraine and beware of all vnhoneſt companie & occaſion of euill. How much rather ought wee, who are the children of the king of heauen & earth, to remember to reſtraine frō banquets or any other cōpanie, wherther may be cauſe of riot & vnthriftines.

6 Why? Will ſome men ſay, is it not lawfull at feaſtes to haue any talke but of God, or to vſe any communication but of religion? There is great difference betweene euer and neuer. Men vſe to water their wine for feare of drunkennes, and put ſalt in their meate to ſeaſon it: euen ſo muſt our ſpeeches ſauour of ſobrietie & Chriſtian reformatiō: We may reioice together, yet in the Lord & in a modeſty, beſeeming the childrē of God. Beſides in our plenty

Luk, 11. 41.

Ester, 9. 22.

Luk, 14. 73.

we must remember the poore, and the saying of Iesus Christ to this purpose, *Giue Almes of those things which you haue, and all things shall bee cleane vnto you:* Thereby declaring that the meate, at our feasts and other al our goods shall be vnto vs vncleane, vnlesse during such plentie wee take care of the poore to releue their necessities, by cutting off of our superfluitie to helpe their miserie. In the daies of Asluerus, King of Persia, when Haman had obtained and published a decree, whereby all the Iewes that dwelt within the seuen and twentie prouinces of the Kinges dominions, should the thirteenth day of the twelfth month haue beene slaughtered: God by his wonderfull prouidence reuerfed that bloudie decree vpon Haman, his children and their adherentes that hated the Iewes. And such was this victorie and deliuerance, that Hester and Mardocheus ordained in remembrance of so great a benefite, that among all other matters yeerlie the fourteenth and fiftenth of this month should be ioyful and feastiual daies, wherein they should send giftes to the poore, that they together with the rich might all reioyce in the Lord. Among the Romaines they had one law which inuolably they obserued, namely, that no man should make any publike feast before hee had prouided for the poore in his quarter. Where Iesus Christ sayth, *When thou makest a feast, call the poore, the naked, the blinde and the lame, and thou shalt be blessed, because they cannot recompence thee: for thou shalt be recompenced at the resurrection of the iust.* Hee thereby sheweth, that inuiting those that inuite vs, wee reape a simple reward for our paines and expences in our feasts: For our payment is but, I thank you, or a dinner, or a supper: But contrariwise when we giue to the poore, euerie dinner and supper is a treasure in heauen. Yet are we not forbidden to inuite those that are able to requite vs: But Iesus Christ teacheth vs that it is a wiser way to bestow the charges of our feast vpon the reliefe of the poor, for where they want wherewith to requite vs, we know that Iesus Christ hath promised to recompence vs in heauen.

7 To this purpose are we to remember that wee are not Lordes, but stewards of the goods which wee haue receiued, vpon condition to render accompt to him that seeth all, and most carefully commendeth to vs the feeding of the poore. And therefore it is not lawfull for vs to spend so much as wee list, but so much as we imagine in our perticuler of expences shall bee allowed in the recorde of the liuing Lorde. Del.uering to thy seruauant three or fower bushels of salt, is it to the end she should put the more into the pot
and

and so by casting in of whole handfuls ouer salt theyr pottage: Yet the reproof of her, and saying that thy meaning was that shee should take so much as was requisite sufficiently to season thy meate, will redound to thy condemnation. In this point may the heathen make vs ashamed. Agasticles being demanded wherefore he liued so sparingly, considering his plentie of goods, answered that hee who is able, must not spend according to his lusts or couetousnesse, but in reason, and as neede requireth. The Lacedemonian feasts were so wel ordered, that they were termed scholes of sobriety and abstinence: But such are the feasts of Christians, that lesse then the reuersion might suffice the whole companie, which notwithstanding, we suffer the poore to starue, who might be well fed with the superfluitie thereof. Plutarch writeth that Perianders feast to the seuen Sages was moderate, and more sober then this ordinarie diet, because hee had inuited wise men. Much rather shoulde our banquetes, whereto wee inuite the children of God and professors of reformation bee sober and moderate, to the end that the companie of honest and vertuous personages (as Diocles one of the same seuen euen there noted) shoulde bee no encrease, but rather a deminishing of expenses.

Plu. in his
banquets of
the 7. Sages.

8 Some men, to excuse their aboundaunce in banquetes, doe aledge custome. But custome contrarie to reason is a tyrant, who to get dominion reuerseth all law. Others will demaund, who shall first beginne to breake the custome of excesse and superfluitie? But men should enquire who shall first leaue wickednesse and doe well, and while others continue in euill, deferre to doe good? In a case of mischief or wickednesse wee are not so long in deliberating: Wee neuer tarrie for another to beginne: Wee make post halt to euill. If a man speake of worldly gaine, euery man will be foremost, but if of losse, last. Yet in profiting the soule, wee tarrie for another to beginne.

9 Besides, we are in these long sittings to consider the losse of time: for Saint Paul to the contrarie commandeth vs to redeeme time. But how? By forsaking the lusts of the flesh, that wee may the better and the rather employ our selues in our vocation. If sitting at such long feasts we would enter into meditation, and think that we sit there in the presence of God, who beholdeth how vnprofitably we wast time, which is so precious, glutted with delicacie when many others starue for hunger, we would be euen ashamed, and say, what doe we here? Doth this life besee me the children

Ephc. 5. 16.

dren of God? Doe we thus watch for death and the day of iudgement? Likewise, albeit the soule bee not fed with past three or fower Sermons in a weeke while the bodie hath at the least foure- teene yet will we complaine of the preacher if he stand aboue his houre: and neuer finde fault with a feast that lasteth fower or fiae: For custome and inclination breedeth content. It would be thought strange, if a man to a feast should bring his black how- er glasse for a full end, as he must to a Sermon.

10 Some excuses men will aledge, yet grounded likewise vpon vice. And indeede this obstinate continuance in excessiue and sumptuous banquets proceedeth of the ambition and vaine glorie before mentioned. Euerie man seeketh to make shew of his riches and liberalitie aboue his companion. No man will remaine endebted to him that inuiteth him to a feast. Euerie one thinketh that he shall be noted of pouertie or pinching, if he do not as an other man, But why should he not rather looke to bee reputed sober, a reformer, a man willing to giue example to others, to chaunge vice into vertue? A certaine heathen sayth, Where there is a law for sobrietie and modestie which a man obserueth, it is not to bee imputed to pouertie, couetousnesse, or sparing, but to obedience and obseruation of the law. How much rather ought wee Christians, whome God by so manie preceptes and decrees hath commaunded to keepe modestie and sobrietie, constantly to reiect such reproches of the world and the flesh, and to bee content with the testimonie of our owne consciences, that our modestie and sobrietie proceedeth from the feare of God and a feeling of our owne duties, which bindeth vs to yeeld obedience to his ordinances? But we cannot resolute so to doe? Why? Because that still wee will seeme better then other men, greater then wee are and of more abilitie then wee may beare. Oh cursed ambition and pride? Which to maintaine, wee doe reiect the will of God, wee offend our neighbours and wee, neglect the releefe of the poore. If thou sayest, thou art able: Remember that thy abilitie commeth of God, who hath not giuen it thee to boast of, but that thy plentie may bee an argument to releue those that neede: and to magnifie the riches of the goodnesse and power of God to his glorie.

11 Well doe wee confesse that God aloweth vs to feast, and therof we haue examples in the holie Scriptures: neither doe wee restraîne men to bread and water, or halfe an howers respite: God hath created meate and drinke to bee vsed. Yet (that according

Fortius Caro
Liuij. lib. 34.

to the exhortation of Iesus Christ, wee may Amend our liues) it must bee in sobrietie and modellie. They must bee powdered with Christian speeches and discourses befitting Gods children. There must bee no excelsse either in plentie, in delicacie, either in long sitting. Wee must remember the needie and such as are in tribulation. Our guesles must bee such as to maintaine amitie and to take occasion to prayse God. To conclude, the roote of ambition that lurketh therein, must bee plucked vp, that contrariwise in the aboundaunce of Gods benefites wee may confesse his liberalitie to his glorie. Let vs not expect others to bee examples of our duties: but let vs purchase this holie glorie in the sight of God, to bee the first that through his grace shall reforme our selues in practise of the saying of Dauid, *O Lord I haue made hast, and delayed not to keepe thy commandementes.* Amos. 6.

Of Voluptuousnesse in generall.

Chap. 15,

THe vanitie and excelsse in banquetes before reprooued, doeth heere minister occasion to speake of the lustes and pleasures of the flesh: first in generall: Then perticulerlie in some kindes, as in drunkennesse, gluttonie, licorousnesse, and fornication. As concerning voluptuousnesse in generall, wee haue a number of sayings euen of the heathen, whereby with common consent of all the world, and in all ages, the same haue bene reproued, and condemne, as daungerous, pernicious and not befitting man. Architas the Tarentine sayde, there is no pestilence more mortall then voluptuousnesse, adding, that thereof proceede all treasons against the countrie, subuersions of common wealthes, secrete communications with enemies, to be short, that there is not any enterprise so wicked, but by voluptuousnesse a man may bee wrought thereunto. And proceeding in his argument, by many reasons he proueth that nothing is more repugnant to the excellencie of man, or more detestable and pernicious then the same: And concludeth that there can bee no fellowship betweene lust and vertue, and therefore that in the kingdom of voluptuousnes, vertue cannot subsist. He saith farther, that about the same time that Cayus Fabritius was sent to King Pirthus, hee heard that at Athens there was one that maintained, Cicero in his booke of old age.

In his first booke,

that euery thing that man doth, ought to haue relation to voluptuousnesse, and that when two Romaine Lordes heard him talking thereof, they wished that the Samnites and King Pirrhus (then their enemies) might be perswaded to that doctrine, that so they might with greater facilitie be overcome. The like did Antisthenes hearing one commaund pleasures, also wish to his enemies: As also the like counsell did Cyrus follow and put in practise against the Lydians, whom he had subdued: for taking away their horse and armour, hee commaunded them to follow theyr lustes and pleasures, to the ende that thereby loosing their accustomed valour and vertue, they might together therewith forget also all courage to rebell.

2 This voluptuousnesse engendereth so manie vices and villanies, that such as compare it to a dreame, the pleasure whereof at a mans waking vanissheth awaie, doe say somewhat, yet nothing to the purpose. The Emperour Adrian goeth a little farther, when he compareth it to pills outwardly fairely guilt and rouled in Sugar, but within full of birternesse. Yet goeth he farther then they all, which sayth that pleasure and sorrow are twinnes: For pleasure is no sooner hatched, but repentaunce is at hand, holding her as it were by the head readie to supplant her. And thereupon some haue saide, that shee resembleth a smile, which presently is turned to sorrow and teares. And indeede, pleasure flyeth and slideth away, leauing rather cause of repentaunce, then occasion of remembraunce. Other haue compared her to a painted sepulcher, faire without, but within full of mortall infection and stench. And Plato terming it a bayte for all mischief, thereby sufficiently sheweth, that such as giue themselves thereto, are taken and killed, euen as the fish that taketh the hooke couered with the baite. Neither were they much mistaken that compared it to venome or strong poyson tempered with hypocras or sweete milke. And indeede this voluptuous pleasure so poysoneth man, that it deprieth him of the reason and vertue of his soule, together with the helpe of his bodie, and maketh him vnworthie to bee reckoned among men. And in that respect, sayth Cycero, hee that is giuen to lust, iudgeth all things, not by reason but by his owne sence, and so thinketh that to be the best, which most delighteth him, and so doth easily consent to bee caried awaie with pleasures, which longe him more and more in calamitie. Neither can we follow pleasure vnlesse

vnlesse wee renounce vertue, because that pleasure respecteth the particular, and vertue the good of the common. And therefore there is not so badde a Lord and master, as pleasure and voluptuousnesse, whose nature is to make a man readie to all mischief, and slowe to anie goodnesse. It weakneth the bodie, as Diogenes noted, when to one giuen to lust and pleasure, hee applyed this saying of Homer, *Child, thy life is short.* The same Diogenes also acknowledging that which wee haue saide, namely, that it is a vice vnbecoming man, doth aptly declare his minde. For in that the Athenians were much addicted to lust and pleasure, and the Lacedemonians to sobrietie and temperancie, as himselfe was traauelling from Lacedemon to Athens, beeing demaunded whence hee came and whither hee would: hee answered, that he came from among men, but was going toward women. And the same doeth Iustine note in Sardanapalus, who, sayd he, liued in pleasures more fit to bee a woman than a man, especially one that raigned ouer so many prouinces. And in deed, that lustfull lyfe was the worker of his death, through the conspiracie of some that could not lyke to bee gouerned by so voluptuous a king. And therefore dyd Cicero iustly saie, that he that giueth himselfe ouer to lust but one day, is vnworthie the name of a man. And in deede, lust is more fit and conuenient for hogs, than for a man endued with reason and vnderstanding.

Iustin is his first booke.

Cicer. li. 2. de finibus.

3 To conclude, what greater iniurie can our enemy worke vs, sayth Seneca, than these lusts doth vnto many: for plunging them selues therein, they get such a custome, that they become most miserable, in that they grow into necessitie of things before superfluous, because they cannot bee without them, and so doo serue their lusts, which they cannot inioy, yea, which is the type of all calamitie, they loue theyr owne mishap. And this enemy is so much the more dangerous, because wyth the outward face & alluring baits thereof, it hath overcome the strongest and most valyant men in the world, as Hanibal, who after he had ouercommen his enemies, was conquered by lust and pleasure. It is a gulf, or fire that deuoureth mans substance and wealth, wherwith he should liue & maintaine himselfe and his familie: and (which is another miserie) a path to all wicked practises, namely, to popular seditions, wherein men may fish in troubled water, and finde some pretence to get other mens goods, to prosecute theyr owne pleasures. Pythagoras to that purpose sayde, that pleasure once entered into townes, engendered facietie, then violence, and lastly destruction: and contrariwise

Sen. Epist. 25.

trarywise, that sobriety & temperance are the two means to shun such inconueniences. In lyke sense the Philosopher Heraclitus being required to shew the originall of sedition, and how it might bee restrained, in stead of some long oration to the people, called for a little water and meale, & tempering them together, he drunk it, and so without anie more speeches departed, thereby declaring that continence and sobriety were the meanes to maintain peace and concord.

August in a
certain Sermon

4 If the heathen, who had respect onely to man, and to this present life, could saie thus much against lust, how farre ought Gods children to detest it in respect of the life to come? And in deed he, saith Saint Augustine, who for a small pleasure giueth that for the which Christ dyed, namely, his bodie and soule, sheweth that hee esteemeth Iesus Christ to be but a foolish and vnwise marchant, that would redeeme with such a price that which the voluptuous man esteemeth so little of, and giueth so cheape, when he giueth ouer himselfe to destruction for so small a pleasure, which wil soone be ouer. When lusts & pleasures, saith Saint Ambrose, haue wounded a man, they are gone, when they haue brought him into misery, they are retired, and when they haue made him most wretched they haue forsaken him, Saint Barnard noteth three sorts of persecutions in the Church: the first by tyrants: the seconde by heretikes, and the last by lusts and pleasures, whereto hee addeth, that this last is the most pernicious, applying to that purpose this sentence, which hee alleadgerh out of Esai, *In my peace my bitterness is most bitter.* And then saith, Bitter is the persecution of tyrantes, more bitter of heretikes, but most bitter of all, is that of lusts and pleasures. The same doth Chrysostome confirme, saying, We incur more harie by the pleasures of the flesh, than by the most grievous torments of tormentors, for torments do beget martyrs, but lusts do beget Epicures. Of torments we forme vertues, but of lusts we nourish & increase vice. And therefore we may compare our lusts to the apple which our first parents, transgressing Gods comādemēt did eat in paradise, which being faire to the eye, was mortal to the mouth. Whereupon S. Paul saith, *The widow that liueth in pleasure, is dead while she liueth,*

Mat 23, 17

Gen 3, 5
1. Tim. 5, 6.

5 Sith then that Iesus Christ admonisheth vs to amend, let vs take heed of so dangerous and pernicious an enemy, & to that end, let vs remember all the sentences before mentioned, by the which every man may vnderstand, that vnles he mind to be altogether miserable and wretched, he must shun such lusts & pleasures. And by them

them no doubt is the common prouerbe meant, *For one pleasure, a thousand sorrows*: not in respect of this life onely, but in respect of the life euermlasting. To this purpose do we reade that Lisimachus, when the Scythians had besieged him in a place, where for want of water he was forced to yeld, after he had dronke fresh water, said, Alas, what a great felicitie haue I lost for a very short pleasure? If a Painim would so grieue for loosing a temporall felicitie, howe much rather ought we that professe to beleue Gods word, & by the testimonie of the same are to expect life and euermlasting felicitie, both to think and say, when lusts do assalt vs, Alas, wretch that I am, shall I for inioying a brieft & temporal pleasure, loose an infinit and eternall felicitie?

6 Moreouer, let vs eschue & shunne al occasions that might induce vs hereunto, namely, such cōpanie as is addicted to the same. For, as S. Augu. saith, his prouocations are least, that neuer cōmeth among lusts & plesures: for as the man shal hardly scape free from singularitye of blacking or meal that cōuerseth with millers or colliers, so shal he hardly escape pleasures that hanteth with those that are giuen to follow their lusts and pleasures. And as green wood laid vpon the fire, albeit at the first it resisteth, yet in the end doeth burne and is consumed, so is it with him that frequenteth those that giue themselves to lusts & pleasures, albeit at the beginning he resisteth the euill, and for a while falleth not thereinto, yet by continuall hant, he finally falleth in with them. Furthermore, let vs shun Idlenes, the mother and nurse of all mischief, namely, of pleasure, according to the saying of olde Cato, that by doing nothing, men learn to doo euill: and this doo we vndoubtedly finde to be most verified in the pleasures of the flesh. For as still and standing waters are easily corrupted, so are idle persons. Besides, there is nothing more repugnant to the true repentance of Gods children, either to our griefe, heauinesse, and sorrowing for our sinnes, than pleasure. For as it is vnnaturall to kindle fire with water, so is it vnpossible for pleasure to breede in a penitent heart that sorroweth for sinne. *The Lorde of hostes, sayth the Prophet Esaie, in that daie did call you to weeping and mourning, to baldnes and girding with sack-cloth, And behold, ioye and gladnesse, slaying of oxen and killing of sheepe, eating flesh and drinking wine, and saying, Let vs eate and drinke for to morrow wee shall die.* Whereunto hee addeth this horrible and fearefull threatening: *And the Lorde of hostes, hath declared vnto mee, Surely this iniquitie shall not bee purged from you until ye die.*

August. of the
singularitye of
Cleargie.

Esaie 22. 13

- 7 The sole consideration of the affliction and calamitie of our brethren, might also suffice to make vs to forsake all lustes & pleasures, remembering what Saint Paule sayth, *That the members haue the same care one for another, if one member suffer, all members suffer with it.* They therefore that with sorrowe feele not the afflictions of theyr brethren, but giue themselves to pleasures and delightes, doo manifestly declare that they bee no members of the bodie, and so are to looke for the curse by the Prophet Amos pronounced agaynst those who liuing at ease doo giue themselves to the pleasures and lusts of the flesh, and doo not mourne for the afflictions of Ioseph. Likewise, when the holy Ghost calleth vs to a solempne acknowledgement of the feeling of our sinnes, hee exhorteth vs to fasting, weeping, and sorrow, adding, that the new married ought to come forth of his closet, & the bride out of her marriage chamber. They therefore that giue themselves to lusts and pleasures, doo sufficiently declare that they haue no feeling, sorrow or grieft, either for the afflictions of theyr brethren, or for theyr owne sinnes, yea, which is worse, that they stand in no feare of offending God. Plutarch reporteth, that when Agesilaus was demanded what good the lawes of Lycurgus had done to Sparta, hee answered, that they had engendered contempt of pleasures, vnderstanding thereby a soueraigne benefite to the common wealth. If the lawes of a mortall man were of such efficacie with the people that had no knowledge of God, what a shame and confusion may it breed with vs Christians, when the laws of the great and heauenly lawe-giuer are not of force with vs to abolish and root out this plague of lust & pleasure, out of the Christian church? The same Agesilaus hauing refused a present of sundrie pleasures, offered him by the Thasiens, and lastly by their importunity being forced to take it, commanded it to bee distributed among the Helots, who were his seruants, not much better than bond men amongst the Lacedemonians, and yeelding a reason for it, sayd, that it becomed not the professors of vertue to vse pleasure, how much lesse may it beforme Christians, euen the children of God, to giue themselves thereto? Agis, the last king of the Lacedemonians, was in his youth giuen to all lustes and pleasures, but beeing established ruler of the land, hee quitegane them ouer, and shewed such an example of temperance and sobrietie, that the vse of pleasures quayling among his subiects, they also addicted themselves to sobrietie: euen so wee Christians, albeit before the knowledge of the truth, wee wallowed in the lusts of the flesh, yet beeing now raised
2. Cor. 12. 25,
- Amos 6. 1
- Ioc. 2. 12, 16,
- Plutarch in his Apotheg.
- Plut. in his Lacon. Apo.
- Erasmus in his Apotheg. lib. 1.

raised to this honour and estate to bee made kings and priests, yea euen the children of God, ought now to bee the more estranged from all lusts and pleasures, to the ende, that after our example, all others may renounce the same, and imitate our sobrietie. And to conclude, to this dutie doth Saint Pauls exhortation, that *we should* Rom. 13. 14
take no care for the flesh to fulfill the lusts of it, inuite vs.

8 As before wee haue spoken of ambition, couetousnesse, and pleasure, so that wee may the rather detest these three plagues of our foules, we are still to looke vpon the example of Moyses, who, as the Apostle to the Hebrues doth note, by faith ouercame these three mightie temptations. First Ambition, when hee refused the honor and glorie to bee called the sonne of Pharaohs daughter: secondly Couetousnesse, in accounting rebuke for Christe to bee greater riches than all the treasures in Egypt: lastly pleasure, in choosing affliction with Gods people, rather than the pleasures of sinne for a short space. Heb. 11

Of Drunkennesse.

Chap. 16.

NOW will wee particularly speake of the two principall kinds of voluptuousnesse, namely, drunkennesse and fornication. As concerning drunkennesse, it is an ancient and pernicious vice, deeply rooted in some, and in some countries almost past remedy. The Grecians in old time were noted to bee mightily giuen thereto, and forced each other to drinke by a certaine measure, as Plutarch noteth, alleading to that purpose the authority of Homer, Plutarch in
the banquet
of the 7. sages.
 yea, they woulde haue no companie wyth those that woulde not frame themselues thereto, and thereof grew the prouerbe, which to this daie in theyr speech signifieth, *Either drinke, or be gone.* Plinie writeth, that in his time drunkennesse bare such swaie in Italy, that they woulde force theyr mares vnreasonablye to drinke wine. Plur. Simp.
1.4.5.6
 Which is worse, the Tartarians, Persians, and Grecians in theyr principall triumphs dyd celebrate drunkennesse, Mithridates presumed to propound a reward to him that coulde drinke most, and carrie it awaie when hee had overcome the rest in drinking. These examples do shew, that the older that drunkennesse is, the more haue men beene euermore inclined thereunto, and consequently, doo admonish vs to beware thereof, yea, this excessiue disorder that hath taken such hold of diuers, should teach vs both to abhorre and in time to resist this corruption, least by degrees we climbe to the tipe of all iniquitie.

2 Neither is this dronkenesse anie whit diminished in these daies among sundrie nations, that beare the title of Christians. Some doo not thinke their guests sufficiently entertained, vntill they haue forced them to drinke themselues dronke. Of this valiancie and victorie do some greatly vaunt, boasting that they can drinke much, and make their fellowes dronke. In some places so extreme is the exces, that he which is not disposed to be as dronke as others, must shun certaine companies. See wee not, euen among those that professe the reformed religion (I cannot report it without shame and confusion) that some wil haue their glasses without feet, to the end there be no waie to set them downe vntill all bee dronke? Others, who in stead of a foote, will haue a bell, that in ringing therof they may testifie their valiancie in drinking off all? Others that proceed farther, and in stead of a bel haue a die closed in it, wherewith to binde either himselfe to drinke againe, or his neighbours, according to the number of the prickes thereof. A most deuillish inuention, whereby by the hazard applied to dronkennes, to prophane Gods prouidence, and the vse of wine, a most excellent creature. Other cursed inuentions there are, wherewith to binde men to drinke before they thirst, euen to dronkennes.

3 Yet are the inconueniences that therof doo insue so apparant and grieuous, and so noted euen by the heathen, that it is wonderfull that Christians should not vterly abhorre it. When Astiages, father in law to Cyrus, asked him why he refused to drinke a cup of wine that was offered him, he answered: Because I tooke it to bee poison: for this other day at a feast that thou madest to thy frinds, I sawe that euerie one that drunke of it soone after decaied both in bodie and minde, as hauing lost both sense and vnderstanding. The same did a Lacedemonian note, who beeing demanded why the Lacedemonians drunke so soberly. To the end, said he, that others should not seeke or take counsell for vs, but wee rather for them: thereby shewing, that excesse of wine so weakneth mans vnderstanding, that he is vnfit either to giue or aske counsell. And in truth there is no vice more repugnant to mans creation, who is endued with vnderstanding and reason: for as by reason he is discerned from a brute beast, so when wine depriueth him of his vnderstanding and reason, it depriueth man of man, and placeth him in the degree of beasts: and this is well noted in the common prouerbe, That there is ape dronke, hogge dronke, and lyon dronke. For as experience teacheth, some beeing dronke, doo growe lyke apes, full of follyes and toyes, some doo fall

Xenoph. in his
first booke of
the instit. of
Cyrus.

Plut. in his
Lacon. Apo.

on sleepe, and wallowe in theyr dennes lyke hogges: and some doo fall into quarrelling, brauling, and fighting, therein imitating the cruell nature of Lyons. And therefore it were but a iust iudgement of God, if beasts that drink to quench their thirst, were conuerted into men, and men that drinke so farre aboute theyr thirst, as to drowne theyr reason, were turned & conuerted into beastes. Seneca in his 84. Ep. to Lucil. What is dronkennesse, sayth Seneca, other than a voluntarie madnesse? If thou couldest lengthen the estate of a dronken man into diuerse daies, the world would iudge him to bee a foole or a mad man: Such as loose theyr wits or reason by sicknesse or anie other inconuenience, are worthie of compassion, but the drunkard is the more abhominable, because hee voluntarily depriueth himselfe of his wits, and wittingly taketh vpon him the person of a beast and a madde man. And to this purpose, sayth Plutarch, that euery honest man that blusheth and is ashamed of villanous & infamous actions, must beware of dronkennesse. For, as some saie, Choler is in like degree as rage and furie, but dronkennesse lodgeth and dwelleth therewith, or rather is furie it selfe: lesse in continuance, but more grievous in action, because it is voluntarie, and of our felues without compulsion we runne into it.

4 This losse of reason and vnderstanding, engendered by dronkennes, appeareth in many in apish behauiour, as is aforesayde, by foolish wordes, and other vanities. In prooofe heereof doth Plutarch alleadge this saying of Homer: Such is the strength of wine, that it distracteth the wise man, it maketh the grauest personages to sing, laugh, toy, and daunce, and to reueale the things which he should especiallye conceale. Where Herodotus doeth saie, that wordes swimme vpon wine, hee meaneth, that wine maintaineth pratling, as water beareth vp the bodie that swimmeth. This difference doth Plutarch make betweene a pratler and a dronken man, that the one speaketh foolishly at the table, and the other in euerie place, yet doth not the dronken mans foolish and vaine pratling last while he is onely at the table, but so long as the wine fumeth in his head: yea sometimes it is so troublesome, importunate, and noisome, that it is an intollerable burthen to bee forced to heare and to aunswere thereto. And the same doeth Plutarch verie fitly note, saying: If a dronken man come to visite a sicke man, hee troubleth him more than his sicknesse. If hee bee in a shippe, hee more annoyeth the passengers than the salte water: his Horace in his praise of anie man is farre more cumbersome than his dispraise.

Plut. of babbling & in his Simpos. Dis. 3.

Horace in his Odes.

5 In dronkennesse resteth also this other folly about mentioned, namely, the revealing of secretes. And of this doth ordinarie experience giue vs a note in many at all times. Horace sayth, that pleasant wine revealeth secret counsels. The common proverbe, *In wine is truth*, speaketh more generally, and is confirmed by this other olde proverbe, *That which the sober man thinketh, the drunken man speaketh*. And in this sense, saith an ancient Philosopher, Children, fooles, and dronkardes tell truth. And Cicero, among such things as tend to procure credit when a man speaketh truth without dissimulation or lying, placeth childhood, dreames, impudencie, folly, and dronkennelle. And therefore sayth an aunient wise man, there need no torment to procure confession of the truth, for it may with greater facilitie and more certaintie, bee gotten by wine.

Plut. of prating.
Erasmus in his Chiliads.
Cicero in the Topicks.
Plut. in his Simpos. Dispo.
13.

Prou. 20. 1
Plut. of prating.
August. to a holy virgin.
Seneca in his 84. Ep. to Lucill.

Basil. Ser. against Dronkards.

Plut. Sim. disc.
li. 3. 4. 5
August. to a holy virgin.

Seneca in his 84. Ep. to Lucill.

6 There is also Lion dronke, as is aforesayde, and experience teacheth, that of dronkennelle many times arise quarrelles, strife, brauling, iniurie, murther, and other lyke inconueniences. *Wine*, sayeth Selomon, *is a mocker, and strong drinke is raging, and hee that is wise will take no pleasure therein*. Dronkennelle (sayth Plutarch) is a passion full of tumult, deuoyde of sense and reason. Many (sayth Augustine) transported with wine, haue committed most wicked and detestable murders. The example of great Alexander is notable, who in his dronkennelle slew Clytus, one of his dearest and most faithfull seruants, which when he knew, hauing digested his wine, hee woulde haue died for sorrow. Heere to may wee referre that notable saying of Pythagoras, that the vine yeeldeth three grapes, the one of pleasure, the second of dronkennelle, and the last of outrage: as also the saying of Anacharsis, that the first draught is for thirst, the second for sultenance, the third for pleasure, and the fourth ingendereth wrath. And (which is more) the dronken man is a lyon to himselfe, in that hee iniureth and wasteth both his bodie and his goods. It is maruell, sayeth Basil, that the bodies of dronkardes, beeing by nature of earth, beeing so moistned, do not dissolue into claiie and mortar. To such men (sayth hee) the soule is but salt to preserue the bodie for a time from rotting. Dronkardes (sayth Plutarch) doo soone wax olde, balde, and graie before theyr time. As Alexander, the conqueror of so many kingdomes was ouercome by wine, so many townes long time besieged, haue beene taken and burned while the watch men haue beene dronke and a sleepe. Seneca speaketh more largely, What calamities, saith hee, haue growen of dronkennesse? By her haue strong and most warlike

warlyke people beene deliuered to theyr enemies: by it haue townes, that haue long helde out agaynst the enemy, beene opened and taken: by it haue whole Nations, that obstinately haue reiected the yoke of dominion of others, bene subdued: It is short, such as in warre haue bene invinsible, haue by wine bene overcome. Iustine propoundeth a notable example in the Scythians, of whome he saith, that they were overcome first by wine, then by wepons. Neither are we to maruel that it commeth so to passe, for the dronkard peruerteth all that hee governeth, hee maketh his bodie to reele & lie along, he stoppeth and reuerseth the principall actions of his soule, he drowneth the shippe that he guideth, he ouerthroweth the chariot that hee driueth, he looseth the army that hee leadeth, but, which is the fulnesse of his mishap, by dronkenness, becomming twice a childe, hee reiecteth the government of others, but chiefly the covenant of God, and so casteth himself headlong into ruine and euerlasting damnation.

7 As Iesus Christ admonisheth vs to amend our liues, so truely I shoulde the consideration of the premises moue vs to shunne this accursed dronkenness, as a pestilence, as *Aeschilus* in old time called it. But especially the remembrance of the spirituall dangers, mischietes, and inconueniences, euen of euerlasting death: the fruites of this dronkenness ought mightily to moue our heartes wholly to renounce it. First, as there is no exercise more profitable for the children of God, for theyr saluation, or wherein God is greatly glorified, than in prayer, thanksgiuing, and praises to the Lord: so is there nothing that sooner quencherh the vsof the same, than dronkenness. Also, if ordinarie sobriety, yea, euen extraordinary fasting bee sometimes requisite in praier, that wee may bee the better disposed thereunto: what can the dronkardes praiers bee, but either none, or meere mockeries? And how shall we reade Gods worde, or heare anie sermon, when our heads are fraught with wine or strong drinke? Againe, if the sober doe many times fal on sleep therat, what are we to expect of the dronkard but brutish sluggishness, which depriueth him of all profite by the word of God? And is there anie greater miserie, than voluntarilie to depriue our selues of the fruite of praier & Gods word? When the Secretarie or Counseller is to conferre with his prince about matters of great waight or importance, shal he make himselfe dronke, or come dronke into his masters presence? If wee ought dayly to praie vnto almighty God, and by reading, (wherein truely consisteth and dependeth mannes great felicitie)

heart him speaking vnto vs, doo not wee when we are dronke, de-
priue our selues of this so familiar, profitable, and most comforta-
ble communication with God.

2. 1. 301

8 Against how can a man that is giuen to dronkenness, imploy him
selue in his vocation? *This is not for kings, O Lemuel, say de his mother*
vnto him *is not for kings to drinke wine, nor for princes strong drinke,*
least hee drinke and forget the decree, and change the iudgements of all
the children of affliction. And in that consideration the holy Apo-
stle Saint Paul ordaineth, that Bishoppes, Elders, and Deacons,
should not bee giuen to wine, to the ende, the better to discharge
their offices. Likewise in former daies, the Priests in their way-
ting time, and the Nazarites, might drinke no wine. Esay also spea-
king more generally, declared this inconueniente, thereto adding
a threatening of Gods horrible iudgement for the same. *Wee bee*
vnto thee (sayth he) that rise vp early to follow dronkenness, and to them
that continue vntil night, till the wine doth inflame them. And the harp
and viol, timbrell and pipe, and wine are in their feasts, but they regard
not the Lords worke, neither consider the worke of his hands.

Prouer, 31. 4

1. Tim. 3. 3.

Ti. 1. 7

Leuit. 10. 9

Num. 6. 3

Esay 5. 11

August. in his
231. sermon
of shunning
dronkenness.

9 But let vs more particularly enter into consideration of the
inconueniencies and mischiefs growing of dronkenness to those
that are giuen thereto. First, as a long and sore raine, sayeth Saier
Augustine, moystneth the earth, and so conuerteth it into mire,
that it cannot bee tilled to bring forth fruit: even so our bodies
distempered with too much wine, cannot receiue the spirituall
husbandrie, neyther yeeldanie fruite bebecoming the immortall
soule. Wee are, sayth hee farther, to beware that our bodies o-
uer moylned with wine, growe not, as it were, into saltes or mari-
shes, where ther groweth nothing but weeds, frogges, serpents, and
other lyke beastes. The dronkard, sayth Chrysostome, is a volun-
tarie deuill, deuoid of excuse for his destruction or obloquy with
men. Dronkenness, sayth Saint Augustine, is the mother of all
wickednesse, the argument of all offences, the roote of all trans-
gressions, distemperance of the head, destruction of the senses,

Chrysost. ho. 1.
vpon these
wordes, Modi-
co vino, &c.

Aug. to a holy
virgin.

a storme of the tongue, waues of the bodie, shipwracke of chasti-
tie, losse of time, voluntarie madness, infamous languishing, cor-
ruption of manners, dishonour to lyfe, reproach to honestie, and
death of the soule. Then hee addeth, Dronkenness is an amiable
deuill, a licorous poyson, and a sweete sinne. Hee that hath it,
hath not himselfe, and hee that is dronke, doeth not simply sinne,
but is wholly conuerted into sinne. In a mightie storme sometime
both the shippe and the men are saued by casting the goods in-

to the sea: but the drunken man calling vpon the superfluitie of his wine, for the ease of his bodie, produceth a witnes, which cryeth out for vengeance agaynst both body and soule, for such exorbitant & profanation of Gods good creatures, as wyll swallowe him vp in the terrible sea of Gods heauie wrath and indignation. The drunkard, sayth Saint Augustine, pouring in his wine, is filled with vnder the image of wine, and made an abomination in the sight of God, a contempt to the Angels, a scorne to men, deprived of vertue, and a confusion with the deuills. Neither is it in vaine that the Apostle Saint Paul denounceth to drunkards, that they shall not inherite the kingdome of heauen. And to shew how farre we are to detest and abhorre this vice, hee prohibireth all consuetudine with those, who professing the Gospell, doo giue themselves to drunkenness.

10 Is it not meete, that drunkardes in the daie of iudgement should yeeld account of Gods goods, which they haue abused by drunkenness, whereby they haue made themselves vnprofitable to the seruice of God, through the abuse and profanation of his so good creatures, whereby they should haue bene induced rather to praise God: and for destroying their bodies with wine, which should haue bene to them as phisicke, by the sober vse thereof to preserve them, as Saint Paul exhorteth Timothie, to drinke a lytle in respect of his weake stomacke and vsuall infirmities? But what shall we saie to him that forceth another to drinke himselfe drunke? Saint Augustine answereth, that in the day of iudgement he shall be gultie both of his owne sinne, and of his sinne whome he hath made drunken. Little do we thinke vpon these iudgements of God, yet can we confesse with our lips, that ther is nothing more certaine than death, nor more vncertaine than the houre thereof. Againe, what is to be sayd of such as die in their drunkenness, as wereade of Ela king of Israel, Ammon the son of Dauid, Balthasar king of Babylon, and others? Doth not wine cast them, as it were, quicke into the pit of hell? Not without reason doeth Iesus Christ admonish vs to beware, saying, *Take heed to your selues, least at any time your hearts be oppressed with surfeiting and drunkennes, and cares of this life, and least that daie come on you at vnawares. Be not drunke, saith S. Paul, with wine, wherein is excessse, but be ye filled with the spirit.* As if he shuld saie, that as it is dangerous to be filled with wine, so, as much as we cannot be without filling, he wisheth vs that it be, not with wine, but with the holy Ghost, to the end we may be made perfect in all spirituall and heauenly graces.

Aug. in his booke of repentance. 1. Cor. 6. 10. 1. Cor. 5. 11.

1. Tim. 5. 11. August. in a certain sermo

1. Kin. 16. 9. 2. Sam. 13. Dan. 5. Luke 21. 34.

Eph. 5. 18

Rom. 13. 13

1. Thes. 5. 7

John 3. 20

Senec. Ep. 84.
to Lucill,Pluta. against
the Stoikes, &
in his Apoth.

Zraf. Apo. li, 3

Pluta. of hear-
ing of Poets.

11 The same Apostle admonisheth vs, not to walke in gluttony & dronkenness, but so as we may be clothed with Iesus Christ: thereby shewing, that we must not presume of any vnion or coniunction with Christ, but with condition, that we forsake these corruptions of the flesh. They that are dronke (saith he) are dronke by night. Thereby teaching, that nothing so euill becometh the children of God, whom he tearmeth the children of the day, & children of light, as darknes, which if men, euen vnbeleeuers, were not past all shame, should not be seene in them, but by night, neither then, but vpon condition to acknowledge the truth of the wordes of Iesus Christ. *He that doth euill hateth the light.* And in deed, how many things, saith Seneca, do men in their dronkenness, which when they are sober, they will be ashamed of?

12 This sole aduertisement might suffice to resolute vs, to shun dronkenness, and to practise the counsell of Pythagoras, who being demanded how a man might auoide it, answered: By considering what wee haue sayde and done when wee were dronke. But because for the most parte our memorie then faileth vs, the Lacedemonians in their publike bankets vsed to bring in two or three of their Helots (a kind of seruants not much differing from slaues) dronken, to the end, that by the insolencie and filthines of theyr dronkenness, theyr youth might learne what a villanous and abominable vice it is.

13 Anacharhis maruelled at the Grecians, who at the beginning of theyr feasts dronke in small cuppes, but when theyr thirst was ouer, in greates ones: thereby declaring, that it is an vnaturall course, as thirst decreaseth, to increase in drinke. Yet this corruption reprooued by a Heathen man, is in vse among Christians, yea and so, that some at the first sitting downe will refraine from drinke, to the end, the better, as they tearme it, to beare the great blowes; that as, to drinke the great cuppes that shall come in the end. Men woulde neuer bee so greedie and inclinable to this corruption, if they woulde bee content to drinke, as Socrates sayde, such drinke as woulde not stirre vp a desire to drinke with out thirst. Yet meane wee not to allowe of the counsell of Lycurgus, who to keepe men from dronkenness, commanded to cut downe the vines. Lycurgus (sayth Plutarch, was not so well aduised, when seeing some fall to dronkenness, and so to sinne, he commanded to cut downe the vines. It had bene better, sayth hee, to haue digged wells neere to the vines, & so by a sober God to haue bridled and corrected that frantike God, as Plato tearmeth him:

heereby.

hereby noting, that we must beware of the strength and licorishnes of wine, and alaie and allswage it with water.

14 To conclude, let vs remember the saying of Salomon, *To Prouer, 23, 29*
whome is Woe, so Whome is sorrowe, to whome is strife, to whome is mur-
muring, to whome are woundes without cause, and to whome is the red-
nes of the eies? Euen to them that tarrie long at the wine, to them that
goe and seeke mixt wine. Looke not vpon the wine when it is redde, or
when it sheweth his colour in the cuppe, or goeth downe pleasantly. In the
ende thereof it will bite like a serpent, and hurt lyke a cockatrice. Thine
eies shall looke vpon strange women, and thine heart shall speake lewde
things. Let vs heereunto adde his Oration that defended the
 strength of wine: *Oh yee men, how strong is wine, it deceiueth all men*
that drinke it, it maketh the minde of the king and of the fatherlesse all
one, of the bond man, & of the free man, of the poore man and of the rich
man. It turneth euerie thought into ioy and gladnes, so that one remem-
breth no manner of sorrowe or debt. It maketh euerie heart rich, so that
one remembreth neither king nor gouernor, and causeth to speak all things
by talents, When men are dronke, they haue no mind to loue theyr friends
or brethren, and a little after they drawe out swoordes. Valerius Max-
 imus writeth, that in olde time the vse of wine was vnknowne a- *Valer, Max,*
 mong the Romane wiues, least they should fall into anie reproch. *lib. 3.*
 For wine is the first stepe to fornication, and the woman that lon-
 geth after wine, shutteth her gates agaynst vertue, and openeth
 them to vice. If wee that professe Christianitie, stood in as great
 feare of offending God & incurring his wrath, or casting our selues
 headlong into hell, as the Heathen women were carefull and con-
 stant in defending their honour, wee woulde resolute neuer to
 drinke anie wine, rather than to incur the daunger of dronken-
 nesse.

15 Somewill reply, that albeit they drinke much, yet they do
 neuer so farre exceed, as to ouercome their senses. But let them re-
 member the wo that Esay denounceth, not only against those that *Esay 5, 22*
 drinke awaie their senses, but also against such as be strong to swa- *1, Pet. 4, 3.*
 low strong drinke. S. Peter among our sins committed in the time
 of our ignorance, for which he wilheth vs to be sorrie, & hereafter
 to beware, noteth not onely dronkennesse, but also all vnneedfull
 drinking. Wherein both Esay and S. Peter doo shew, that where S. *1, Cor. 6, 10*
 Paul hath pronounced, that dronkards shall not inherit the king-
 dom of heauen: vnder the name of dronkennes, he cōprehendeth *Prouer, 23, 20*
 all vnecessarie drinkings. And in the same sense doeth Salomon
 warne vs to shun the companie not onely of dronkards, but of all

swillers in of wine and strong drinke.

16 Why, saie some, Is it not lawfull for one to drinke to another? Truly if men were so obliuious, as sitting at the table and beeing thirsty, they could not remember to drinke, it were a deed of charitie & curtesie, by drinking to them to remember them to drinke: but when they remember to drinke before they thirst, it is no great almes to drinke to them. True, but it is a testimonie of good will. Neither are wee so seuerer or rigorous, as that wee will simply condemne the custome and vse thereof: onely wee woulde inforce this condition, that they should abide within the bounds of amitie and sobrietie, and not vnder the pretence of a testimonie of good will, to presse men to drinke more than they need, neither to force them to that which they falsely tearme, dooing of reason. For is there anie reason that a man should drinke before he thirst, or when hee cannot brooke it without his hurt? Is it a reasonable request, to vrge another to drinke as much as thy selfe? No, no more than to vrge him to eate as much as thy selfe: or, hauing lesse feete, to weare as great shooes as thy selfe: or, to put as much wine in a little vessell as thou canst into a great. Others are not ashamed to saie, It is the custome of the Countrey: but do they thinke, that that wil be a sufficient excuse in the sight of God? A custome repugnant to good manners, is no custome, but a corruption and a vice that is to be reiected. Because the Heathen in olde time dyd not account simple fornication betweene two vnmarrried persons a sinne, is it not therefore a sinne worthie death and euerlasting damnation? God wyll not iudge men after the custome of the world and mans opinion, but according to his word.

17 Some wyll replie, that God created wine to reioyce mannes heart: but wyth Salomons mother wee will aunswere, that it must bee giuen to those that faint in sorrowe, whose heartes are in bitterness, not to those that are already vnreasonable, fat and merrie. It must (sayth a certayne Heathen man) bee vsed soberly as a medicine. It must bee so vsed, as out of the sweetnesse of the lycour we may take occasion to praise God for his goodnesse, not to offend him by abusing it. To bee short, this vse of wine to reioyce the heart, extendeth not to a brutish ioy, to conuert a man into an ape, an hog, or a lyon, as is aforesayd, but to a ioy that strengthneth both heart and bodie, preparing and disposing euerie man to imploy himselfe in his vocation.

18 Finally, such as to excuse themselues doo pretend the examples of Noah and Lot, do couer themselues with a wet sacke. The

one

Prou. 31. 6

Gen. 9. 21
Gen. 19.

one was dronke once, the other twice, both were dronke, but no drunkards. Neither is their example set downe for vs to follow, no more than Dauids adulterie, & the infirmitie of S. Peter, who denied Christ, but rather that we should take heed therof. As when we see a man fall, wee will not fall as he doeth, but looke better to our feet, or els turne out of the waie, least we should fall as he did. Their example is but a representation of mans frailty, that we may thereof gather this instruction. If men endued with such holynes and vertue did fall, what shall wee doo, euen wee who liue among drunkards, to which sinne both of our selues we are inclined, & by others forced, vnles we stand wel vpon our gard, and do constantly resist the allurements and temptations thereof? And therefore let vs well consider the curfed fruits of the dronkenesse as wel of Noah, who with his owne mouth curfed his owne sonne Cham, & all his posteritie, as of Lot, who committed incest with his two daughters, to the end, that such as excuse themselues by their example, may expect Gods like iudgementes against them. To conclude, let vs alwaies thinke vpon this saying of Heraclitus, *That soule is best that is driest, and least wet in wine.*

Of Fornication and other whooredome:

Chap. 17

THe other kind of lust whereof we are now to intreat, is Fornication. The holy Scriptures noting mans monstrous corruption to be worse than beasts in this respect, propoundeth such abominable kinds thereof, that chaste eares doe euen abhorre to heare them named. They be sins against nature, as in deed they be called, and therefore shall be iudged by all such as denie not nature, common to man. As God also in his law hath commanded to root out such people, so his horrible vengeance executed against Sodom and Gomorrha, shal take from such monsters all excuse in the day of iudgement. Neither shall they whom God hath raised to authority and power, if they be slacke to punish such abomination, escape Gods vengeance, as he well declared in the person of Philip king of Macedon, who for dissembling the manifold complaints of Pausanias, for the iniurie to him doone by Attalus in such abomination, finally in his full and nuptiall triumph, marching between two Alexanders, the one his son, the other his son in law, lost his life by the hands of the same Pausanias, whome God made the executioner of his iudgement, to punish the kinges slacknesse. It shall not neede lykewise to stande vpon marriages within

Leuit. 18. 20
Exod. 22
Gen. 19.

Iust. li. 9.

Leuit. 10
Deut. 18

Leuit. 18. 27
1, Cor. 5

Tacit. l. 12
Suc. in the life
of Claudius.

Dieu in Ner-
ua.

Tremelius &
Iunius.

Leuit. 18. 18

the degrees prohibited by the Lord: for to the expresse prohibition of them, there is also added a commandement to root out such people. Neither may wee reple, that it is a precept of the old Testament. For in this respect the lawes of Heathen Emperours do concur with the lawe of Moses. And seeing that God hath pronounced, that for such iniquitie the vnbeleeuers haue ben punished and driuen out of their countries, it appeareth that it is the fundamentall law of nature, which no man may denie. The Apostle likewise so sharply reprobuing the incestuous Corinthian, who he commandeth to be deliuered to Satan, doth sufficiently shew, that this law is perpetuall. And in deed, it is so rooted in mannes heart, that when the Emperour Claudius would haue married his neece, his brothers daughter, he durst not doo it vntill, as it were euen by force, he had wrested a decree from the Senate of Rome, whereby it was decreed that such a marriage should be lawfull, yet durst not anie after him and his example practise this wicked toleration, but onely one of his freed men, who did it to please his Lord. The Emperour Nerua freed the Senate from this reproach, by abolishing this theyr permission by an expresse prohibition, wherein he decreed that no man should marry his brothers daughter. Leauing therefore these vnnaturall abominations, wee wyll intreate onely of two kindes of fornication, too common euen among Chrillians, yet most pernicious and damnable.

2 The first is adulterie, wherein wee vnderstand the sinne committed by those of whome either one or both are else where tyed in marriage. True it is, that some euen in our dayes, namely, that miserable Italian Apostata, Bernardine Ochin, hath maintained, that a married man may without adulterie marrie more wiues, especially relying vpon the examples of Abraham, Iacob, Dauid, and other holie personages of the olde Testament. But we are to note, first that some learned men of our time are of opinion, that God in his lawe doth expressly forbidde man to haue sundrie wiues at once. And to that sense doo they expound this place vsually translated, *Thou shalt not take a wife with her sister during her lyfe*: which they translate thus, *Thou shalt not take a wife, adioyning her to another*, and this their translation they confirme with strong and sound reasons. Whereof it must folow, that such as haue taken sundry wiues together, haue transgressed the expresse law of God. And albeit this corruption was not in those dayes (as it shoulde seeme) expressly reprooued in such *as* were giuen therevnto, but rather by the Lorde tollerated and suffered vpon some reasons,

reasons, yet is it without doubt formally repugnāt to the instituti- Gen. 2. 12.
on of marriage. And indeed God saith, *It is not good that man should
be alone, let vs make him a helper.* Here he neither speaketh of sun-
dry helpers, but of one only, neither created he for Adam sundry
wiues, but onely one. And Iesus Christ expreſſing the meaning of
Moses, saith. *And two shall be one fleſh.* Thus he ſpeaketh of two, Mat. 19. 5.
not of fower or fiue in one fleſh. And for this cauſe albeit Idolatry
be a more grieuous ſinne then Adulterie, yet doth Adulterie on-
ly diſſolue marriage and miniſtreth iuſt cauſe of diuorce, becauſe
the partie becommeth a member and is made one body with her, 1. Cor. 6. 16.
to whom he is adioyned by carnall copulation: and in that he can
not be a member of both he breaketh the firſt bond. Whereof it
neceſſarily enſueth that the married man companying, with a
maide or a wife, and ſo becomming a member of her and one bo-
dy breaketh his bond with the firſt, and conſequently is an Adul-
terer. And this is it which Ieſus Chriſt expreſſly confirmeth, ſaiyng
*Who ſo putteth away his wife, except for whordome, and marieth ano-
ther, committeth adulterie.* Here he euidently declareth that ſo long
as the firſt bond remaineth in force, euen ſo long as he hath put her
away without cauſe, ſo long can he take no other wife, vnleſſe he
commit Adulterie.

3 It alſo ſeemeth that Saint Paul ordaining that a Biſhop ſhould 1. Tim. 3. 2.
be the husband but of one wife, did in his time tollerate this cor-
ruption in others, who hauing already two wiues, embracing the
Goſpell did conuert to Chriſtian religion. Yet in that he forbid-
deth euerie ſuch, notwithstanding whatſoeuer excellencie in gifts,
not to be called to any publique office in the Church, he thereby
ſufficiently declareth it to bee a corruption and ſpot of reproch:
And that ſurely hee would neuer haue ſuffered any profeſſor of
Chriſtianitie to haue taken two wiues. As alſo hee plainly ſhew-
eth his intent when he ſaith: *To auoide fornication let euery man haue
his owne wife and euery wife her husband.* Thereto adding, *The hus-
band hath no power of his owne body, but the wife,* and thereby eu-
idently declaring, that if the husband taketh another wife, and ac-
companieth with her, hee doth iniurie to his firſt, in that without
her conſent, he taketh vpon him to diſpoſe of that which is in her
power, and ſeperateth himſelfe from her, to become one with her
whom he then taketh. Is not this therefore directly repugnāt to
the prohibition of Saint Paule, who willet that one ſhould not
defraud another? Hereto he addeth, *For hee that is married careth
for thinges of the world, how he may pleaſe his wife and is deuided.* He
ſaith

1. Cor. 7. 3.

1. Cor. 7. 3.

Mat. 19. 8.
Instit. lib. 1.
Tit. 10. de
Nupt. & affui-
tatis.

Augustine of
adulterie in
married men
to Pollent.

Exod. 20.
Deut. 5.
Mat. 10. 19.
Leuit. 20. 10.
Deut. 22. 22;
Ioh. 8.
Historie of Su-
sanna, vcr. 41.

Gen. 20. 11.

Gen. 26. 11.
Deut. 22. 24.

faith not, how he may please his wiues. But besides, how should he be deuided, if he had many? Albeit therfore that God in old time did beare with this corruption of hauing many wiues, yet doth it not follow that it was lawfull: But wee must so resolue herein, as Iesus Christ speaketh of the booke of diuorce. *Moses (saith he) suffered it because of the hardnes of your harts, but it was not so from the beginning.* Let vs therefore, with the Emperour Iustinian, conclude that it neuer was, nor neuer shall bee lawfull to take and haue two wiues at once. In correspondence whereof if the married wife companieth with another, albeit vnmarried, yet shee committeth adulterie: as also the man if hee take an other beside his wife, albeit a single woman, and holdeth her as his concubine, or taketh her to wife, or howsoever else, yet doth hee likewise commit adulterie. And indeede it were no equitie, saith Saint Augustine, that men shoulde require of their wiues that faith which themselues will not performe. And thereupon in many other places hee vpholdeth that it is adulterie, if a man, by any meanes whatsoeuer, breaketh that faith of marriage whereto he is adioyned.

4 This point thus resolued, Let euery one, man and woman, that is tyed by marriage, abhorre al carnall coniunction with any other then her to whom he is so tyed by marriage. For it is adulterie and by Gods law forbidden, where he saith. *Thou shalt not commit adulterie.* And albeit this restraint made by the liuing God, might sufficiently moue our consciences to beware: yet knowing the hardnesse of many mens harts, as also to take from them al excuse, he commaundeth adulterers whether man or woman, to be put to death. And therevpon the Iewes conuenting before Iesus Christ a woman taken in adulterie, acknowledged that Moses commanded to stone such offenders: as also we see that Susanna charged with the like offence, was condemned to die. Which is more. God from time to time hath euermore euen among the heathen & vnbeleeuers, declared that the committing of adulterie deserued death. And indeed when Abimelech king of Gerar had taken Sara Abrahams wife, to haue enioyed her, God presently closed the wombs of al the womē of his house that they should not conueiue: and appearing to himselfe, in expresse words told, him saying. *Abimelech, thou shalt die, because of the woman whom thou hast taken for she hath an husband.* Likewise his successor Abimelech, also king of the Philistians at Gerar, knowing that Rebecca was Isaacks wife, decreed death to any that should touch her. Which is more, this sentence

sentence of death, euen by Gods decree tooke holde likewise of her that was only handfast: for hauing consented to this iniquitie, the law commandeth that both should be put to death. And ther-vpon Iudah the Patriarcke seing that Thamar his daughter in law (for he had promised her in marriage to his sonne Sella) had played the harlot, hee presently condemned her to death, euen to the fire, saying, *Let her be burned.* Gen. 38. 24.

5 Likewise adulterie, euen among the heathen, was alwaies accounted abhominable. Plato esteemed it to bee a great wickedness, worthy reproch: And Aristotle saith: Let the man or woman that accompanieth with any other then his moytie be esteemed among the basest and most infamous thinges that are, And in that respect Abimelech said to Isaac. *One of the peopl had almost lain by thy wife, so shouldest thou haue brought sinne vpon vs.* And by Abrahams speeches it seemeth they accounted adulterie to bee more grieuous then manslaughter: for this was the excuse that Abraham made to Abimelech. *I thought surely, the feare of God is not in this place, and they wil slay me for my wifes sake.* Hardly shall we find any people or nation but hath decreed some notable punishment against adulterie. The Egyptians did slit the womans nose, and inflicted a thousand stripes vpon the man, euen almost to the death. Zaleucus the Locrian law giuer ordained that both the adulterers eyes should be pulled out, and because the law should not bee in vaine, when his owne sonne was taken in that fault, hee caused to pull out two eyes, one from his sonne, and another from himselfe. The Germanes in olde time caused the adulteresse to be brought naked before her parents, where they cut off her haire, and then leading her through all the cheefe streetes, her husband did scourge her with rodde. The Gothes, albeit a barbarous nation, did account adulterie worthy of death: as also did the Athenians in olde time: as wee maie certaineie gather by a certaine Oration of Licias, wherein he entreateth of the death of Erastenes who suffered for adultery. The famous laws of the twelue tables decreed death against the adulterers: as did also among the Romaines the law Iulia, established not by Iulius Caesar as some suppose, but by his successor Augustus. To bee short: Saelus of Crotone published a law where by such as committed adulterie should be burned. Arist. 2. polit. 6. pen. Gen. 26. 10. Gen. 20. 17. Diod. Sic. li 5. Val. Max. lib. 6. of Iustice.

6 By the Ciuil laws, he that did but solicit a woman to allure her to adulterie, albeit it came not to execution, was punished. Likewise notwithstanding the great licentiousnesse among souldiers

Cor. Tacit. Procop. in the warres of the Got. lib. 2. Instit. de pub. iudic. § Item. Leg. Iulia. lib 1. c. ad leg. Iuli. de adult. Lucian.

Dig. de remi-
lit.
Ropiscus in
life of Aureli-
an.

in the warres: yet if a souldier chanced to be conuict of Adulterie, he was disgraced from bearing of armes, & sent home with shame. And because this iniurie, if it be done against a mans host or hostesse, is the more detestable, the Emperour Aurelian finding a souldier, that had defiled his hostesse, he caused his legges to bee fastened to two bowes, forcibly strained downe: which being let goe, rent the souldier in pieces. Thus by the premises we perceiue that Adulterie euermore and among all nations, euen among the heathen and vnbeleuers, hath beene in such detestation, that as all men iudge it worthie of rigorous and exemplarie punishment, so the most part, concurring with Gods law, agreed that such as committed it, should be put to death: But now the remissenes and slackenes of Christians hath bred such an excesse in this iniquitie, that in many prouinces it is the greatest prayse that can bee giuen to Gentlemen and Ladies, to say they haue beene true obseruers of plighted faith in marriage, which is noted to bee a rare vertue, The heathen in this point were more religious & holy, for in many yerres there was not a knowne adulterer among the Lacedemonians.

Plutarch in
his Apotheg.
Plutar. of the
excellencie of
marriage

Eraf, in his
Apothe. lib. 4.

Yea and Plutarch writeth that among the wiues and maidens of Ciana it was neuer knowne that ther chaunced either adulterie or deflouring of any maide, in the space of seuen yeeres. And albeit among the heathen simple fornication was accompted no sinne, yet when there was one brought to great Alexander, not a maiden as he hoped, but a married wife, hee sent her away againe vntouched. But where shall we find the like temperance and resolution against adulterie among Christians? Yet are the wordes of Iesus Christ, where he sayth, *Amend your liues*, directed vnto vs.

Iud. 19. & 20
& 21.

7 That we may therefore Amend, let vs remember first the sentence of death pronounced by the Lord against adulterers, as is afore shewed. Let vs, I say, remember that they which commit this iniquitie doe deserue to be deliuered to the executioner, & consequently to shamefull death. And albeit the mortall iudges doe not execute this commaundement of God, yet let not adulterers thinke that they shall escape Gods hand, whose power extendeth far enough diuersly to punish them euen in this world, but chiefly in the diuor to come. The Lewites concubine that had played the harlot incurred horrible punishment, in that the inhabitants of Gabaa had so far oppressed her with their abomination, that she died sodenly. Jeremy noteth Gods horrible iudgement against Zedechias and Achab, adulterers and false Prophets, saying, *All they of the Capti. & of Iudah that are in Babell shall take up this curse*

Iere. 29. 23.

against

against them and say, the Lord make thee like Zedechia and like Ahab
 whome the King of Babell burnt in the fire, because they haue committed
 villanie in Isræll, and haue committed adulterie with their neighbours 1.Kin.11.
 Wines, and haue spoken lying wordes in my name. Into how many hor-
 rible Idolatries did Salomon fall, when transgressing Gods com-
 mandement, he was not content with one wife, but tooke almost
 as many Concubines as there be daies in the yeere, besides seuen 1.Kin.11.4.
 hundred wiues that he had married? His example teacheth vs how
 farre man doth exceede, when hee forsaketh the law of God. Be-
 sides that the historie noteth, that his wiues alienated his hart. &
 set it vpon strange Gods, and that for his transgression, God rent
 from him the tenne Tribes in the daies of his Sonne and successor 2.Sam.11.4.
 Roboam. What caused Dauid by the sword of the Ammonites to
 slay his faithfull seruant Vrias, but the adulterie committed with
 his wife? God was blasphemed, and against him was this sentence
 pronounced, *That the sword should neuer depart from his house.* 2.Sam.12.10.
 8 God also sometime suffereth that hee which defileth another
 mans wife, receiue the like measure in his own. Whē Dauid had
 committed adultery with Vrias wife, his sonne Absolon publicly
 defiled his owne Concubines, as God had foretold him. And this
 is it that Iob noteth, saying. *If my hart haue beene deceiued by a womā,*
or if I haue laide waie at the doore of my neighbour: Let my wife grinde
to another man, and let other men bow downe vpon her. For this is a wic-
kednesse and iniquitie to be condemned. Iob.31.9.
 Among the three young men
 that had laid their sentences vnder the kinges pillow, he that had
 written that woman is strong, among other his reasons addeth this:
 Many haue perished, and haue erred and sinned for woman. De-
 nis the king or rather the tyrant of Siracusa, vnderstanding that
 his sonne had committed adulterie, wrathfully reprobuing him, de-
 manded whether he had knowen the like offence in him: Where-
 to his sonne answered that his father was not borne a Kings sonne
 as he was, but his father replied saying, Neither shalt thou, if thou
 continuelt this wicked life, leaue a sonne to inherite this king-
 dome. Herein he shewed a vertuous life, and vsed a wise speech
 for a heathen king. And as Erasmus noteth, this tyrant thought his
 sonne worthy to be disinheritied for adulterie, which in our daies
 the greatest do make but a sport and pastime. Yet Salomon goeth
 farther and saith, that if a man touch another mans wife, it will be
 his destruction & wil bring vpon him Gods horrible & ineuitable
 iudgements. *Can a man (sayth he) take fire in his bosome, and his clo-*
thes not be burnt? Or can a man goe vpon coles and his feete not be hurt?
 So

Plut. in his
 Apotheg.

Prou.6.27.

So he that goeth into his neighbours wife shall not be innocent, who sooner toucheth her. A thief that stealeth to satisfy his hunger, is not utterly despised, but if he bee found, he shall restore seven fold: Hee shall give all that he hath; but he that committeth adulterie with a woman, he is destitute of understanding: He that doth it destroyeth his owne soule: He shall finde a wound and dishonour, and his reproth shall neuer bee put away. For Ielousie is the rage of a husband, who will not spare the adulterer in the day of vengeance. He cannot beare the sight of any ransom, neither will he consent though thou augment the gifte. And in another place. The lippes of a strange woman drop as a bonie-combe, and her mouth is more soft then oyle: But the end of her is bitter as woorme-woods, and sharpe as a two edged sword: Her feete goe downe to death, and her steppes take holde on hell. Keepe thy way farre from her, and come not neere the doore of her house. Least thou give thine honour to others, and thy yeeres to the cruell. Least a stranger should bee filled with thy strength, and thy labours be in the house of a stranger: And thou mourne at thine end when thou hast consumed thy flesh and thy body: and say: how haue I hated instruction, and my hart despised correction? Againe speaking of him that suffered himselfe to bee overcome by the entisementes of a wanton woman, hee sayth: Hee straight waies followeth her as an Oxe that goeth to the slaughter, and as a foole to the stockes for correction. Untill a dart strike through his liner. As the birde hasteth to the snare, not knowing that shee is in danger.

9 Notwithstanding all adulterers are not exemplarily punished in this life, yet doth it not follow that either they haue not so deserved, or that Gods threatnings are in vaine: for hee is righteous and true. And albeit in their harts they bee not touched with the apprehension of such mishaps and calamities as are incident to adulterers, euen in this life: Yet at the least, let the horrible sentence of death and euerlasting damnation pronounced against them by the holy Ghost, cause them to resolute to leaue it. Adulterers saith S. Paul, shall not inherite the kingdome of God. Againe, Marriage is honorable among all men, and the bed undefiled: but whore-mongers and adulterers God will iudge. Neither may we thinke to escape the hand of almightie God, the iudge of the world, who seeth the hidden things. For as Salomon speaking of adulterers, doth say, The waies of man are before the eyes of the Lord, and hee pondreth all his pathes. His owne iniquities shall take the wicked himselfe, and he shall be holden with the cordes of his owne sinne. Againe, I will come neere, saith the Lord, to iudge you: and I will bee a swift witness against forcerers and adulterers,

PROV. 5. 3.

1 Cor. 6. 10.

Heb. 13. 4.

Mal. 3. 3.

PROV. 5. 22.

adulterers. And this is evidently confirmed in that in olde time he Numb. 5. 11
ordained that the woman suspected of adulterie should drinke a
certaine water, deliuered to her by the high priest, vpon condition
that hauing committed adulterie, if she denied it, her belly might
burst and so she might perissh.

10 Let vs therefore abhorre this abhominarion, and shunne al oc- Deut. 22. 17.
casions that might mooue vs thereunto. God in olde time ordain-
ed that if two men stroue together, and that one of their wiues
should take the other by his preuties, her hand should be cut off,
without fauour, albeit shee did it simplie to saue and deliuer her
husband: What shall be then done in such villanous coniunctions Deut. 22. 12.
proceeding from lustfull hartes bent to adulterie? Because the
Iewes ware no breeches, God commaunded them to vse Laces
at the fower corners of their garmentes, least by any occasion,
either mistaking or otherwise, that might bee seene, which by Deut. 22. 5.
the example of our first fathers and nature it selfe, wee are
taught to hide. Which is more. God among the Iewes forbid-
deth the woman to weare the mans garment, or the man the wo-
mans? whereto the lawe addeth. Who so doeth it, is an abho-
mination to the Lorde. Why? Will some say: Is that such a
fault? No, but hee teacheth that wee must preuent all daunger of
falling, as also that the woman thereby enboulden not her selfe
to forget all modestie, neither the man to enure himselfe in
effeminate wantonnesse, vnworthie his nature. To bee short,
hee teacheth that the forme of modest attire, each one in his
kinde and calling, is a good warrant for chastitie. Manie hea-
then haue shewed themselues verie vertuous and carefull to
shunne all allurements and occasions that might induce them
to this iniquitie. Wee reade that Great Alexander, hauing
ouercome Darius, woulde not see his wife who was verie fayre,
least hee might haue beene allured to lust after her. When
Caius Gracchus was gouernour of Sardynia, hee prohibited all
accessse of women to his house, except of such as came to craue
iustice. And Hieron of Sicill condemned the Poet Epicharmus
in a great fine because in the presence of his wife, hee had vsed
dishonest speeches. And indeede as Saint Paule saith, *Euill wordes*
corrupt good manners.

Plut. in his A-
popheg,
1. Cor. 15. 33.

11 To conclude let vs consider, and in our hartes write the an- Plut. in his La-
swere of Geradatas the Lacedemonian to him that asked what conic, Apo-
punishment Licurgus had decreed against adulterers. None, saith theg.
hee, for wee haue none such among vs. But if there shoulde,
saith

saith the other? The Lacedemonian answered, he should satisfie with such an Oxe as stretching his necke ouer this hill (pointing to a high hill) might drinke of the riuer that runneth at the foote of the same: heereto when the other replied that it was not possible to find any such Oxe, neither is it possible (saith the Lacedemonian) to finde any adulterer among vs, who haue banished from among vs all riches, pleasures and excesse in apparell: And contrariwise doe especially commend modestie, temperaunce, and due obedience to the Magistrate. If Gods authoritie mooue vs not to shunne adulterie and to detest it, likewise to auoide all occasions and alurements to that iniquitie, we surely doe deserue to be sent to the schoole of that heathen Lacedemonian, there to learne to flee from euery thing that may minister occasion to offend God, namely to commit adulterie: Otherwise the Lacedemonians with whome ther was found no adulterie, so long as they kept the lawes to them giuen by a mortal man, shal be iudges against the Christians, among whom through their contempt of Gods holy ordinances we daily see so many adulterers.

12 And thus much wee may adde, that man committing adulterie sinneth more grievously then woman, in that it is his parte to surmount her in vertue, and by his good example to direct her: as also her sinne is the greatest by reason of the confusion and supposition of children and therby transferring lands and goods to those that haue no right therein. But in as much as in either of them there is breach of faith and couenant with God, as Salomon saith: their sinne is equall and they shall be equally punished in the day of iudgement.

13 As concerning the other kind of fornication committed betweene free persons, such I meane as neither the one or the other are knit by marriage. True it is that the heathen neuer made any great accompt thereof. But they be neither our lawgiuers, nor our iudges: but onely our liuing God, who forbidding adulterie, doth also forbid all carnall copulation that is not in marriage. *Let euery man*, saith Saint Paul, *possesse his owne vessell in holines and honour, and not in the lustes and concupiscence, as the Gentiles which knew not God.* The Apostles likewise knowing this corruption of the Gentiles expressly condemned the same among Christians: and that doth sufficiently appeare in that writing to the faithfull that were conuerted, and liued among the Gentiles, they expressly commanded them to beware of fornication. And as for such prophane Christians and skorners, as dare auouch that it is not prohibited in the

Rom. lib. 4.
dist. 35.
C. Christian
32. q. 5.

Pro. 3. 17.

1. Thes. 4. 4.

A. 2. 15. 10.

the olde testament, but in the new only they offer great iniurie to Gods holinesse. And indeede the only reason why, as Saint Paul teacheth, God ordained marriage, namely to auoide fornication, *1. Cor. 7. 2.* doth sufficiently proue that marriage being ordained euen from the beginning of the world, all carnall coniunction among those that then also were vnmarried was had in detestation. And that is it which the Apostle to the Hebrewes noteth, when hauing said, *Heb. 13. 4.* *That marriage is honorable among all men and the bed undefiled, he addeth, but whoremongers & adulterers God will iudge.* For in that manner opposing whoredome against marriage, he plainly declareth that Almighty God by instituting marriage did intend to curse all other carnall copulation committed out of marriage. And hath he not by the mouth of Moses expressly said. *Deut. 23. 17. 18.* *There shall be no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.* Likewise to declare how greatly he doth detest it, he forbiddeth the bringing of the hyre of a whore, for any vow into his house.

14 But we shal not need long to insist vpon a matter so euident & certaine. Truly the sons of Iacob committed a wicked and detestable offence, when they vsed circumcision as a cloke or pretence to murder the inhabitants of Sichem for their sisters sake, who the kings sonne had deflowred: Yet in that murder doth God euidently shew what estimation he maketh of chastitie, when hee doth so horribly punish the fornication of Sichem with the death of himselfe, his father and all his people. But especially when Saint Paul admonishing vs to beware of fornication, propoundeth the examples of Gods iudgement executed against the Jewes, of who for their fornication God in one day slew three and twentie thousand, he doth plainly teach vs by the representation of this example taken out of the olde testament, that God euen from the beginning hath euermore condemned and most terribly punished whoredome. And in as much as Iesus Christ came not to enforce the law, but to declare the true sence and vse thereof, euery place of the new testament that condemneth whoredome, is a witnessse that God hath forbidden the same euer since the time of Moses. *1. Cor. 10.*

15 Much rather are we Christians to abhorre it, euen wee that haue receiued at Gods hand farre greater benefits then the Jewes, and are more plainly, euidently, and at large instructed in the wil of God, as concerning the preserving of our bodies and soules in all purenesse and chastitie. *1. Thes. 4. 3. Colos. 3. 5.* *This is the will of God, saith Saint Paul, even your sanctification and that yee should abstaine from fornication.*

Q

Again

Ephe. 5. 3.

Againe, *Mortifie your members which are on the earth, fornication, uncleannesse, inordinate affection, and euil concupiscence.* In another place he proceedeth farther, saying, *But fornication and all uncleannesse, let it not be once named among you, as it becommeth Saints.* If these admonitions do not sufficiently penetrate our consciences, to resolute vs to Amend our liues and to flie from whoredome: the rather to abhorre it, let vs note what punishments God inflicted vpon fornicators and adulterers. Wee haue already touched the example

3. Cor. 10. 8.

of his horrible iudgement in killing 23000. Iewes in one day for whoredome, which Saint Paul propoundeth to diuert vs from the like offence for feare of the like punishment: But especially wee are to feare the Sentence of death and euerlasting damnation pronounced by the Soueraigne iudge against whoremongers. *Whoremongers*, sayth Saint Paule, *shall not inherite the kingdome of God.*

1. Cor. 6. 10.

Heb. 13. 4.

What shall then become of them? The Apostle aunswereth that God shall condemne them. And because the world hath neuer beene free from scorers, who apprehending no part of Gods iudgements haue endeouored likewise to diuert others from feare thereof, Saint Paule hauing vrged the consciences of the Ephesians in saying, *Ye know that no Whoremonger, nor vnscane person hath any inheritance in the kingdome of Christ and of God,* hee addeth, *Let no man deceiue you with vaine wordes: for for such things commeth the wrath of God vpon the children of disobedience.* And this word *Commeth* he doth vse, as if hee had euen pointed vnto it, and shewed it discending out of heauen, Saint Iohn describeth vnto vs this wrath and condemnation in a fearefull manner, saying, *The*

Ephe. 5. 5.

portion of the Whoremongers shall bee in the lake which burneth with fire and brimstone, which is the second death. And to the ende to make them the more sensibly to feel that God hath reiected them Saint Paul commaundeth that they should bee excommunicated, and that we should forbear to conuerse with them, vnlesse to the

Apoca. 21. 8.

ende to bring them to repentance.

1. Cor. 5. 9.

16 To conclude, let vs note the liuely & pregnant reasons that Saint Paul propoundeth to make vs to abhorre whoredome. Know you not saith he that your bodies are the members of Christ? Shall I then take the members of Christ & make them the members of an harlot? First let vs remember that our spirituall vnion with Christ concerneth not the soule only, but also the body, *For wee are members of his flesh and his bones.* Otherwise wee should haue but a weak hope of the resurrection, if the coniunction implied not the whole person composed both of the body and soule. And this our coniunction with

1. Cor. 6. 15.

Ephe. 5. 30.

him is such that wee are all one with him, as being members of his body, & taking life from the same spirit, as he also saith. *Hee that is vnited and conioined to the Lord, is one selfe spirit.* But what of al this? 1. Cor. 6. 17.
 Euen the same that S. Paul saith, *Hee that committeth fornication taketh a member from the body of Christ, & maketh it a member of a harlot.* And indeed as he addeth, *He that coupleth himselfe with a harlot is one body, as it is written. Two shall be one flesh.* It must therefore of necessitie follow either that Christ must together with the member of his body, be taken and vnited to the harlot (which euen to imagine is most horrible) or els the member must be plucked from the body of Christ, when it is coupled and vnited vnto the harlot, which also is detestable, as he sheweth, saying *God forbid.*

17. His second reason is this. Euery sin that man comiteth is without the body: but he that committeth whoredome sinneth against his owne body. Which some do note, as if whoredome did therein print some greater blemish of villanie and infamie then any other sin. As also S. Paul, speaking of sinne against nature, saith. *They haue defiled their owne bodias betweene themselves.* Rom. 1. 24. Otherwise, that he sinneth against his owne body, in that he & the whore with whom he sinneth, are one body. Besides, that beeing an excellent member of the body of Christ, he sinneth deeply against his body in pulling it off from the body of Christ and making it a member of a villanous whore, and thereby becoming one body with her,

18 Saint Pauls third argument is this. Our bodies are the temples of the holy Ghost. But the holy Ghost cannot abide in any vncleane or polluted place: We do therfore by whoredome driue away the holy ghost & make our selues an habitatiō for the vncleane spirit, which is the Deuil. To conclude, he saith, we are no longer our owne, & why? *Because God hath bought vs with a price.* In that he deliuered his son Iesus Christ to the death for vs. *And therefore, as he addeth, we are to glorify God in our bodies & in our spirits, which are his, & not to commit such villanous sacriledge as forsaking God to giue to a whore that which is not our owne, but Gods.* 1. Cor. 6,

19 What are we then to do? Euen to the end to amend our liues 1. Cor. 6. 18. according as Iesus Christ admonisheth & commandeth vs, we are to put in practise the same wherto Saint Paul exhorteth vs: saying: *Flie fornication,* therby declaring that it is our dutie so to abhor it, that in lieu of seeking after it we flie from it, as frō a most perniti- Hierome in his Epistles.
 ous, damnable and accursed pestilence, and to the same purpose Greg. in his Moralles.
 let vs remember the saying of Saint Hierome. Oh how sharpe is the fruite of whoredome? It is more bitter then Gaule, and

more cruell then the sword: and diligently let vs meditate vpon the saying of another Doctor: When whoredome hath once taken holde of a mans vnderstanding, shee will hardly suffer him to thinke of any goodnes. For the delires of man (are as it were) glued together. Of the suggestion of the flesh commeth imagination: of imagination, conceite: of conceite affection: of affection, delectation: of delectation, consent: of consent, action: of action, custome: of custome, dispaire: of dispaire, excuse: of excuse, boasting: and of boasting of sinne, condemnation. If therefore through the infirmitie of our flesh we feelee in our selues the first steppes to this corruption, let vs either breake off, or preuent the rest that follow; least we ascend to the highest, from whence the fall is no lesse then certaine and horrible damnation.

Of Dances. Chap. 18.

ANd hereto will we yet adde two kindes of pleasure or voluptuousnesse. Dancing and playes. And we wil begin with dancing, as with that which many times ministreth occasion of whoredome before spoken of. As it is not meete to condemne al recreation and pasttime, so is it no reason to allow dancing, in maner as it is now vsed among Christians, to our great shame and confusio, where men and women, yong men and maides, al mixed together, doe dance with many gestures of wantonnes, vanitie and slippery behauiour, whether to the noyse of instruments or of songs for the most part dishonest, and seeming only as bellowes to kindle fornication, & to minister pleasure & delight. First such dances haue alwayes been either effects, or fruits or dependances of great wickednes, as Idolatry, drunkennes & fornication: And vsed among such as neuer were led, or restrained by the feare of God. Among the heathen such feasts as implied most villanie, lewdnesse and dishonestie as those that were dedicated to Bacchus, Pan, and such like, were vsually celebrated for the most part with dancing. Yea euen the Iewes when they had erected the golden Calfe and sacrificed thereto, sat downe to eate and drinke, and rise vp to playe, which most interpreters doe referre to dancing. As also Moles noteth that comming downe the mountaine, he heard the noyse of singing and piping. The like is also vsuall in the Church of Rome, in their confraries, dedications and holy daies, wherein they apply themselves to dancing. Great feastes likewise and belly cheere are for the most parte accompanied with this vanitie of dancing, whereof

1. Cor. 10. 7.
Eod. 12. 6, &
18, 19.

whereof is growne this prouerbe *After the panneche came the daunce.* And indeede dauncing is seldome vsed in the morninges, or whiles men bee fasting. After the Amalekites had sacked Siceleg, and had beene merrie in eating and drinking, Dauid found them dancing. And Basill reprobuing the dances vied in his time, layeth the blame vpon wine. If dances therefore vsually bee the fruites of Idolatrie and drunkennesse, who dare aduow the fruites of such trees to be good.

1. Sam. 30. 16.
Basill in his
Serm. against
drunkennesse

2 Well, let vs now consider of the dance it selfe. The caperings, iumpes, gambolds, turnings, windings, courtesies, paces, first forward, then backward, wheeling about, stamping vpon the ground, with otherlike toies, follies & vanities, what els do they represent; but the gestures rather of a franticke or mad-man, then of a sober person? Their skips and wanton friskes doe better besee me Kids or Gotes, as by the tearme of capraying themselves do confesse: or rather Apes as a certaine heathen Poet hath noted, saying: Iuplter being offended with a people that gaue themselves too much to dancing, transformed them into Apes. Whereby hee declareth vnto vs that such as follow dancing are vnworthie to bee reckoned among men, but rather deserue to bee transformed into Apes. Also that the heathen and their Gods were of the same opinion. But albeit we leaue them the name of men, yet are we to esteeme them but as drunken and mad men, considering their countenances and gestures quite altered from the shape of sober and wisemen. And among the Romaines it was an approued sentence that none shoulde dance but such as were either mad or drunke. Besides if from a farre off wee shoulde see some companye dancing and leaping, and heare no noyse of Musicke or singing, we should verily take them to bee mad-drunken, or distraught of their wittes.

Ouid in his
Metam.

3 And as for such as being giuen to dancing cannot broke to be thought drunke or besides their wittes, yet must they at the least confesse that most of them are led by some pleasures of the flesh, which will engender filthy and cursed concupiscence, which likewise would induce them to fornication, were it not that God by his power, and in mercy doth mightilie restraine them. In this respect hath a heathen man tearmed dances the instruments of fornication: Others, the Devils baudery, as wee shall heereafter perceiue. Is it not therfore the shamelesse impudencie and inuention of the Deuill, euen among Christians to admit of the erection of publique schooles, to teach dancing, that is to say, to transforme youth

Sueton, in
Catin.

Ouid:

youth into Apes, drunkerds or mad men, and to giue precepts how to iurise mens harts to lust and fornication? The time was when a heathen Emperor banished a heatlie Poet, for writing a litle booke of the Art of loue: Yet can we Christians allow of schooles wherein to teach the practise, allurements, and occasions to draw, or bee drawen into fornication, But it were rather to be wished that these dancers, men or women would carefully apply themselves in the schoole of the holy Ghost, which is the heavenly doctrine, to study how to forget dancing, in such manner that neither it, neither any such folly, vanity or wantonnes might henceforth be remembered among Christians.

2. Pet. 4 3.

4 Now let vs see what is taught in this schoole for the reiecting, condemning, & vtter abolishing of such dances as we speake of, together with the memoriall of the same. First, S. Peter saith. *It is sufficient for us that we haue spent the time past of the life, after the lusts of the Gentiles, walking in wantonnes, lusts, drunkennes, gluttonie, drinkings and in abhominable Idolatries.* True it is that in expresse words hee saith not *Dance not*: but let the proctors for dances aunswere what he meaneth by wantonnes conioyned to lusts, drunkennes & Idolatrie: Is it not any thing that is repugnant to the modellie, sobrietie, & chastitie, required in the children of God? And consequently all these sports, toyes, follies, gamboulds, & other vanities vsed in dances? And doth not experience teach that drunkennesse is vsually accompanied with such insolencie, and profane & vaine songs? And fornication with such villanous speeches & songs, toyings, gestures, & other lasciuious fashions practised in dances? what else are dances therefore but the insolencies, fruits, pathes and in a maner vnseparable companions both to whoredome & drunkennesse? And consequently who seeth not that dances and al dependances thereof are by the spirit of God prohibited in that it doth forbid all wantonnesse, fornication and drunkennesse.

5 If we should adde that dances are signified in the word gluttonie, our dancers cannot well allow thereof. Yet doth the worde which the Apostle vseth, sometime signifie feasts and meetings to be merry in wantonnesse and dissolute gestures, and sometime the dances that vsually do accompanie such feasts. Which is more, the God whom the heathen termed the God of good cheere, riot, and dances, was called by the name of *Comus*, from whence the Grecians, as they wel know that vnderstand the tongue, haue deriued a verb that signifieth, to dance. Must we not then confesse that by this word wherby we haue signified, gluttonie, the holy Ghost forbiddeth

biddeth dancing, meetings for belly cheere, and al dissolutions: S. Eph. 5. 11. Rom. 13. 12. Paul writing to the Ephelians, prohibiteth al cōmunication in the vnfruitful works of darknes, & to the Romans he exhorteth vs to cast the off, and to put on the garnets of light. Who therefore dare place dancing else wher then among the works of darknes, rather then of light, especially considering this title *Unfruitfull*, which the Apostle ioyneth with the works of darknes? For the least that we can say of dances, is to cal the vnfruitful, considering they also are in many sorts hurtfull as hereafter we wil declare.

6 The same Apostle in another place propoundeth two sorts of works or fruits, viz. Of the flesh & of the spirit, but sith we cannot Gal. 5. without great impudencie place these dances among the fruites of the spirit, we must in reason acknowledge them to be the works of the flesh. And indeed in dances we find the same pollution & insolencie. S. Paul expresly mentioneth among the works of the flesh: but not that temperance which he tearmeth the fruit of the spirit. 1. Joh. 2. 15. Iohn saith. *Loue not the world, neither the things that are in the world,* and for example which they be, he nameth, *Lust of the flesh, lust of the eyes, & pride of life.* Is not al this found in dances? No doubt the, they be of the world & not of God, And so consequently as he addeth: Who so loueth them, the loue of the father is not in him. If in a picture we see some eating & drinking, some dancing & so forth, will we terme this a picture of the children of God, & not rather a representation of the world? Again to what end is dancing, but to delight the world & the flesh? As the affectiōs of the flesh be enemies to god, so he that loueth the world maketh himself an enemy to God. It therefore plainly appeareth in this prohibition of Saint Iohn, that we should not loue the world, dancing is forbidden, and applying our selues therto we must needs fall at enmitie with God.

7 Saint Paul willeth vs to abstaine from al foolish & vaine speeches, as things not bebecoming the Saints. And Iesus Christ saith, that in the day of iudgement we shall giue accompt of euery Idle word. If the holy Ghost condemneth al tauntes, quippes, pleasant and idle talke, that tend onely to delight the companie, and consequently bebecome Apes and iesters, but are not any way convenient among Christians and the children of God, surely the follies, mirth & vanitie of dances, are without comparison more vnseemly among the Saints, and rather to be condemned. The Apostle representing vnto vs the time that wee haue lost during our ignorance, whiles we yet serued the Deuill, the world, and the flesh exhorteth vs to redeeme it. And how? In forsaking the pleasures

Eph. 5. 4. Mat. 12. 36.

Eph. 5. 16.

of our flesh for the price of the purchase. But doe we obey his admonition, when we loose the whole day, yea and spend the night in dancing, making our selues besides wearie, and vnfit for our vocation in the morning.

1. Pet. 5. 8.
Phil. 4. 5.
Luk. 12. 35.
Phil. 3. 20.
1. Thes. 5. 6.
1. Pet. 5. 8.
Col. 3. 5.
Gal. 5. 24.
1. Cor. 9. 27.
Eccles. 7. 3.
Mat. 16. 24.
Phil. 2. 11.

8 The holy Scripture in many places exhorteth vs to be sober, modest, stedfast in al parts of our life, to haue our loyns girt vp: that is, not to suffer the affections of our soules to cleaue to the ground in the desires and vanities therof: to haue our conuersation in heauen: to watch: to mortifie our members: to crucifie our flesh: and the lusts thereof; to tame and subdue our bodies: to goe rather to the house of mourning then of mirth: that is to say, to seeke meanes to quench our pleasures & vanities by the representation of death: to deny our selues: to beare our crosse: to weepe when the world reioyceth: To be short, to employ our selues in our vocation in feare & trembling, But such as vse dancing, do little thinke vpon these rules and duties of Gods children. The onely remembrance of these exhortations and admonitions might suffice, were they not desperate, to make them renounce such vanitie, insolencie, & lightnes, yea euen to abhorre and detest them. If when they were in the chiefe of their dance, God should send some extraordinarie thunder or earthquake, they would straight leaue off: Yea if the same should long continue, with other tokens from heauen, then would all this mirth and vaine dancing bee conuerted into sorrow and griefe for their dancing, and so their consciences would testifie that dances are repugnant to that disposition that should be in vs to watch for the coming of the Lord.

9. Now to proceede to another consideration, By three principal points we may iudge whether our deeds and works be good. First, whether they concur with our vocation; Secondly, whether they edifie our neighbours: Lastly, whether they tend to the glory of God. As concerning our vocation, it consisteth in this: That we being freed from sin do flie from it, and shunne all apparance of euill. As touching edification, the same resteth in this, that our conuersation be such as may becomm the profession of the Gospell, that others may be induced to embrace & follow the same. And for the glory of God, Saint Paul saith. *Whether we eate or drinke, or whatsoeuer we doe, let all be done to the honour and glory of God.* Now we referre our eating and drinking to the glorie of God, when wee vse the same in sobernesse and thankesgiuing, that wee may euerie of vs bee the better disposed to serue God in our vocations. The like is in our sleepe, and all other the recreations of our bodies or minds.

minde. But is not dauncing directly repugnant to our vocation, because that where we should shunne sinne and all apparance of euill, with all occasions and allurements thereto, it manifesteth nothing but apparance and entisement to the same? Likewise, for the edification of our neighbours. This folly and vanitie is to no other vse, but to be an offence vnto them, in that thereby the dancers seeme to inferre, that the Gospel therein concurrerth with the world and the flesh, considering that we that professe the Gospell, and therefore ought to renounce such vanitie, are so bent & giuen thereunto. And as touching the glorie of God, what dancer dare be so impudent, as to mayntaine that God is glorified in dancing, either that hee danceth to the ende to glorifie God, or to bee the more apt to serue him in his vocation? Moreouer, the rule of good workes resteth not in the custome and vse of the world, but in the testimonie of the will of God. *Fashion not your selues like vnto this world* (sayth Saint Paul) *but prone what is the good will of God.* As for dancing, wee must therefore place it among the wicked woorkes, because it is repugnant to our vocation, to the edification of our neighbours, to the glorie of God, and to the rule of his will. Agayne, if euerie worke that is not of faith bee sinne, as Saint Paule affirmeth, and that there can bee no faith without the testimonie of Gods will, let our dancers eyther prooue that it is Gods wyll that they shoulde dance, or else acknowledge and confesse that dancing is sinne.

Rom. 12.2

Rom. 14.23

10 Furthermore, let vs consider the persons. If they be stroken in yeeres, dancing is an vnseemly lightnesse, yea, euen vnaturall, in respect that great yeeres require grauitie & rest. As also S. Paul

Tit. 2.2

willeth, that elder men should be sober, honest, & discreet. Whereby it appeareth, that Gods word forbiddeth them to dance. And as concerning youth, true it is that they are more nimble, yet doth it not follow, that they are allowed to abuse their actiuenesse in folly and vanitie. Saint Paul warneth Timothie, that hee shoulde not followe the lusts of youth. What else doth youth then in their dancing, but contrarie to this doctrine, seeke & cherish their lusts, heape towe vpon the fire, kindle that which they should quench, put a sword into a mad mans hand, halsten those into danger who of themselves are readie to runne, offer him wine to drinke that is possessed with a feauer, heate that which alreadie burneth, cast those headlong into mischief that are readie to fall? Saint Paule warneth Titus, to exhort young men to bee wise. This wisdom comprehendeth grauitie, modestie, and temperance, which man-

2. Tim. 2.22.

Tit. 2.6.

keth.

keth youth honorable, and such as want the same doo deserue to be placed among fooles and lyght persons.

Tit. 3 4
1. Tim. 2. 9.

11 Modestie best beseemeth women, as sayth the Apostle in the same place, and in another place hee ioyneth shamesfastnes wyth modellie. Neyther wyll anie man allowe of, or commend bolde, shamelesse, light, foolish, and wanton women & maides. All which vices notwithstanding are the ornaments of dancers. A wel taught maiden, sayth S. Ambrose, coueteth neither to see nor to be seene: and contrarywise, such as haunt dancing doo desire both, sayeth a certaine Poet, to see and to bee seene. There doo they boalt their persons, and craue prayse for theyr vanitie and light behauiour, which euerie honest woman and maiden that couet to bee true Christians, and seeke to bee reputed modest, chaste, and vertuous, ought especially to shun.

Ouid.

Math. 5. 28

12 Againe, wee are also to consider of the mingling of men and women, young men and maides in theyr dancing. But Iesus Christ sayth, *If thou see a woman, to lust after her, thou hast alredie committed adulterie with her.* The eyes are as windowes wherby the poison of lust doo enter into the heart. Into what danger doo men and women, young men and maides aduenture themselves, when they are at libertie to looke and contemplate, to approach, to entertaine, and cherish, to sporte and kisse each other? Bee not all these allurements and entisements to kindle the fyre of lust? Is it not a meere baudrie & inuention of the deuill, to leade, and as it were euē to force men to those things that they ought vtterly to abhor? The deuill knowing that there yet abideth some sparke of the feare of God in man, doeth not at the first comming and sight saie, Commit fornication or adulterie, for so hee might soone bee driuen awaie of many that detest such grosse iniquities: but this is his pollicie: he first allureth vs from our ordinarie busynesses and exercises besitting our vocations: Then hee bringeth vs to feastes, banquets, and pleasant companie that might delyght vs: Hauing heere wyth shaken vs, and taken some small holde, it is no harde matter to allure vs from pleasure to pleasure, and so to greater sportes, as wee see in dauncing, where the heart swelling in fleshly ioye, and finding obiectes and allurements correspondent to the pleasures thereof, doo more and more growe drunken in this poyson, whereby to intangle it selfe and slippe into lustes, and (so farre as it may) to proceede and goe forwarde in the enioying of the same. In this sense were the pleasures and delighes of Pharaohs Court, tearmed The delighes of sinne. For as Apo-
theca-

Heb. 11. 25.

thecaries doo couer theyr bitter pilles with some sweete substance, whereby to make them goe downe the easier, so the deuill, vnder the sporte and pleasure of daunces, maketh men to swallowe lustfull desires, and albeit they proceede to no greater iniquitie, yet is this a mortall wounde to the soule, considering that we knowe that such lusts are accursed in the sight of God.

13 Moreouer, some men haue compared man and woman to two earthen vessels, wherein we learne, that when the deuill bringeth them together in the storme and pastime of dancing, it is enough to breake them both. *Many (sayth Ecclesiasticus) wondering at the beantie of a strange woman, haue bene reprobud.* *Eccle. 9. 11. 78* And therefore hee addeth, *Banquet not with her, leaſt thy heart encline vnto her, and ſo through thy deſire thou fall into deſtruction.* Into what danger then do they aduenture, who hauing alreadie banqueted with them, doo chooſe them, doo take them by the handes, doo leade them a daunce, doo approach vnto them, doo kiſſe them, do ſhew them theyr actiuitie and nimble behauiour: wherein the woman or mayden doeth aunſwere them with the ſame? Bee not theſe mightie windes to kindle and inflame the heartes that doo alreadie burne in luſt? Beſides all this, in theyr dauncing they haue villanous and ſhamefull ſonges, which the ſound of instruments doo returne to theyr remembrance. Is not this a pouring of oyle into fire, and an increaſe of daunger, according to the wordes of the Apoſtle Saint Paul, that *euill wordes corrupt good manners?* God in his lawe inhibited man from wearing the womans apparell, as alſo the woman from wearing the mians, leaſt they might peraduenture peruert theyr wayes, the one incurring effeminate nickenelle, the other impudent boldneſſe, and ſo hee ſought to preuent the occasions and wayes to wantonneſſe. Yet is this in manner nothing, in reſpect of ſuch lyghtneſſe, attouchments, and others the manners and geſtures of dauncing, wholie ſauouring of impudencie, and ſeruing onely for allurementes to the ſame. And in deede the dance is no other but the deuils diſpenſation and liſenſe, each to looke, beholde, and kiſſe other, to conſerre of loue, to vſe ſuch countenance and geſtures, as (were it not in the dance) would bee accounted euident tokens of want of chaſtitie, and except in dauncing, they would be aſhamed either in wordes or deeds to aſſume anie ſuch licentious libertie. In this reſpect haue Chriſtoſtome and other notable ſeruants of God, euermore pronounced dances to be the baites, poiſons, and baudrics of ſathan.

1. Cor. 15. 33.

14 Saint Paul forbiddeth all vchafte ſpeeches, euen the naming
of

Ephes, 5. 3

of fornication. Why? Because euen the name containeth some poison, and offereth vncleannesse to the vnderstanding. What shall wee then saie of the gestures, talke, songs, and sound of instruments in dances, which represent this villanie to the eyes both of the bodies & minds, of such persons as by a delight in dancing do take pleasure therein, and bee euen already set on fire? Is it not a meere consuming of them in such a flame? Touch the gunpowder with a match and it is presently inflamed: in like reason two persons inclined to the fire of loue, approaching & coming together with the bellows of pleasure and sport in dancing, wyll soone bee readie to imbrace. The coniunction of two heates will soone hatch a damnable desire, and such as we are to shun all occasion of, as a mortall plague.

Prover, 6. 27.

15 Howbeit wee wyll not saie that all that doo dance do leuell at fornication, but to the contrarie will confesse, that they neuer thinke of anie such matter, yet doo wee vpholde, that it is a laying together of fyre, and winde that kindleth it. And it is most certaine, that most dances doo not end in such chastitie as they began. And therefore wheresoeuer wee see anie daunger, wee are to feare and flie from it. Neyther must wee euer imagine, that there is no danger, when the occasions are euident, eyther presume that wee are strong enough to surmount the danger whereinto voluntarilie wee thrust our selues: but let vs thinke vpon this saying, *He that loueth danger shall fall into it*, and that it is the reward of foolish presumption. *Can a man, sayth Salomon, take fyre in his bosome, and his clothes not be burnt? Or shall a man walke vpon hot coales, and not burne his feet?* Hee that feareth the plague shunneth the infection: all come not to actuall fornication: yet is not that inough, for vnder these wordes, *Thou shalt not commit adulterie*, are comprised all thoughts, desires, lusts, beginnings, allurements, and apparance of fornication. And who is hee that taking pleasure in dancing, can exempt himselfe? To prooue a disease to bee contagious, it is enough to shew that many are infected, though not all. In a matter of perill we haue regard what commeth often to passe, though not alwaies.

Rom 14. 15

Luk: 17. 2

16 Neyther is it inough, that some are of constancie to auoyde pollution heerein. For if such a one ministreth cause to drawe others into such lusts, is not he the cause of theyr destruction? Doth not his pleasure breed the losse of him, for whom Iesus Christ hath dyed? Had it not bene better for him to haue bene cast into the sea, according to the saying of Christ, with a millstone about his necke,

necke, than that his neighbour should by him haue taken occasion to offend God?

17 Now let vs giue eare to the agreement and consent of the good fathers and most excellent doctors of the Church, with the testimonies of Gods word, the reasons and necessarie consequences gathered of the same, as alreddie they haue bene alledged. With one consent they all condemne dancing, as the sweet baits, allurements, and kindlers of lust tending to fornication. In briebe, as folies, lightnes, and vanitie, pernicious, scandalous, and vtterlie vnworthie all Christians. Great Basil complaining of the lewdnesse of women in his time, sayth: These wanton women, forgetting all feare of God, stand in no awe of the threatens of euerlasting fyre. In lieu of thinking how to purge theyr hearts from all wicked lusts, to wash awaie theyr former sinnes with teares, to provide to be redie in the greate daie of the appearing of Iesus Christ, reiecting his yoke, most villanously vncovering theyr heads, to spite God and his Angels, like shamelesse wretches, wyth theyr haire layde open to the sight of men, in theyr garmentes vttering all tokens of wantonnesse, and in this maner tripping and mincing it with their feet, with shamelesse eyes, and lasciuious countenances, mad after dancing, and alluring the intemperaunce of youth after them, are commen into holy places, nere the towne wals, to follow their dances, and therby haue prophaned them, & made them the markets of all filthynes. They haue infected the aire with theyr brothell songs, and polluted the earth wyth theyr feet, leaping most lewdly, and enuironed with troupes of young people, as it were wyth a Theater. Shamelesse & folish women, that haue forborne novellany or folly: How can I hide these things, or what a iult cōplaint may I make? It is wine that hath bred vs the losse of so manye soules. In this discourse, among other things, this good Doctour noteth, that such as giue themselues to dauncing, are not greatly touched wyth the fear of God, wyth sorrow for theyr sinne, wyth remembrance of the comming of Christ, neyther wyth anie cogitations of a better lyfe: that in dances there is folly and weaknes of minde: that they bee allurements of mens affections vnto women: that wyth dances & loue songs the ayre is infected, the earth not so much worne as polluted wyth feet, and that the holy places are conuerted into markets of all vncleannesse: that the women that frequent there, are past shame. To bee short, that dances doo implie so many mischiefes, that they cannot bee sufficiently complayned of. To conclude, that wine is the occasion of dances, and

Basil in a Sermon of drunkennesse.

conse-

consequently the destruction of many soules.

18 Prosecuting this argument in the same treatise, hee sayth: Men and women in their dancing and deliuering theyr wretched soules to the deuill, doo pierce and rent each other with shaftes of lust. All theyr actions are the actiuities and feates of iuglers, lewd songs, and brothelike iestures, and lasciuious prouoking to fornication. Behold, thou dalliest and sportest in a foolish ioy, when thou shouldest weep and be sorry for thy misdeeds. Forgetting the psalmes and hymnes that thou hast learned, thou appliest thy selfe to prophane songs, thou mouest thy feet, & deuoid of thy senses dost friske vp and downe. O foole, when thou shouldest lend thy knee to the seruice of God and our Lorde Iesus Christ, thou dancest. Whom shall I bewaile, maidens or married women? Doth he not heere againe laie open great inconueniences in dancing? Doth he not affirme, that they bee repugnant to all holy duties of Christians? Also, that the inconueniences are such, as may giue occasion to all good men to weepe, so oft as they thinke thereupon.

Chriso. in his
49. hom. vpō
Mathew.

19 As for Chrysostome, hee hath written whole homelies against dancing. But for breuities sake, wee will onely collect some places. Expounding the dance at Herods feast, hee sayth: It was the deuill that taught the damsell to please Herode, and to deprive him of his senses, for surely the deuill is euer in the midst of these lasciuious leapinges and dances. God gaue vs our legges to walke modestly, not to fetch such friskes and gambaldes: to stand in the fellowship of Angels, not to hoppe vp and downe most villanously. If the bodie so wreatheth and deformeth it selfe in such impudent gestures, may we not think that the soule is made more foule and villanous? To these tunes, and in these dances doth the deuill dance, & by them doo the deuills ministers seduce men. Agayne, in these dayes haue wee lyke assemblyes and feastes as was Herodes, not that Saint Iohn is in them beheaded, but that the members of Christ are there rent from him, and other offences, more wicked and abhominable are there committed. For the dancers doo not now craue the head of Saint Iohn, but the soules of the assistants. There making them the slaues of lust, and entangling them in filthie loue and delights, they pluck away, not a head, but a soule from Christ, making the beholders, fornicators and effeminate persons. And well I wot, that thou darest not reply that being ouercome with wine, the womens songs and dances did not much moue thee, for truly thou art entised to impudencie, and in thee is this horrible sinne accomplished, that of the members of
Christ,

Christ, thou makest the members of an harlot. True it is, that Herodias daughter is not there, but the deuill is, which at that time danced in her, and now in that woman whom thou beholdest, and leadeth into captiuitie the deceived soules of those that sit and looke on. Agayne, after many lyke exhortations, These thinges, sayth hee, doo I propound vnto you, and not without cause, but onely to the end you may shunne all such marriages, dances, and deuillish pastimes. Also, expounding the histories and marriages of Isaac & Jacob, hee exhorteth the people wel to note, that there was no dancing. You see, sayth he, with what modellie those marriages were celebrated. Note this all you that make such account of those deuillish pompes, and euen at the beginning, doo pollute the honour of marriage with such abomination. Were ther then anie viols? Had they anie tabers and pipes? Did they practise such deuillish dancing?

Christ, in his
last homilie
vpon the Col.
Christ, in his
second homi-
ly vpon Gen.

20 Among our Latine Doctors, Saint Ambrose also speaketh of dancing. Where the last messe of good cheere is dancing, shamefastnes hath but small assurance, and allurements are greatly to be feared, I could wish maidens to keepe them awaie. For as a learned man, euen in wordly affaires, doth saie. No man danceth, vnles he be either dronke or mad. What counsels do we looke for in the Scriptures, when Saint Iohn, the herald of righteousness, was put to death at the request of a dancer: which is an example, that the entisement of one dance hath procured more hurt, than the rage of sacrilegious madnes and furie? Againe, what can a daughter learne of her adulterous mother, but the losse of her honour? Can anie thing tend more to villanous lust, than by disordinate motions to discouer such partes of the bodie, as either nature hath hidden, or discipline couered? To plaie with the eies, to turn the head about, to cast the lockes here and there. Not without cause haue some there learned to do iniurie to God. For what modellie or shamefastnes can there be where they dance, and friske about with such noise? And speaking of the villanous Herodias, that taught her daughter so to dance, he addeth this: What saie you, yee holy women? you see what you are to teach your daughters, also what they should forget. Let a daughter dance, but if a daughter dance, let it be the daughter of that vild incestuous person. But as for her that is modest and chaste, let her teach her daughters godlinesse, not dancing.

Ambrose in
his 3. booke of
Virginie.

31 Saint Augustine complaining of the corruptions of his time, saith thus: Bishoppes were wont to suppress foolishe and lasciu-

Aug againe
Petil. cap. 6.

August. vpon
the 32. psalm.

lasciuious dances: but now, we may finde some Bishops that wyl bee lookers on, yea, and somtimes dance with women, so farre are they from suppressing them. Where is he which sufficiently sheweth, that before through the diligence of Gods good seruants, dances were suppressed and banished from among Christians, as dissolutions vtterly vnworthie theyr profession, and therefore in another place, hee vpholdeth that it is better vpon the holy daie to worke than to dance.

Viret in his
Anstitt, vpon
the 7. com-
mandement
of the law.

22 As for the Doctors of our dayes, they also concurre with the former, some calling dances, the deuils baudry, others saying, that dancing is as a circle, whereof the deuill is the center, and the circumference are all his Angels. Among the rest one thus writeth, What brimstone or bellowes can a man finde more fit and infernall wherewith to inflame and kindle the fyres of youth, that doo alreadie by nature so burne, that wee can hardly finde water enough to quench the sanie? For albeit women and maides doo dance theyr rounds alone, yet by theyr songs and lasciuious motions, they entice not onely themselues, but the lookers on and hearers to lasciuiousnesse, and are to themselues and others as drums, musitions, trumpets, & spectacles of the deuill. If they haue yong men among them, so much the woorse, for so is the fyre neerer at hand and more kindled. If they bee at anie other dances, whereof the numbers are infinite, how many meanes hath sathan to allure to his stewes both men and women, olde and young, dancers, and standers by? There shall yee haue instrumentes, by theyr lasciuious tunes to serue as the deuils trumpets, to prouoke the hearers to all villanie, the foulest speeches that may bee, lasciuious gestures, signes, motions, and as dishonell touchings as may bee found out, let such consider heereof as haue had experience. Speaking also of Herodias daughter: We reade (sayth hee) of the daughter of a whoore that daunced. Wherein hee sheweth, that dances are the doctrine of the schoole of whoores and strumpets, not of honest women.

23 If all these authorities may not suffice, whole assemblies of Bishoppes haue lykewise condemned dancing. In the yeere 364. in a councell holden at Laodicia, it was decreed by the common aduice of all good men there present, that Christians shoulde vse no dancing at marriages, onely they might there dine and sup together in all chaste conuersation, as it becometh Christians. The same was afterward confirmed in the sixt vniuersall councell of three hundred Bishoppes, holden at Constantinople, Lykewise in the

the Councell of Agatha holden about the yeere 430. chap. 39, all dancing, & loue songs, or lasciuious behauiours, were also condemned and prohibited among all Christians of whatsoeuer estate. Agayne, the Councell of Ilerd in Spaine about the yeere 515. forbade all dauncing and lasciuious singing at Christian marriages. The Sinodes and assemblies of the pastors of our time haue euermore condemned dauncing, as an exercise pernicious & vnworthy the professors of reformed religion. To conclude, at the last Estats holden at Orleans, France by her deputies required to take awaie all publike dancing, and thereupon obtayned a decree that yet is extant.

24 If the authoritie of Gods worde, the verie vanitie and most dangerous corruption of daunces, the testimonies of the holie Fathers and Doctours of the Church both olde and new, the decrees of Councels and Sinodes, and of Christian princes bee no sufficient groundes to suppress dauncers, of necessitie we must put them to schoole among the Heathen, especially the Romanes, of them to learne euen to theyr shame, what modestie, holynesse, honestie and temperance is to bee required amonge Christians. Whereas among other superstitions and corruptions brought from Greece into their common welth, they had taken vp a custome in theyr Bacchanalian feastes, that men and women should daunce together: in respect of such great inconueniences as thereby dyd eniue, they bannished that fashion out of theyr Citie, and coulde not by anie meanes bee well perswaded of that man that was addicted to dauncing. This lawe was in force in the dayes of the Oratour Cicero, about the declining of theyr common wealth: notwithstanding theyr manners were alreadie much corrupt and degenerate from the former integritie.

25 For the testimonie of the truth heereof wee wyll alleadge some parte of his writinges. Lucius Murena was a noble man and chosen to bee Consull at Rome, some enuiers of his aduancement, and his enemyes, to the ende to declare him vnworthie that dignitie, accused him of many crimes, among the rest, that hee had daunced. Cicero who had vndertaken his defence, coming to that point of the accusatōi, sayth not that it was no fault to dance, and so the same was a vaine obiection: but acknowledgeth it in dede to bee a greate fault, and therefore for his clyent sayeth, that there was no apparance to beleue that Murena daunced: his reasons: because dauncing is euermore accompanied with mā-

Cic. for Murena, orat. 25.

ny other vices. As also that a man could not giue himselfe to dancing, vnles he were eyther dronke or mad. That the vices that minister presumption of dauncing, (as the causes of their effectes) are for the most parte villanous and dissolute banquets, dronkenesse, lust, and fornication: But no man could accuse Muræna of anie such, and therefore it was not to bee thought that euer hee daunced. Heere wee see, that among the Romanes dauncing was a great fault, verie ignominious, and sufficient to denounce a man vncapable of preferment in the common wealth. Also, that they were resolu'd, that dauncing was alwayes accompanied wyth mightie and most villanous vices. To bee short, that a vertuous man woulde neuer daunce. All this was thought most true among the Romanes. Otherwyse, neither had Cato accused Muræna for dauncing, neither had Cicero alleadged this ground for his defence.

26 Agayne, Deiotarus a king in Asia, beeing lykewise accused before Cæsar for dauncing at a banquet, the same Cicero in his defence for that crime, declared that there was no such presumption in such a man: first, because hee was a king, who vsed not to be dronke: next, that hee resembled not many other kinges, such as presuming of theyr lybertie, applyed themselves to all ryot and lustfull pleasure. But that he was a modest, sober, and stayde man, one who in his youth gaue himselfe to more honest exercises, as riding of horses, practise of weapons, &c. Heere agayne wee see, that the Romanes were fully perswaded, that dauncing and dronkenesse went commonly together: that they are exercises more fit for men drowned in pleasures, than for such as are endued with modestie: also that all young princes well brought vp, omitting all such vanitie, should giue themselves to the exercises of vertue.

27 The same Cicero, after his returne from exile, representing to the Senate the life and behauiour of one of his enemies, Aulus Gabinus, among other the good qualities of a rustian and effeminate person, entitleth him to be a gallant dancer, and verie nimble. Hauing also to deale with Anthonie, a man drowned in all kinde of vice, among other his reproches of fornication and ordinarie dronkenesse, he also obiecteth that hee had danced. Hereto let vs adde the saying of the same Orator in his third booke of Offices. There hee sheweth, that a wise man, such a one as maketh account, or professeth vertue, should neuer meddle with any such villanous or dishonest action, notwithstanding whatsoeuer greates
profit

profite might be gotten thereby. And for example, he putteth this case: If a man by Will should chance to bequeath to one that profelleth vertue, two or three millions of crownes, vpon condition, that before he tooke possession of this legacy, he should come into the common place, and there dance, and that he should promise so to doo: he hereupon demandeth, whether this man in performing his promise, and dancing in the face of the world, should shew him selfe either vertuous or wise: Then he aunswereth, that hee ought not to haue promised, so had he shewed his grauitie. Likewise, that hee ought not for anie thing to doo that which in the accomplishment imported anie villanie. These sentences of Cicero a hethen, may bee a reproch and iust condemnation against Christians, with whome dancing is so common, that some haue erected publyke schooles wherein to teach dancing.

28 All the premisses tending to condemne dauncing, might suffice to cut off all replication: yet least wee should omit anie thing that might make with the attorneys thereof, and dazell the eies of the flesh enclined to this corruption: we will answer to their vsuall propositions in defence thereof. First, they obiekt that wee seeke to abolish all pleasure & recreation, which were a matter repugnant to nature, to right and reason, considering that rest and recreation are as necessarie as meate, drinke, sleepe, and such lyke, which wee vse for the preseruacion of lyfe. But we do confesse, that both bodie and minde doo require recreation. Yet albeit it bee permitted sometimes to take recreation, it doth not therefore follow, that they must bee allowed to dance. All recreations are not permitted, otheiwise it would be lawfull for men to recreate them selues in lewd and foolish speeches, in dronkennes, fornication, &c. But all recreation must tend to prepare vs either in body or mind to our vocation: euerie other recreation conioyned with appearance of euill, occasion or entisement to wantonnesse, or offence to our neighbour, is by Gods mouth accursed. To be short, euerie recreation repugnant to the modestie, temperance, and holines required in Christians, is to be condemned and reiected. Therefore this obiection is false, If it bee lawfull to take recreation, it is also lawfull to dance.

29 They also reple: To leape, friske, and daunce, are things indifferent, therefore to make them a sinne is iniurie to Christian libertie. Wee aunswere: Those things are indifferent, which with faith and for the glory of God, & without danger of offence, a

man may eyther doo or leaue, as to eate flesh or to eate none, but dances cannot be drawn into that compasse. The vanities, lightnesse, and excessiue sport of dances, the ordinarie companions to dronkenesse, the manifest allurements to lasciuiousnesse, and the apparant occasions of sundry notable inconueniences doo forbidde them to be accounted among things indifferent. For it were meere impudencie to maintaine, that such Vanitie or corruption may please God, and so wee may applie our selues thereto in faith, which if wee haue not, all that wee doo is sinne. Also, albeit wee should admit them (which we cannot) to be things indifferent, yet ought we to praetise the same which Saint Paule protesteth, That rather than to offend our neighbour, for whom Iesus Christ hath dyed, we will neuer vse it while we liue.

Rom. 14. 23

Rom 14

1. Cor. 8. 13

30 Some do cōfesse, that in deed ther is abuse, yet the same may be taken awaie, & not the whole exercise therof simplie condemned. This reformation were good in things of themselves good as thus. Wee must not abolish the vse of the Sacramentes, because they haue bene abused, but we must take awaie the abuse. The bodie because it is sicke must not bee killed, but the feauer taken awaie: but dances considered in theyr originall, in theyr forme, in their ends and naturall vse cannot be placed in this course: but as things in themselves and in euerie their partes vicious, they are to bee abolished: Euen as a tree venomous in her leaues, frutes, and bodie, must not be lopped, but quite cut downe by the roote. But let vs aske these reformers of dances what they thinke good to be taken awaie? Some will saie, all lasciuious songs: others will adde, that women and maides shall not bee mixed with men and young frie. This is somewhat, yet not all. Some will go farther, and saie, let him that list to leape & dance, do it priuatly in his chamber, not openly. All these reformations in deed, will cut off most part of our dances, which cannot be performed but in companie, & cause men to loofe all affection and vse of the same. For take away the mixture of men and women, the lewd songes and tunes, the publyke mirth and pastime, the speeches, communication, and gesture that proceed of the flesh and the world, who will dance? Such a reformation will vtterly abolish all dances: so vicious, infected, and corrupt they are in themselves. As also there is no reforming of the stewes but by taking of them awaie.

31 Some wyll saie, If it bee not lawfull to daunce, farewell all good fellowshippe. Truelie it were farre more wisedome to forbear

forbeare such fellowship, than thereby to stand in danger of offending God. But if we chance thereinto, let vs practise the counsell of Saint Paul, & not participate in the vnfruitfull workes of darknes, but reprove them, not in wordes onely, but also in deeds, that our constant deniall to dance, may be a reall reprehension and actuall reproofe of such as do dance.

32 Others will replie, that if they denie to dance, they shall bee tearmed hypocrites & scrupulous persons. But it is better wrongfully to beare such tants, than to ioyne with the wicked, & worke wickednesse with them. Also, what reason is it that hee that doeth euill, should haue more power to draw vs to do euil with him, than wee by our constancie to drawe him to vertue? In this case therefore it were good to practise the decrees of the auncient counsels, which command, that when wee haue soberly and honestly eaten and dronken together, if anie prepare to dance, we should depart awaie from theyr societie. But they will replie, that so we shall minister offence to some: yet is it more tollerable so to doo, than to offend God. Besides, Saint Peter armeth vs agaynst this temptation, aduertising vs that worldlings wyll bee grieved, if we runne not wyth them to the same excelle of ryot. But the worst they can saie of vs, shall be, that we would not dance, that is, that we would doo nothing vnbecoming Christians. And this constancie maye peraduenture touch some, of the company, & procure them also to leaue such insolencie and riot. Howsoeuer it bee, there can bee no excuse in the sight of almighty God to doo euill. And better it is, to be a lyght in these darkneses and disordered companies, than to suffer our selues to be lead by the blinde, and to followe theyr faults and sinnes.

Ephes. 5. 11

1. Pet. 4. 4

33 Somewill alleadge diuerse the profites that come of dauncing. First, that it is an exercise fit for health, but the iudgments of the Phisitions doo saie otherwise: for all vehement exercises are dangerous after meate, and commonly dancing followeth the full belly. Besides that, theyr owne consciences doo testifie, that in dancing the bodily health is the least parte of the minde: yea, if wee may beleue experience, wee shall finde that by the violent motions of dauncing, more haue incurred mortall sicknesse, than bodily health. Likewise, albeit dancing might be healthfull to the bodie, yet beeing so preiudiciall to the soule, as is before declared, wee are to forbeare the same. The vse of flesh is more requisite for the preseruatiō of lyfe, than dauncing: yet doeth Saint Paule saie, that rather will hee ease no flesh while hee liueth, than

1. Cor. 9. 13

he will offend his brother. How much sooner would he haue protested of dancing? Others doo propound agilitie of the bodie. But as this agilitie is not required in all, so doo they not in dancing practise the getting of it, but rather to boast of that which they haue, and therein to take a pride. Withall, there bee many other exercises, farre exempt from such daungers of the soule as wee finde in dancing.

34 But among all commodities and profits by dancing, some do alleadge that they bee pathes to marriage, and meanes to attayne thereto. But how? As when Herodias daughter had pleased Herod in dauncing, hee offered her the one halfe of his kingdome: so some noting the grace, gesture, and amorous behauiours of some dancers, doo fall into liking, and so doo offer vnto them their bodies and goods, crauing and taking them to their wiues. But this allegation doth euidently confirme our former demonstrations, that dances are bellowes to kindle the hearts in lust. Besides, that albeit they may bring forth marriage in some, yet surely not in the thirtieth part of those that by dances are inflamed and mooued to lust. And therefore as such lusts are accursed by God, euen so are the dances that breede and inflame them. Moreouer, what blessings of God are men to attend of such mariages, practised by such daungerous, vicious, and offenseiue means, so repugnant to the modeltie and holynesse that is required in the children of God. Agayne, marriages forced by lust, are for the most part vnequall, yet cannot bee restrained, neyther the lust quenched, but by concluding the marriage, and therefore can yeelde no better fruites but trouble and other inconueniences: so that it were better to roote out dancing out of the common wealth, than to minister occasion of such wretched marriages. So many vices therefore accompanying dancing, we ought with Cicero, to resolute neuer to daunce, albeit thereby wee might gaine a million of golde, especially if wee remember the saying of the holie Apostle Saint Paule, that *wee must not doo euill that good may come of it.* Such holy thinges as marriage must bee dealete in, in holynesse and lawfully. Besides, so many vices and pernicious dangers concurring in daunces, can bee no beginning or foundation of anie good worke.

35 Our dauncers attorneys alleadge some examples out of the holy Scripture for their allowance. Marie, saie they, the sister of Moses and Aaron, daunced among the women of Israel, after theyr passage ouer the redde sea. When Dauid had ouercome Goliath, the women of Israel daunced. When Judith returned from the

the slaughter of Holophernes, the wiues of Bethulia daunced, Dauid also leaped and daunced before the arke of the Lorde. But to take some ground in these examples: First, in our dances it is requisite that women and maides should dance aparte, wythout any companie of men and batchelers. Secondlye, it were fit that our dancing shoulde bee accompanied wyth such songes as tend to the honour and glorie of God, and that the same might bee the purpose of our dancing, as in olde time it was. And therefore these examples are as fit to approue the dances of our dayes, as the example of the coniunction of man and woman in the holy estate of Matrimonie, maye be to allowe theyr coniunction in the stewes. Moreouer, how few examples can wee finde of women that daunced in olde time? And of men all the holy Scripture mentioneth onely Dauid, who daunced before the Arke of the Lorde in spirituall and holy reioicing. For as concerning that hee sayeth, *Thou hast turned my mourning into dauncing.* Also that Ieremie prophesied, *Thou shalt bee adorned with thy timbrels, O virgin Israel, and shalt goe forth in the daunce of them that bee ioyfull.* Lykewise that which the blessed Euangelist Saint Luke reporteth, that after the prodigall childe was returned, *his elder brother hearde melodie and dauncing.* Also, that the children beeing in the market place, sayd, *Wee haue piped to you, but yee haue not daunced.* These bee phrases of speech in parables, which the holy Ghost doeth vse, not to allowe dauncing, but onely to represent myrth and ioy. As lykewise the saying of Iesus Christ of vsurers, in the parable of the talents. Also of the vniust steward, commended for the wrong done to his master, doo tend neyther to approue vsury, neyther to teach seruants to robbe theyr masters: but that euery one shoulde saythfully implee the giftes and graces that wee haue receiued of the Lorde, and liberally distribute to the poore of those gifts that God hath giuen vnto vs. Neyther may we denie but that some abused their daunces euen in those dayes, as appeareth in the example of the daughters of Siloh, who while they danced, were rauished by the Beniamites, and so receiued the reward and recompence of theyr vanitie. Finally, such daunces as in olde time resembled ours in these dayes, were neuer propounded as examples to bee imitated and followed, no more than all other corruptions and abuses whatsoeuer, that haue beene euer since the beginning of the world.

Exod. 15. 20.
1. Sam. 18. 6
Iud. 15. 14
2. Sam. 6. 16

Psal. 30. 11.
Iere. 31. 4

Luke 15. 25
Math. 11. 16

Mat. 25. 27
Luke 16. 8

Iud. 21. 21.

36 Others there bee that doo desyre, that at the least wee woulde permitte and suffer such daunces onely to bee vsed,

as by example are allowed in the holy Scriptures. Euen Martine Bucer, an excellent Doctour of our time, is of opinion, that they should bee so reestablished among Christians. But wee wyll aun-
 Bucer of the
 kingdome of
 Christ. l. 2. c. 34
 swere. First, that vse wyll soone be worne out. For dancing would
 quayle, if men shoulde not bee mixed with women, eyther that
 they shoulde sing nothing but the praises of God. Besides, they
 shuld not be often in vse, but only vpon occasion of some victory,
 or other extraordinarie benefit from God. Withall, we are to vn-
 derstand, that these holy dances were as dependances of the Iew-
 ish ceremonies, in lieu whereof Christians haue in these dayes,
 prayers, praises, and thankes giuinges, with much greater simpli-
 citie.

37 But saie some, if at marriage feasts, and other great meetings
 men should not dance, they would do worse. For either they wold
 fall to drinking, or else batchelers and maidens falling into com-
 panie, would passe the time in more liberal communication & free
 behauiour, and so minister occasion of farther inconueniencies; all
 which by dancing might bee preuented. Thus for the shunning of
 one wickednesse, they can dispense to commit another, and so co-
 uer themselues with a wet sacke. Oh woorde and deede vnwor-
 thie a Christian! That we should bee so peruerse and corrupt, that
 wee must needes offend God in one sorte, that wee may not of-
 fend him in another: That wee cannot auoyd sinne but by sinne:
 That wee must needes followe one beaten path to hell, that wee
 may escape another: Yet is this all that they do conclude, who for
 the auoyding of dronkennesse, vpholde that men must daunce.
 It is but an instruction how to argue which sinnes are greater or
 smaller, and to dispense wyth the lesser, that wee may eschue the
 greater. But how shall they passe awaie the time, saie they? Alas,
 Time wyll awaie fast enough when wee are disposed so to loose
 and abuse it. This is farre from the practise of the Apostle Saint
 Paules commaundement afore mentioned, *Redeeme the time*:
 considering we haue but too much time, when we know not how
 to spende it vlesse wee offend God. Where the holy Apostle
 Saint Paule protesteth, that *foolish woordes and iesting are not come-
 ly among the Saintes, but rather giuing of thanks*: hee teacheth vs,
 that it is sufficient that wee spend the time in praying of God.
 Where the same Apostle Saint Paule exhorteth the Ephesians,
To flie dronkennesse, and other excessse, he wylleth and exhorteth
 them also *to be fulfilled with the spirit, and to reioyce, speaking to-
 gether in Psalmes, hymnes, and spirituall songes, singing and mak-
 ing*

Ephes. 5. 16

Ephes. 5. 3. 4.

Ephes. 5. 19
 Col. 3. 16

king melodye to the Lords in their heartes, giuing thanks to God the father in the name of our Lord Iesus Christ. Let then their communication tend to edification, and let them sing Psalmes. Let euery man returne to his home, & not passe away all the night euen vnto day in banqueting. To be short, if there be any recreation, let it be modest and holy, farre from all that may minister occasion of offence to God or our neighbour.

38 Wel we know that ther be dances that seem graue & modest, as in many parts of Germanie. But in as much as Iesus Christ admonisheth vs to Amend our liues: The faithfull Magistrates shall performe the office of true Christians, if out of their lands and iurisdicitions they banish not onely meere lasciuious dances, but generally all others, thereby to preuent all beginnings, motions, apparances and allurements to euil, and thereby vndoubtedly cut off all such as are manifestly repugnant to the modestie, holinesse and chastitie, required in the children of God. And as it is the dutie of the Preacher to reprove such insolencies, so is it the part of euerie man to shunne the same, and to endeuour rather to draw others to their modestie, then to suffer themselues by worldlings to be carried away to all vanitie and riot. If there bee any who by the reading of this discourse is not sufficiently moued or resolved to condemne and giue ouer dancing, I woulde exhorte him to reade a more large treatise of dances, printed by Frances Stephens in the yeere 1579. From whence I haue taken the most parte of this discourse. There shall hee finde dances so liuely described, and with such learned, holye, euident and pregnant groundes condemned, that of necessitie he must yeeld and be conuict: and if he be not a very scorner and prophane Atheist, acknowledge that they are not only to be condemned and reiected, but also to be vtterly abhorred and had in abomination.

Of games of Chance and Hazard, as Cards and Dice.

(chap. 19.)

AS concerning games in generall, we are to resolute that there is none lawful, vnlesse it both bring profite to man and tend to the glorie of God. And this is it that Saint Paul teacheth, saying. *Whether we eate or drinke, or whatsoeuer we doe, let all bee to the honour and glory of God.* And indeede as he warneth vs to Redeeme the time, So doth Iesus Christ affirme, *That in the day of iudgement we must render accompt of euery Idle word.* Much more then of Idle deeds.

deedes. Euery one confelleth that Idlenes is to be condemned: but Idlenes consisteth not only in doing nothing, but also in doing such works as be Idle and vnprofitable. This once laide for a foundation, we are to note that ther are some pastimes which consist in the exercise of the body, as shooting, either in the long bow or caliuier &c. Fence, leaping and other such like: Others in dexteritie of the mind, as Cheesse and Draughts. These games and pastimes, and such like are, as things indifferent, lawfull & tollerable among Christians, so long as they be practised for this profit, namely to recreate the mind wearied with ordinary busines, to the end afterward to return more cheerfully to the same. As also are such bodily exercises as breed dexteritie & strength for the better employment in the seruice of the common wealth. But heere wee are to respect three points. First that we do not so exceede in them as thereby to neglect the dutie of our vocation: for so in lieu of redeeming time we should both loose and abuse it. Secondly that we refrain such exercise and play for money. For play is no meanes allowed by the lawes either of God or man, to get or to spend mony in, which God deliuereth into our hands to be faithfully disposed or possessed in a good conscience. Lastly it is another case, when the Maiestrate propoundeth some price or reward for bodily exercises, to the end thereto to inuite his subiects, and to make them more willingly to accomodate themselves to the seruice of the common wealth.

2 There be other games which depend vpon Lots, chance, and hazard, as Dice and Cardes, signified by the Latine word *Alea*. As for such games, we say it is meete for Christians to forbear them. First, it may bee implied that they are forbidden in the third commandement of the law. *Thou shalt not take the name of the Lord thy God in vaine*. For indeede the vse of lots or hazard is to referre to the wisdome, prouidence and power of God, whatsoeuer is acted among men. As the lot whereby Matthias was chosen to bee an Apostle was a demonstration that God who knoweth the hartes, had chosen him, as we may also inferre by the praiser of the Apostles before the lot was cast. And this did wise Salomon note, saying *The lot is cast in the bosome, but the iudgement is in the Lord*. We may therefore lawfully vse lots in matter of consequence, wherein the will of God is extraordinarily to be sought, either to auoide quarrels & controuersies, or to preuent subornations or vnderminings, as in elections of Magistrates, sharing of goods, and such like. And this doth Salomon also meane where hee sayth. *The lot endeth strife and maketh partition among the mightie*. But to applie the

lot

Act 1.

Prou. 16. 33.

Prou. 18. 18.

lot and consequently Gods prouidence to our vaine and friuolous pleasures, manie times in matters of offence to God we may well say that so we doe abuse them and take the name of God in vaine.

3 Secondly. Pastime permitted and by God allowed among men, must haue relation to some profit either of body or of mind: otherwise it is but Idlenesse and time lost for the which wee must render accompt vnto God. But these pastimes of Cardes and Dice, as all men know, doe imply no exercise of the bodie: Neither do they containe any recreation of the mind: For as it appeareth, the euent of the chance that they expect doeth driue either side into the like grieffe & heauinesse, so as for the most part therein is no further content or recreation of minde, then as may grow of couetousnesse, if a man winne the money, or of an imagination of Gods fauour, directing the chance in such vaine and friuolous occasions. If they be such games as together consist of chance, and industrie or agilitie of witte: yet as chance doe therein especially gouerne: So is it the onely chance of the cast which if it be good, reioyceth vs, if bad, driueth vs into grieffe and sorrow. Thus may euery man vnderstand that these games which tend to no profit either of body or mind are both Idle and hurtfull workes.

4 Thirdly the occasion of these games at hazard is vsually a couetous desire by play to get into our hands other mens goods. And indeede experience teacheth that all our play is for money. And hereof ariseth an infinit nūber of most pernicious mischiefes, First the looser, thinking that his losse groweth not of the mans industrie but of chance and hazard, hopeth for change of chance, with recovery of his losse: and this causeth him obstinately to continue the game in hope of gaine: & consequently great losse of goods, if the chance run against him: sometime of all that himselfe hath, or they that will lend vnto him: and hereof came the saying: *Dice & Cardes haue beggered me*: But wher exercise of the body or industrie of mind without chance, do beare sway, the game is more moderate. For either the body can beare no more labour: or the minde finding the aduerse partie more skilful and readie in the game, banishing all hope of winning, causeth vs to abstaine from play. Who then will not confesse it to bee euill doone to wast all the night and daie in play? To bee great crueltie, to wast and so wretchedly to consume the goods wherewith the wife and children should bee nourished and sustained? That the Article of expence of so much goods in play wil neuer be allowed in the accompts of the day of iudgement? That he which wineth mony at play hath no more right to keep it
then

than a theefe? That if it be not lawfull for the loofer to loose it, it is not lawfull for the winner to retaine it? And indeede no vsurie is so excessiue and hurtfull, as the gaine made by gaming, wherein without loane or labour, a man sometime winneth all his neighbours goods.

5 Moreouer. As the pleasure of gaine and the sorrow for losse in play are mightie passions to moue the harts: so what a number of braules, quarrels and controuerfies doe arise of play? What swearing, curling & blaspheming of God? Or who will not adiudge the tree that bringeth forth such fruit, to be naught and worthie to be cut down or rooted vp? For in this consideration haue such games bin euer more detested, euen among the heathen. There is among the Pandects a law that saith. If a man beat him in whose house he hath played at Dice or Cardes, saith the Pretor, or that others haue doone him iniurie or stollen his goods, whiles any playd at Cardes in his house, I will doe him no iustice. Likewise, him that forceth or induceth another to play, I wil punish according to the exigence of the case. Asconius Pedianus vpon the second booke of Cicero of diuinacion, saith, that in olde time such gamelsters were at Rome condemned in fower times so much as they played. And the law Roscia banished out of the land all such as had lost more then the condition of their person & estate could beare. Christian Emperours haue also very straightly forbidden these games: Among the rest, Iustinian, Respecting, saith he, the good of our subiects, we doe by this law forbid all men, and in all places all play, namely that either in common houses or priuate, there bee no gaming at Cardes or Dice, neither any looking thereupon. Which is more, in the same law he chargeth Bishops & Pastors diligently to looke thereto: And enioyneth them in reformation of this inconuenience to employ the power and authoritie of the iudges and gouernours of their prouinces. Yea, he ordaineth that no man shal be forced to pay any thing that hee hath lost at play: Also that if any hath so paid, he suffereth him to redemande it, and commandeth that it be restored, except vpon the prescription of 50. yeres. In the Canon these games are also forbidden, vnder paine of excommunication: as likewise the same prohibition was made by the Canons, intituled of the Apostles.

6 As concerning the Doctors of the Church. Among the rest, Saint Cyprian hath written a treatise expressly to shew in what detestation and abomination Christians should holde these games of Chance and Hazard. Among other things he saith, that gaming

Digest. lib. 1.
Tit. 3. lib. 1.

Cod. lib. 3.
Tit. 43.
Leg. Alcarum
vlt.

C. Epist. dist.
35. c. 42. & 43

Cyprian of
dying and
dieers,

is a snare & inuention of the Deuill, which he purposely forged to maintaine Idolatrie in greater vse & commendation among men. And indeed as som are of opinion that Mercury a God of the heathen inuented Dice and Cards: so S. Cyprian sayth, that he caused himselfe to be painted vpon thē, willing that at the beginning of their play they should sacrifice vnto him: And this sacrifice or homage consisteth in kissing the Card or the Die, or in pouring forth of wine in honor of this painting, or in some such like ceremonie. That Christians retaining the game haue onely changed the Images, and in stead of Mercurie pictured a King, a Queene, and a varlet. What else is it then to play at Cardes and Dice, but to delight in the workes of the Deuill, deuised for our destruction, and to refresh the memorie of & in part to confirme the auncient Idolatrie, which wee ought to abolish out of all memorie among vs? The Deuill, saith Cyprian, is present at our play, and lurketh to catch vs, and hauing taken vs, to triumph ouer vs. And indeed in these games we finde nothing but deceite, lying, folly, rage, periuiric, wrath, dissention, redinesse to iniurie, cruel boldnesse, felonious, and fretting minds, wasting of goods, time and honour, yea sometimes stripes and murder. Thou player at Dice & Cardes, saith he, that tearmest thy selfe a Christian, thou art none indeed: for thou art too much addicted to worldly pleasure, and canst not be a friend to Christ, so long as thou delightest in the inuentions of his enemy, the Deuill. O dangerous hand, and tormenter of his master, which can neuer forbear playe, either winning or loosing.

7 An other Doctor named Nicholas Lira in a small tract called *Preceptorium* alledgeth nine reasons, by the which hee maintaineth that playes are not to be admitted among Christians, but are to be banished out of the Church of God. Likewise Lambert Daneus a professor of deuinitie, and a learned and godly man did lately publish a declaration concerning the games of Chance or Hazard, where out I haue taken part of this here written, wherein at large he declareth them to be vnlawfull. The reason therefore, before considered, the authority of the word of God: of the Doctors of the Church: of the lawes both ciuill and canon, & the iudgements of the very heathen, ought to make vs to abhorre and detest such games, as matters vnworthy of Christians, euen of men created to farre better purpose. And indeede when Chylon was sent from Lacedemonia to Corinth, to conclude aliance betweene the two nations, finding the gouernours playing at Dice, hee returned without

Cic. Phil. 2.

Sueton, in the
life of Augustus.
c. 17.Aurel. viſt, in
the life of Augustus,
Sueton in the
life of Claudius.Chriſtoſt, in a
Sermon, againſt
the exceſſe of
time.

1. Cor. 2. 13.

without any ſpeech of his charge, ſaying: He would not deſame the Lacedemonians, with ſo great a reproch as to enter ſocietie with Dicers. How much leſſe ought Chriſtians then to abſtaine from deſiling their glory with Dicers, ſo farre ſhould they bee from being themſelues gameſters? We alſo reade that Cicero as one of his gretteſt offences, obiected vnto Marc Anthonie that hee played at games that conſiſted in chance and hazard. Suetonius writeth that the only report that Auguſtus vſed ſuch games, redounded greatly to his reproch: & indeed he was much addicted therto, as himſelfe teſtifieth by two Epistles rehearſed by the ſame author: yea this brute rüning of him made him to be reputed among vnthrifts notwithstanding many great vertues wherewith hee was endued. As alſo another author repeating his vices, among the reſt ſayth expreſſely that hee vſed much to play at Dice. Claudius Cæſar, an Emperor of Rome as the ſame Suetonius doth note, witneſſed him ſelfe to be a ſoole, not only in reſpect of his other vices, but alſo becauſe he ſo gaue himſelfe to Cards & Dice, that he wrote a booke of the Art of play, which bred him great obloquy. How much rather then ſhould we Chriſtians accompt theſe games of chance & hazard to be pernitiouſ, and vterly to be abhorred.

8 If any reply that in this caſe we ſhew too much rigour, we will aunſwere with Chriſtoſtome: That the cutting off of ſuperfluitie in the life of the faithfull, is no bringing of them into too much aſterity of life. But theſe games are not only ſuperfluous, but alſo hurtfull & pernitiouſ. Likewise albeit we might accompt them among things indiſerent, yet ſhould Chriſtian libertie bee ſubiect to ſuch politicke laws as forbid them, and without conſideration hereof, to praſtiſe the ſame which S. Paul proteſteth of things indiſerent, namely *Neuer to play at Cards & Dice, ſo long as we liue, rather then to be occaſion of offence to our neighbors, & by our pleaſures to bring deſtruction vpon thoſe for whom Ieſus Chriſt hath dyed.* And as to the end to repreſent the corrupt world as it were in a table, we haue already ſhadowed out men and women dancing: ſo by inserting therein players and gameſters at Cardes & Dice, we ſhall more liuely demonſtrate the world and ſhew that ſuch as giue themſelues to gaming are indeed of the world & not truly of the church of Chriſt. And as by lots the ſouldiers parted the garments of Ieſus Chriſt, ſo may we wel ſay that theſe games at Dice & Cards are the meanes to part between the world & the Deuil many of thoſe who profeſſing reformed religion are addicted thereunto.

9 But in as much as Ieſus Chriſt admoniſheth vs to Amend our liues

lines and to repent our former transgressions, let vs stedfastly resolve hereafter to abstaine, and not to bee carried awaie with the taunts of gamesters that scorne our simplicitie because we will not play with them. Let vs remember the aunswere of a heathen, who at a feast being called dasterd for that he would not play at Dice, wisely replied: *I am indeede a dasterd and fearefull in all dishonest causes.* Let therefore his censure who tearmed these things dishonest, together with his constancie against the taunts of gamesters, be vnto vs Christians an instruction and example constantly to refraine from such games: And the better to confirme vs herein, let vs also thinke vpon the wordes of Saint Cyprian. Let vs, sayth he, be Christians, not players at Cardes and Dice. Let vs poure forth our mony vpon the table of the Lord, wher Christ sitteth as president, and the Angels do see vs. In lieu of loosing them foolishly, let vs distribute our goods to the poor, Yea let vs commit them to the custodie of Iesus Christ. For these games, saith he, are dangerous, worthie of death, and replenished with folly. They containe no truth, but a quagmyre of all falsehood & periurie. Let vs pull away our hands from such pastimes and in our harts turne off and take away the darkenesse wherewith Satan blindeth vs: let our hands be cleane and not defiled in doing honour to the Deuil. Let vs flie from the enemy that pursueth vs, and spend our time in the learning of true wisdom and instruction in the doctrine of the Gospell: Yea let vs lift vp pure hands to Christ: and to the ende wee may please God, let vs neuer looke vpon Cardes or Dice. So be it. Thus doth Saint Cyprian conclude his treatise against players at Cardes and Dice.

Of Enuie. Chap. 20.

NOW let vs speake of Enuie the sister and inseperable companion of couetousnesse and ambition, which likewise proceedeth of a foolish & wicked selfe loue. As it is written in the booke of wisdom, *Therow Enuie of the Deuill, death came into the world.* Which Saint Augustine also confirmeth, saying. Enuie is a deuillish vice, whereof the Deuill is vnardonably guiltie in the sight of God. For in the sentence of the Deuils damnation, it is not said that he had committed adulterie or theft, but that hee had enuyed the state of man, created to the image of God. Againe, whereas all other vices doe breede some pleasure and contentment, albeit but false and wretched: Onely Enuie engendereth nothing

Wisd. 1.24.
Augustine of
Christ. Doct.
tine.

Petrarch of
the remedies
of fortune.

Aug. in a cer-
taine Sermon

Plut. of enuie
and hatred.

Cicero to He-
ren, lib. 4.

Seneca of ma-
ners.

Aristo. in his
Rhet. lib. 2.

Plut. of Enuie
and hatred.

nothing but sorrow: feedeth vpon mischiefe: grieueth at others good: and in it selfe alreadie hath that euill which it wisheth to others. And indeede Enuie is a passion in the soule, yeelding sorrow and heauinesse for such benefites as other haue, that may bee desireable, amiable, or commendable, and thereof ensueth a hatred of their felicitie and prosperitie: If they be our betters, because we be not so good as they: If our inferiours, least they should grow equall with vs: If our equals, for feare they shoulde get before vs.

2 Concerning the first. We ordinarily see, that they which are endued with the greatest vertues, and exalted into highest prosperitie, are subiect to Enuie, as Aristotle saith. That Enuie is the enemy that assaulteth vertue and others prosperitie. Also as there is no shadow, where there is no sunne: so where there is no prosperitie, there is no Enuie. We doe Enuie, saith Plutarch, such as prosper, and therefore as they that are tender sighted, doe finde themselves grieued with euery light and bright object, so is it with the enuious in euery the prosperitie of others. Whereupon he compareth enuious persons to Cantharides, a certaine Greene and venomous worme, or a Flie that vsually feedeth vpon wheate when it waxeth ripe, and roses in their pride: for so doth the enuious man: he taketh against those that be honest, & greueeth at the encrease of other mens vertues: Cicero also saith that Enuie as a companion to vertue do still prosecute the good. And therefore Seneca aptly saith. It is more easie for a poore man to shunne contempt, then for a rich man to auoide Enuie.

3 Enuie vseth onely one point of discretion and temperance, which is this, That seldome or neuer it medleth with those, whose greatnesse and excellencie doe take from the enuious all hope of attaining to the like degree. And this doth Aristotle note, saying. Enuie for the most part seaseth vpon that which it may best ouertake or out goe: and that in this consideration, men neuer Enuie the dead, neither such as in greatnesse do without comparifon exceede them. Fither, as Plutarch saith, those that in age doe farre out goe them. And in that sence it is written that Enuie is many times extinguished by the greatnes and excellencie of other mens prosperitie. And for example hee addeth saying. No man enuied Alexander the great or Cyrus when they had attained the tye of their deuises. For as the sunne beating directly vpon the crowne of the head, yeeldeth but a small shadow, so they that are in eminencie farre aboue vs, doe purchase small Enuie against them. And there-

therefore hee very properly compareth enuie vnto smoke, which so long as the fire is but small maketh a great shew: but so soone as it flameth vanisheth away; or at the least appeareth nothing so plainly as at the first.

4 As for those that be equall in degree, it is an old saying that the earthen potter enuieth the potter, whether for gaine or for reputation and honor: & this doth another prouerbe note saying. The Chiliads, neighbours eye is alwaies an enemy and enuieth. For surely men cannot abide that others of their owne callings should bee better thought of, or come to be greater then themselves. As Cain enuied Abell, because the sacrifice of Abell was more acceptable in the sight of God then his. Rachell enuied her sister Leah, because God gaue her issue, & none to her selfe. Likewise Iacobs children enuied their brother Ioseph because he was their fathers darling. This enuie also extendeth to our inferiors as Saul was sore wounded therewith against Dauid, by hearing the song of the daughters of Israell. *Saul hath slaine one thousand, and Dauid ten thousand.*

Gen. 4.

Gen. 30, 1.

Gen. 37, 4.

1, Sam. 18.

5 But as selfe loue is such a plague as that all the children of Adam are therewith poysoned, so the enuie that groweth thereof is but ouer common and too deeply rooted, euen in those that professe themselves to be the children of God. And therefore as Iesus Christ admonisheth vs to Amend our liues: so let vs Amend in respect of this vice, whereby especially we approach and draw neere to the malice of Devils, the enuiers and enemies of the glorie of God & saluation of mankind. And to that end let vs consider that if we could truly loue our selues, we would forsake enuie, which aboue all vice doth most cruelly and vncessantly torment those that are poysoned therewith. Great Alexander said that the enuious, are both executioners, and tortures to themselves. And here vpon said an auncient father. Enuie is a tormenting of the minde, grounded vpon the good of others. Enuie, saith Saint Augulline, resembleth a ship tolled with the waues of the sea. It is still troubled. It is also like to a rauening Wolfe, mad without a cause: Alwaies in miserie: and setting sure footing, is brought to nothing. By continual raging it is made a pertaker with Devils. Enuie, saith Cyprian, is a moth to the soule, a Canker to the thought, & a rust to the soule. And in this sence saith Basill. As rust consumeth the yron, so doth enuie wast the man that is possessed therewith. The same doth Salomon meane, wher he saith: *Enuie is the rotting of the bones.* Moses propoundeth a notable example hereof in Cayn, saying, *His countenance fell downe, yea which is more. As it is saide that*

Plut. of Envy and hatred.

Prosper of contempl. lyfe.

lib. 3. c. 9.

Aug. To Iulian, Epist. 111

Cyprian of zeale and Enuie.

Basill of Envy Prouc. 14. 23

Gen. 4. 5.

Basil of Enuy
Iob. 5. 2.

the viper by deuouring the wombe of her damme maketh her passage forth, so enuie eateth & consumeth the soule of that man that in his hart hath conceiued her, and hereupon saith Iob, *As anger slayeth the foole, so enuie killeth the Idiot.* And in this sence said Socrates, enuie is as a fret to the soule.

Petrarch. his
remedies for
both fortunes

6 It might suffice that our owne calamities, which are both great and manifold, should torment vs, albeit wee were not tormented by other mens felicitie, and so made our selues two folde miserable. But that will not this accursed enuie, the enimie of her holtes quiet, abide as Anacharsis very firly declareth. For being demanded wherefore men are many times sorrowfull, hee saith, because that besides their owne causes had troubled them, they are also grieued at the felicity of others. And to this purpose, Byas beholding the sad countenance of an enuious man, saide vnto him, Either thy selfe hast had some mishappe, or some other body, some good. The same also doth Agis the first King of the Lacedemonians note: For being informed that certaine of another familie enuied his prosperitie, hee aunswered: Then shall their griefes bee doubled, if they be grieued both at their owne miseries and at the felicitie of me and mine. Heereof also followeth the same which experience teacheth, and Prosper confirmeth, saying: The enuious man hath as many tormentors tormenting him, as enuie hath people that prayse him. And therefore Seneca sayth, I could wish that the eyes of the enuious were so opened that in euerie towne they might beholde all that be in prosperitie, whereby their torments might bee increased, For as the ioyes of the happie doe encrease, so doe the sorrowes of the enuious multiply. And to the same purpose in another place he saith. We can no waie more vex the enuious man, then by applying our selues to vertue and honor. And indeede the poyson of enuie doth in nature farre differ from the poyson of Serpentes, whose poyson hurteth other but not themselves: but the poyson of the enuious hurteth themselves but not others. The enuious man, sayth Cyprian, conuerteth the good of another to his owne hurt: Hee tormenteth himselfe at the felicitie of others: The glorie of others is an heartbreaking to him: The prosperitie of others is a tormenter to molest his soule, and as it were, to rent it in peeces: Hee hath no taste in his meate or drinke: hee continually sobbeth and sigheth: Night or day, his sorrowes are neuer at an ende: And the more that hee prospereth, whome hee doth enuie, the more doth he feele the kindling of his owne passions and griefes. This breedeth in him a threatening

Eraf. Apotheg
lib. 7.
Plutarch in
his Lacon. A-
potheg.

Prosper of co-
templ. lyfe.
li. 3. c. 5 & c. 9
Seneca of ma-
ntr. 5.

Seneca in his
Epistle.

Cyprian of
zeale and En-
uie,

ning looke, a crooked countenance, a pale face, trembling lips, gnawing of teeth, furious speeches, excessiue iniuries, a readie hand to mischeefe, and where his sworde will not preuaile, he slayeth in heart by hatred and malice. There is some hope of Cure for visible woundes, but the wound of enuie that lurketh in the hart can haue no helpe. Then he addeth, O enuious wretch! Whose enimie art thou but thy owne? The man whom thou hating dost enuy, can depart from thee, but thou canst not depart from thy selfe. Wherfoeuer thou become, thy enimie is still in thy bosome, thy aduersarie reflecteth in thy hart, thy destruction is shut vp in thy selfe.

7 These torments of enuie haue the Poets liuely laid open. As Virgil, Enuy to a wicked man is a putrifying poyson, which drieth vp the marow, yet hurteth not the bone, & wasteth the bloud most bitterly. Another Poet to represent the passions of enuy, saith thus.

Ouid Meta. 2.

*Her lippes were pale, her cheekes were wan, and all her face was swart,
Her body leane as any rake, shee looked as askew,
Her teeth were furd with fyth and droisie, her gummes were watrish blew,
The working of her festerd gaule had made her stomake Greene,
And all be gownd was her tongue, no sleepe her eyes had sene; &c.*

Horace.

The same doth another confirme by the examples of the Sicilian kings, saying. Enuie hath euer beene the chiefest tormentor of the lues of the Sicilian kings.

8 Which is more. Enuie, not contented to grieue at the prosperitie of others, doth euermore apprehend it as indeede it is: Yea she alwaies imagineth it greater then it is, thereby to enforce her owne sorrow and miserie. And therefore as on a time there grew a question among diuers Phisitions, concerning the cheefest helpe to the eye, as one saide Fennell, another Glasse. &c. Nay sayth one, It is enuie: for she still causeth other mens goods to seeme greater then they are: and confirmed his speech by this authoritie of a Poet, saying.

Pentane.

*The neighbours fieldes are euermore with corne much better sped,
Their flockes in milke more plentifull, how euer they be fed.*

Ouid.

9 The feeling of this sorrow, anguish, heaumes, and torment bred in the hart by enuie, might make vs to loath and detest it: Yet is there farther occasion. There is nothing more repugnant to Charity, which notwithstanding is, as Saint Paul saith, *The fulfilling of the law: The bond of perfectnes: The true marke of the children of God:* As Iesus Christ also saith, *Herein shall men know that ye are my Disciples, if ye loue one another, euen as I haue loued you. Loue,* sayth Saint Paule., *Ennieth not: She reioyceth not in vnrighteousnes, but reioyceth in the truth.* And contrariwise. The enuious man mourneth

Rom. 13. 10.
Col. 3. 14.
1. Ioh. 4. 7.
Ioh. 13. 35.
1. Cor. 13:

Nazianz. in his first book of diuinitie. **Chrysostome** on Mathew, Hom. 41. and afflictions as is afore said, therein resembling flies that light vpon wounds, and cleuing to the same do there at sucke their sustenance: Or as the Dorre who naturally lurking in dung taketh her food thereof: so doth the enuious man grow fat in other mens calamities. Can there then be any thing more repugnant to charitie and this vnion of the members of Christs body, which, as Saint Paul saith, *Cansteth them to haue the same care one for another? So that if one member suffer, all suffer with it, if one bee had in honour, all the rest reioyce with it?* And therefore it is a shame to vs Christians, that we do not vnderstand it, and the rather because euen the heathen doe instruct vs, as among others, Plutarch, who saith. Hatred and Enuie are directlye opposite to loue, which reioyceth in other mens felicitie.

Cor. 12. 25.

Plut. of Enuie and hatred.

10 Likewise as enuie is repugnant to loue, so is shee contrarie to the peace and concord that should dwell among the children of God. In this sence doth S. Iames tearme her bytter, thereby vnderstanding that she is a poyson of a Cankered will, conuerting all to bitternelle, whereupon doe ensue contention and debate, and therefore he addeth. *For where enuying and strife is, there is sedition and all manner of euill workes.* Plutarch also saith. Enuie and Ielouzie are passions which euermore doe engender vsuall and daungerous enmitie. And so it is the more pernicious, in respect, that as the same Author saith, ordynarily it followeth such as deale in matters of estate, wherein contention and enuie are most hurtfull.

Iam. 3. 14. & 16.

Plut. of proficit to be taken of enemies.

Laetius.

Hereupon saith Antisthenes. It is in vaine to cleanse Wheate from Chaffe, and to purge an armie of vnprofitable souldiers, vnlesse wee also purge the common wealth of all enuious persons and banish them from among vs.

1. Ioh. 3. 15.

11 Moreouer as enuie ordinarily accompanieth hatred, which Saint Iohn placeth in the degrees of murder: So doth it beare such sway in some that it plungeth them headlong in murder & al horrible wickednes. Who moued the deuil to vrge man to eate of the forbidden fruit, wherby to throw him downe, & to draw him with himselfe into eueralting death? The booke of Wisedome, as is afore said, testifieth that it was enuie. What caused Cayn so cruelly to murder his brother Abell? Enuie as the holy Scripture plainly noteth. God warneth him to forbear, yet hee went forward. And indeed as Chrysostom saith, Cain enuying his brother, cold not digest the hatred that he had conceaued: but the more that God warned him, the more did his sorow, anguish & hatred encrease, which driue him to shed his brothers blood. Who stirred vp Saul so often

Wisd. 2. 24.

Gen. 4. 5.

1. Sam. 18.

and

and by so many deuises to attempt, & to seeke to kill Dauid? Yea when he had so often misled & with his owne mouth acknowledged his wrong, yet to pursue him so obstinately to the death? Euen that accursed enuie, that was first engendered of this, that the daughters of Israell in their song, *Saule hath slaine his thousand*, and *Dauid his tennethousand*, preferred Dauid before him, and afterward encreased by Samuels anointing him to be King, What moued the sonnes of Iacob to resolute vpon Iosephs death, and when they had defiled his coate with blood, to send it to their father, whereby to vexe him with most cruell and mortall sorrow and heauinesse, and lastly to sell him to the Ismaelites, to carie him into Egypt, & so to seperate him from the Church, & consequently to abandon his body to tribulation, and his soule to destruction? The sole enuie that they had conceiued against him for the priuate affection that Iacob bare vnto him, which afterward was encreased through his dreames. To bee short. What induced the high Priests and Scribes, at the hands of Iudas a traitor to his Lord and Master, to buy Iesus Christ, to deliuer him into the hands of Pilate, & so obstinately to pursue him to the death? So euident was their enuie that Pilate himselfe (as S. Mathew noteth) knew that for enuie they had deliuered him. In this sence doth Paule, speaking of the frutes of the flesh, ioyne murder with enuie, as the cursed frute thereof.

Gen. 37.

Mat. 27. 18.

Mat. 27. 18.

Gal. 5. 22.

12 To conclude, what a villanous & abominable vice is enuie saith Plutarch: considering that many can confesse that they hate him whom they do not enuie? Sooner will they acknowledge themselves to be possessed with wrath, feare, hatred, or some other like passion and vice, then confesse any enuie, as testifieng thereby that enuy is the most villanous & detestable disease that can come to the soule. Chrysostome doth aptly describe the Original of this disease, saying He that enuieth, purchaseth to himselfe reproch, and honor to him that is enuiet. For as ambition is the mother & nurse of enuie, so is there nothing more contrarie to ambition then the acknowledgement that a man is enuious, considering that enuie is a confession that the enuiet is endued with greater vertue, prosperitie, or some other excellencie, then he that enuieth.

Plut. of Enuie and hatred.

Chrysostome vpon Mathew

13 In as much therefore as enuie engendreth so many torments & vexations in our harts; that nothing is more contrarie to loue: that it breedeth hatred, strife & debate: that it draweth men to commit murder and other horrible transgressions: To be short, that euen among men it is so detestable that they will rather colour it with

Mat. 20. 15.

Chrysostome
hom. 36.Cyprian of
scale & EnvyPlut. in his A-
potheg.
Augustine vp-
on 139. psal

other vices then acknowledge it: Let vs, to the end according to the admonition of Iesus Christ to amend our liues, reffraine al selfe loue, and consequently all enuie. Let euery man bee content with that estate and condition, whereto God hath called him, & faithfully imploy himselfe therin, euer waiting the blessing of the Lord, without enuying others prosperitie. Let vs remember that the enuious man pretendeth to oppose himselfe against the prouidence & liberty of God, as grieuing at the good that God vouchsafeth to those whom he pleaeth, after his owne wisdom and power: and that to such enuious persons belongeth the saying of Iesus Christ, *Is thine eye euill because I am good, or, is it not lawfull for me to doe as I wil with mine own?* Neither must we forget that the end of our liues ought to tend to serue, not our selues, but God & our neighbour: & that it is a most monstrous sin for vs to enuie that good which our selues either doe or should procure and set forward. Yea that we euen make a skorne of God, when, according to our duties, wee pray vnto him to encrease his mercies and blessings to our neighbours, and in the meane time do enuie, and are sorie for their well-doing, and prosperitie through the blessings of God. As also wee ought in our harts to print this saying of Chrysostome. As by enuying of others we offend God: so by reioycing at their prosperitie wee shall be pertakers of their goods: Saint Cyprian also exhorteth vs to imitate the good, if we can follow them: yet if wee can not follow them, reioyce, sayth he, at their good. In lieu of enuying, make your selues pertakers through steadfast loue: make your selues coheires of their goods by the coniunction of loue and brotherly vnion. Finally let vs remember that there is but one commendable and profitable kinde of enuie, euen the same that we so beare to the vertuous, as to imitate their vertue: As Themistocles giuing a reason why hee, who in his yooth was bent wholly to pleasures, had lastly applyed his mind to vertue, sayth, that the victorie of Miltiades would not suffer him to sleep. As Augustine also commendeth that enuy of the righteous that pricketh vs forward to become righteous with them.

Of backbiting, slandering and euill speaking.

Chap. 21.

ONe vice more will wee here entreate of, which as it is no lesse common, albeit finally accopted of, so is it most pernicious
Namely.

Namely when we speake euill of our neighbours, to the prejudice of their credit, reputation and honor, and this is called backbiting, slaundering, or euill speaking. And by God is forbidden in the ninth Comandement of his law. *Thou shalt not beare false witness against thy neighbour.* True it is that he doth expressely name false witness. But those words do extend very far. First they which in the presence of the Magistrate or else wher either by oath, or but by speech only do affirme any falsehoode to the prejudice of their neighbours, are heere condemned, and they bee properly tearmed slaunders. Yea they may be called Deuillish. For the word Deuill signifieth a slaunderer or false accuser. All slaunders therefore are the children or Disciples of the Deuill, who was iustly so called, because hee was the first Author and inuenter of that iniquitie, as the historie of the holy Scriptures doth manifestly declare: For when the Serpent perceiued that Eue remained constant in the obedience of God: also that she feared that he would execute his threatning, which imported that shee should die, if shee ate of the forbidden fruite of the tree of knowledge of good and euill, hee wickedly slaundered God, as if vpon enuie, fearing least shee and her husband Adam by eating of that fruite, should become like to himselfe, and know both good and euill, he had made that prohibition. This was an impudent and detestable slaunder.

2 Having by this meanes drawn Adam and Eue to disobedience, among other vices he also poured this deuillish poyson vpon all their posteritie, as experience by most notable examples doth teach. So did Putiphars wife slander and falsely accuse Ioseph that he would haue dishonored her, So did Chore, Dathan and Abiram falsely slaunder Moses and Aaron, saying that they sought to exalt themselues ouer the congregation of the Lord, So did Ziba Miphiboseths seruant, slander his master in the eares of Dauid, as if he had pretended that the house of Israel should haue restored him to the kingdome, and that therupon he remained at Ierusalem. So did Haman falsely accuse the Iewes that were in captiuitie vnder king Assuerus, that they denied to fulfill the kings decrees. So did Saules Courtiers slaunder Dauid, as if hee ment to take away his kingdome. So did Absalom slander his owne father Dauid, telling the people that there was not any to heare their suites, to iudge of their affaires, or to do them right. With many impudent slanders did the Iewes assault Iesus Christ, objecting vnto him that he had the Deuill, that he was a drunkerd, a glutton, a friend to Publicans,

Exod. 20. 16

Deut. 5. 20.

Gen. 3

Gen. 3. 9.

Numb. 18.

2 Sam. 16. 3.

Hester. 3. 8.

1 Sam. 24.

2 Sam. 15.

Iohn. 7. 20.

Mat. 11. 19.

Luk. 23. 2.

Act. 14. 5. a seducer of the people, and accused him falsely that hee denied tribute to Cæsar, and suborned the people. So did Tertullus the Orator tearme S. Paul a seditious and pestilent fellow.

3 Again, if the speeches giuen forth, should in themselves be true, yet if they be misreported or wrested to any other sence then they were done or spoken, this is also slander and false witnesse:

Marc. 14. 58. As S. Marke rehearseth, that finally there came in two false witnesses against Iesus Christ, *And affirmed that they heard him say, I will destroy this temple made with hands, and within three daies I will build an other made without hands.* Here was a double slander: First in that Christ spake it not in that sort, but onely said *Destroy this temple & in three daies I wil raise it up againe.* Secondly because that which he spake of his body, as S. Iohn exprelly addeth, *That he spake of the temple of his body,* they referred to the materiall Temple built with hands at Ierusalem.

4 It is also a deuillish & malicious slander, when men report that which is true: but thereof to gather or perswade some wicked and reproveable action. As when Doeg shewed Saule that Dauid had beene in the house of the high priest Achimelech in Nob: that Achimelech had asked counsell of the Lord for Dauid: that he had giuen him bread: and that he had deliuered vnto him the sworde of Goliah: Dauid obiekteth vnto him, *That his tongue was like a sharpe razor: that he had imagined mischief, spoken lies, and used per-nitions and deceitfull wordes.* Yet it seemeth that all that Doeg told Saul, was true. But heerein we are to note his intent, which was thereby to gather and to perswade Saul that there was conspiracie betweene Dauid and Achimelech: and in that consisted his slander and false accusation.

Psal. 52. 2,

1. Sam. 21.

Psal. 52. 5.

Dan. 6,

Dan. 3

The chiefest officers in Darius Court accused Daniel that he called vpon his God, and so contrarie to the Kings edict prayed to another then him. The three Hebrew Princes were likewise accused that they would not worship the Image that Nabuchadnezzar had erected. Both accusations were true: But to what intent were they made? Euen to perswade Darius and Nabuchadnezzar, that Daniell and his companions had deserved to die. Herein rested the falsehoode of the accusation, and slander proceeding from ambitious, cruell and enuious hartes.

2. Sam. 10. 3.

5 Now as naturally we are enclined to slander our neighbours, yea many times onely vpon suspicion: so the principall of the children of Ammon slandered Dauid in the eares of their Lord Hannon, as if he had sent Ambassadors vnder pretence of honor and comfort ouer his fathers death, to spie out the land, & to take

his

his Citie and destroie it. So dyd the princes of the Philistians
 slaunder the same David, as if he meant to redeem his peace with
 Saul, by betraying theyr king Achis. But especially in this point we
 are to note the devils slandering of Iob: *Doth Iob fear God for naught*
sayth hee, Hast thou not made a hedge about him and about his house, Iob 1
and about all that hee hath? Thou hast blessed the worke of his handes,
and his substance is increased in the land: But stretch out thy hand and
touch all that he hath, and see if hee will not blaspheme thee to thy face.
 As if hee accused Iob to bee an hypocrite, or a hireling that serued
 and feared God onely for profite, which ceasing, hee woulde blas-
 pheme him. Thus may wee vnderstand how readily man is incli-
 ned to this vice, wherein hee truly followeth the nature of the deu-
 ill. For as man hath indeede many vices common to bealts, so in
 lying and slaundering he participateth with the deuill, the Father
 of lyes. Iohn 8.

6 By the premises wee be earnestly admonished carefully to be-
 ware of falling into this iniquitie and deuillish sinne, yet for the a-
 mendement of our liues, that wee may the more abhorre and de-
 tell it, let vs briefly consider the euils, and pernicious inconueni-
 ences thereof proceeding. *A man that beareth false witness against*
his neighbour (sayth Salomon) is like a hammer, a sword, and a sharpe Prou. 25. 18
arrow. And David sayth, *The slanderous tongue, which he calleth de-* Psaime 120. 3
ceitfull, is like the sharpe arrow of a mightie man, & as the coles of luni-
per. As if he should saie, their slanders were kindled with hotte fire,
 and dipped in mortall poison. Salomon lykewise vteth a notable
 protellation to this purpose, saying: *These sixe things doth the Lorde* Prou. 6.
hate, yea his soule abhorreth seven. The haugbtie eies, a lying tonge,
and the handes that shedde innocent blood, a heart that imagineth wicked
enterprises, feet that be swift in running to mischief, a false witness that
speaketh lyes, and him that raiseth up contention among brethren. Ioy-
 ning all these vices together, he sufficiently sheweth, that as a false
 tongue, or false witnelle proceedeth of a proude heart that imagi-
 nineth wicked enterprises, so doth it many times ingender bloud-
 shed and strife among brethren. Many lykewise of the examples
 aforementioned, doo evidently set before vs, as in a table, the per-
 nicious effectes and cursed fruites of this vice and corruption. The
 impudent slaunder of the deuill hath plunged our first fathers and
 all their posteritie in paine, death, and euerlasting damnation: The
 same of Putiphars wife cast Ioseph in prison: The same of the sons
 of Ammon, procured the totall destruction of themselves, theyr
 prince, and people: The same of Haman had bene the death of all
 the Gen. 3
 Gen. 39
 2. Sam. 19
 Ester.

1.Sam.24.

1.Sam.22

Exod.23.27.

Deut.19.16

Prou.19.5,

Psal.109.

Ezou.6.16

the Iewes that were in captiuitie vnder Assuerus, had not God miraculously preuented it: The same of Sauls courtiers bred a long and dangerous persecution against Dauid: The same of Doeg, the horrible murther by Saul committed on the persons of Abimelech and the foure score and fife priests, with the vtter destruction of the towne of Nob, and all the inhabitants thereof. In this consideration doth the Lord saie, *Thou shalt auoide all false woordes, and shalt not slaie the innocent and righteous.* Thereby declaring, that the false witnesse with his tongue, slaieth as many as the executioner with the sword.

7 Neither was it without reason that God in olde time ordained that the false witnesse should incurre the like paine, as the offence wherewith he wrongfully charged his neighbour might deserue. And therefore Salomon sayth, *The false witnesse shall not escape punishment, and hee that speaketh lies shall perish.* To be short, how bytterly doth Dauid curse those that burdened him with false accusations and slaunders? These curses of Dauid were prophesies of the holy Ghost, foreshewing the grieuous and many woes that God will poure forth vpon slanderers. As also we haue before noted, that God abhorreth the false tongue, and the witnesse that speaketh lies. Wherefore such men as haue euen anie, though but a little conscience, will abhorre and disdain to bee false witnessses and slaundersers, and consequently, the children of the deuill, who is the father of lies.

8 Yet is it not inough that wee amend and refraine from this deuillish vice, for wee must also beware of all backbiting and euill speaking, which consisteth in the reporte and rehearfall of the faultes and infyrmities of our neighbours, albeit wee speake nothing but the truth. Yet is there nothing more common amonge men, so fore are wee inclined to report the badde, rather than the good wee knowe by our neighbours. And when this inclination is accompanied wyth hatred, ambition, or enuie, the same is lyke oyle cast into the fyre to inflame and kindle it. Wee take some contentment in speaking euill of him whome wee hate, as vsing it for some reuenge that wee take of him. The ambitious man imagineth his increase of honour and reputation to bee the greater by so much as hee seemeth to take from those whome hee blameth: And it is euen as hee that coueting to make his owne garment to seeme the whiter, casteth inke vpon his neighbours to make it blacke: To the lyke purpose doeth Enuie speake euill of her neighbour, meaning that the reproofe whereby shee abaseth and treadeth

treadeth him downe, shall bee to her as a footstool to climbe aboue him. This inclination to backbiting doeth Moses note, saying: *Thou shalt not walke about with tales among thy people* For by this worde Walke, hee taxeth such as gadde vp and downe to enquire curiously of theyr neighbours faultes and infirmities, as it were by reporting them to backbite him. And the Apostle Saint Paule more liuelie representing the same vnto vs, sayeth, that all men naturally are poisoned wyth these vices: *Their throte is an open sepulchre, they haue used their tongues to deceite, the poison of Aspes is vnder their lippes, their mouthes are full of cursing and bitterness.*

Leuit. 19. 16

Rom. 3. 13. 14

9 The ordinary communication of such as are any thing familiar, doth sufficiently testify that our vsuall conference is moit comonlie replenished with discourses of the faultes & infirmities of our neighbors. Our tongues that should be courteous and inclined to charytie and compassion, are for the most part serpent lyke, & full of poyson. Yet in as much as euerie man in his owne sight, doth sufficiently perceiue and knowe, that such rehearfalls and discourses vppon others mennes escapes and imperfections, are but slaunders and backbitings: diuerse and sundrie men doo seeke to couer them wyth the cloake of zeale, loue, and compassion. And this hypocrisie doeth Saint Bernarde verie aptlye represent vnto vs. Some there are, sayeth hee, whose stomackes being glutted wyth the faultes and infirmities of theyr brethren, and neighbours, when they meane to vnburden the same, doo shroude theyr mallice and hatred vnder the cloake of fayned respect and shew. After a sore sigh, wyth greate grauitie, delyberation, and a heauie countenance, they wyll spue forth theyr backbiting and slaunderous speeches. And such backbitings and slaunderous speeches, sayth hee, are so much the more dangerous, because the hearers are thereby occasioned to imagine and conceiue, that the same proceedeth neyther of enuie nor euill wyll, but of meere sorrow and compassion. I am sorrie, sayth the backbiter, and the rather because I loue him, that I cannot get him to amende. Another wyll saye, I haue long knownen this or that, yet woulde not I raise the speech, but sith it is now knownen abroade, I may not inanie wise conceale the truth, for the matter is so and so. Thus doeth Saint Barnarde most liuelie painte out the hypocrisie of many euill speakers. But Moses teacheth vs howe wee shoulde reprocue it, *Reprocue thy neighbour* (sayeth hee) *but raise no reporte of him:*

Bern. on the Cant. Ser. 2. 4.

Leuit. 19.

To

To reprove and admonish our neighbour, is truly a worke of charitie, but it is backbiting to raise anie reporte of him, by publishing and blowing abroade his infirmities. The admonition and aduertisement of our neighbours faultes and imperfections must be deliuered either to themselves, according to the rule of Iesus Christ, *If thy brother trespass against thee, go and tell him betweene him and thee*, or vnto those that haue right and authoritie to correct and reprove. Whereof wee haue an example in Ioseph, who shewed his father of the euill reporte and dooings of his brethren. But to reporte them to others, is backbiting and slandering, because it tendeth onely to defamation. This disease of backbiting is so much the more pernicious, as that wee cannot auoyde it, also that the wound thereof is daungerous. A man may better beware of such as steale his goods, than of the backbiter that taketh away his good name. As the good name is to bee much more esteemed than siluer, so the wounde of defamation is almost incurable. For as when a wound is cured, there yet remaineth a scar: so against a slander, howsoeuer a man purge & iustify himself, yet will ther stil remain an euill opinion, at the least in some. And this dyd Diogenes signify, when beeing demanded what beast bit sorest, hee answered, Among tame beasts the flatterer, among wilde, the backbiter. Inasmuch therefore as according to the exhortation of Iesus Christ, we are to amend our liues, let vs beware. Whensoeuer wee talke of the faultes and infirmities of our neighbours, let vs thinke with our selues: To what ende is this speech? And in our consciences finding that it tendeth onely to defame him, and to take away his good name, let vs passe condemnation in the sight of God and say, that we are backbiters. VVithall, let vs then also remember the saying of David, *Him that in secret slandereth his neighbour will I cut off*. Also the sentence pronounced by Saint Paule, who sayth, *Backbiters and slanderers shall not inherite the kingdome of heauen*. Lykewise the admonition of the same Apostle, who wylleth vs to holde them as excommunicate persons, & to forbear eating, drinking, and all familiar conuersation wyth them. Let vs remember, that backbiters by Saint Paule and others are marked wyth a searing yron, as men, who by the iust vengeance of God are giuen ouer into a reprobate sence. To bee short, let vs remember what Saint Iames sayth, *If anie man among you seemeth religious, and refraineth not his tongue, this mans religion is in vaine*. Wherefore as Cham, the father of the Cananites, hauing seen the shame of his father Noah, & in lieu of couering it, hauing shewed it to his brethren,

Math. 18. 15

Gen. 37. 2

Plutarch in
his ApothegPsal. 101. 5.
1. Cor. 6. 10
1. Cor. 4. 6Rom. 1. 30
James 1. 26.
Gen. 9. 22.

thren, was accursed, both he and his posterity, by the mouth of his owne father: so they (who knowing the frailtie, faultes, and infirmities, and consequently, the shame, and reproach of theyr brethren, where they ought in charitie to couer the same) doo neuer thelesse by backbiting and euill speaking, laie them open, doo wel deserue to be accursed with Cham, and called Canaanites, S. Peter hauing exhorted vs to be sober & vigilant in prayer, addeth, *But aboue all thinges haue feruent loue, for loue conerth the multitude of sinnes.* Whereby hee declareth, that it is a matter of such importance, to couer the infirmities of our neighbours by loue, that hee seemeth to preferre it before sobrietie, and praier vnto G O D, which hee had before mentioned. Secondly, that it is not enough to shew this loue, by couering two or three infirmities, but we must couer euen the multitude of them. Thirdly, that for the discharge of this duetic, wee must haue not some small loue, but a vehement loue, yea, such a loue as may be able to surmount enuy, hatred, ambition, and all such other vices as naturally doo prouoke vs to this cursed backbiting.

1. Pet. 4. 8

11 VVe suppose, that so long as our backbiting and slanders do breed vs no braules or quarrelling, they bee not hurtfull, and so wee despise all Gods threatnings. But wee doo much deceiue our selues, if wee imagine that God, as we, maketh no account of backbiting, and so suppose that his deferring of vengeance is a quite taking awaie of his threatnings. Our backbitings are inrouled in the booke of his providence, readie to bee laid open before vs in the daie of iudgement, as Dauid expressely teacheth, saying: *Thou giuest thy mouth to euill, and with thy tongue thou forgest deceit. Thou sittest and speakest against thy brother, and slanderest thy mothers sonne. These things hast thou done and I held my tongue, and so thou thoughtest that in deede I was like thee, but I will reprove thee and set them in order before thee. O consider this, yee that forget God, least I teare you in peeces, and there bee none that can deliuer you.* Surely it is straunge, that all such threatnings should not make vs euen to cut out our tongues with our owne teeth, rather than to apply them to backbiting and slandering.

Psalme 118, 19

12 It is lykewise a harde case, that in this respect wee should not feare God more than man. It happeneth many times that the backbiter with great protestation and attestation sayth, I tell you, but I would be loth to saie so much to another, let it I praie you rell betweene vs, speake not of it, let no man knowe that I tolde you: Oh foole, dost thou more feare the blame at a mans hands whom thou hast

hast spoken euill of, than the eternall fire that thou kindest: and the curse of God, which by backbiting thou pullest vpō thy head? Darest thou not detract or speake euill of thy neighbor before his face, albeit hee hath but some small meanes to be reuenged: & yet wilt thou boldly speake euill of him in the presence of almightie God, who threatneth, and is able to swallowe thee vp? If the man whom thou speakest euill of, chance to come in place, thou doest blush, and fallest into other talke. But when thou backbitest him, remember that God heareth thee, and blushing at thy folly, turne to some other talke, and speake of such things as may be acceptable in the sight of God.

13 Againe, canst thou like a fool, put more trust in anothers tongue than in thine owne? Thou couldst not bridle thine owne tongue, and doest thou request another to bridle his? Why doest thou put thy selfe in the mercie and discretion of another? If hee to whome thou hast opened thy mouth, hath no more hold of his tongue than thou hast of thine, hast thou not put into his hande a staffe wherewith, by reuealing thy secret, to bring thee into brabbling & strife? Why doest thou reueale that to another which thou wouldest shoulde be kept secret? If thou sayest, I trust him. So hath hee another, whome hee trusteth, and his friend another, &c. to whome they will reueale it. It is as if when sundrie faggots lie each by other, thou shouldest kindle the one, and so by degrees burne them all. In some countries vpon anie murther or other hainous trespassse, they ring the towne bell, which when other townes or villages doo heare, they likewise doo ring theirs, and so from one to another, whereby all the Countrie is soone aduertised that there is some offender to bee taken or staide: Euen so thou, when the clock of thy tongue hath stroken, looke that hee that heard it, will likewise strike his, and his neighbor that heareth it, his, and so shal the infirmitie of thy neighbour soone come to the eares of many. And therefore if thou beest loth it shoulde bee knowne, why hast thou rung the bell of thy tongue in a countrie, where thou knowest that euerie man is readie likewise to ring his?

14 Let vs proceede: Not onely hee that speaketh euill of his neighbour is a backbiter, but also hee that hearkneth to the slander. And in deed, he that is desirous to heare of the faults & frailtie of another, sheweth himself to be deuoid both of zeale to Gods glorie, and of loue to his neighbour. For seeing God is dishonored in the transgressions & sinnes of men, it is our parts, hearing of the same, to mourne and bewaile the dishonour of God, and in charitie

we ought to take compassion of our neighbor, who by his offence bringeth Gods wrath vpon his head. If in lieu of forrowing for the sins & transgressions, euen of those whom before we knew not, we delight to heare of them, doo we not strip our selues out of all loue of God and charitie to men? In this sence doth Dauid saie, that he that receiueth a false reporte against his neighbour, shall haue no place in the house of God. And in deed, both he that hearkneth to the backbiter, and the backbiter, do serue the deuill alike, the one with his tongue, the other with his eare. Detraction (saith S. Bernard) is a sharpsword, which at one blow woundeth three: It slaieth the soule of the backbiter, and the soule of him that giueth eare vnto him, & it woundeth & impaireth the good name of him that is backbitten or slandered.

Psalm, 15. 5.

Bernard in a certain sermo

15 And what doth more nourish and maintaine backbiting than the vsuall vice of hearkning thereto, euen with greedines? For as if there were no receiuer of thestes, there would not bee so many theeues: so if none would hearken to backbiting, there would not be so many backbiters. As the north winde (saith Salomon) drineth a waie raine, so doeth an angrie countenance the slandering tongue. As the shaft, saith Hierome, shot against a stone, reboundeth, & sometime hurteth him that shot it, so when a backbiter seeth his countenance that heareth, or in deed that hearkneth not vnto him, sad or frowning, hee holdeth his peace, he waxeth pale, his countenance is troubled, and his tongue stoppeth sodainly. In this consideration he saith in another place. Beware of backbiting, also of listning thereto. Let thine eares be as farre from them as thy tongue. For when the backbiter perceiueth that thou giuest no eare to him, hee cannot well go forward, Thou shalt not, saith the Lord, receiue or take vp anie false report. This worde Receiue, or take vp, euidently declareth, that backbiting and slandering will soone fade awaie and decaying, if it bee not receiued or taken vp, and so vnderpropped, and vpheld by the consent that is giuen thereto.

Prou. 25. 23

Hierom to Rusticus.

Hier. in his Epist. to Nepot.

Exod. 23. 1

Hierome to Celantius.

16 Sith therfore that the inclination to backbite, likewise to hear backbiting, is such, that euen they, who otherwise are far from many other vices, as Hierom saith, do easily fall into these snares of the deuill: that according as Christ exhorteth, we may amend our liues, let vs thinke vpon the premises, to the end we may abhor al backbiting: let vs keepe our tongs & eares pure, so as the vse of these vices now so common, may vtterly be abolished. To be short, let vs apply our tongs to speak, & open our eares to heare such things as may redound to the glory of God, & the saluation of our neighbors.

Moreouer.

Plutarch in
his Apotheg.

Plutarch in
his Apotheg.

Aug. against
Pecilian.
1. Pet. 2. 23

Psalm 37. 13

17 Moreouer, if wee heare that anie speake euill of vs, let vs so order our liues, that as Plato in olde time sayde, men maye not beleue such slanderous reports of vs. As Philip king of Macedon sayde, that the reproch and iniuries of the Athenian orators caused him so to order his wordes and deedes, that themselues should be proued lyers. Neyther let vs forget what hee both sayde and dyd, when it was tolde him that Nicanor spake hardlye of him. I must bethinke me, said he, whether I neuer gaue him occasion so to say. Aftewarde hearing that Nicanor was decayde and growen into contempt, hee sent him a present: And then beeing shewed that Nicanor spake well of him, You see, sayeth hee, that it is in vs to cause men to speake well or ill of vs. If the euill therefore that is spoken of vs be true, or that wee haue giuen anie occasion thereof, let the same bee a cause to make vs to amende our liues. If it bee false, let it bee a warning to beware thereof, because wee are men, and may fall. Let vs in this case remember the saying of Socrates, They speake no euill of vs, when that which they saie is not in vs. And in deede, it is as if a man reporting some harme of a bad man, should call him by my name: for whatsoeuer he should saie, should concerne not mee, but him that he calleth by my name.

18 Especially, let vs remember, that as Saint Augustine sayth, our patience is tryed by detraction. And let vs imitate our Sauior Iesus Christ, who when hee was reuiled, reuiled not againe, but prayed for those that reuiled him. As in truth, it is woofse for the backbiters than for vs, and consequently, wee are to take compasfion of them, and to praie to GOD for them. For as one stripe of the tougue woundeth three, the backbiter, him that giueth eare to the back-biting, & the back-biten, so the two first do thereby wound their consciences to the death, by deseruing the sentence of eternal fire: but the third is no whit damnified but in his good name, and that peraduenture but for a short space: It beseemeth not a christian to returne iniurie for iniurie. Neither is it good to render euill for euill, if he that wrongeth thee, saith Seneca, bee weaker then thy selfe, forgiue him, if stronger, forgiue thy selfe. It is a vice to reuenge and a vertue to forgiue, and therefore when Pittacus had caught one that had wronged him, hee let him go, and said: Pardon is better than reuenge. To the end therfore to take away all replication, to the example of Iesus Christ let vs also ioyne the exāple of Dauid, that we may follow the same. Hee protesteth that when they which had charged him with reproaches and false accusati-
ons, were sicke, hee put on sackcloth, and vexed his soule with fasting,

fasting, and his prayer returned into his bosome, so that hee redoubled and reiterated the same with a sorrowfull and troubled hart. Yea, heerein let vs imitate the moderation and temperance of Euagrius, whose mortification was such, that no praises could lift him vp, neither anie iniuries moue him to displeasure.

19 Not that we should vtterly neglect our fame & good name: For, *A good name* (sayth Salomon) *is to bee chosen before great riches: and lowing fauor is aboue silver and gold.* Besides, as by our sinnes God

is dishonoured, and our neighbours take offence: so contrarywise, by our holy conuersation and good name God is glorified & our neighbours edified. And this doth Saint Augustine teach, saying: Hee that leadeth an innocent lyfe by shunning sinne and iniquitie, benefiteeth himselfe: but he who besides is not negligent in mayntayning his good name doth benefite others, and is mercifull vnto them. If God therefore giue vs conuenient meanes without breach of the bond of peace & loue, and without giuing cause of offence, to defend our innocencie and good name, wee ought to keepe and

preserue it *in procuring honest things, not onely before the Lord, but also before men.* Otherwise, contenting our selues with the testimonie

of a good conscience, let vs with the Apostle, wade *thorough honour and dishonour, thorough euill report and good report.* As being assured, that God will in the end make manifest our innocencie, and blesse our patience with peace and contentation in him. Thus the dutie of euerie Christian that longeth to amend his lyfe doth consist in this: First, that he abstaine from all slaunder, backbiting, and euill speech: secondly, that we giue no eare to backbiters and slanderers: and lastly, that he be not moued by their backbitinges, slanders, and harde wordes, in worde or deede to render euill for euill. But rather let him praie vnto God for those that seeme in minde to be troubled and sicke, in that they speake euill of him. Amen.

psal. 35. 13.

Zozom. in
his Ecclesiastical
historie.
lib. 6. cap. 38
Prou. 22. 1

1. Cor. 8. 28

1. Cor. 6. 3

psalme. 37. 6.

The end of the second Booke.



The third Booke.

Who it is that ought to Amend.

Of the duties common both to the husband and the wife.

Chapter. 1.



E haue in the former bookes propounded some examples of the things wherein wee ought principally to reſourme our liues, and to amend. Now let vs vnderſtand who ought to amend. Anie man, neuer wythout ſtudie, will anſwere, that euerie Chriſtian is bounde thereto. And it is true, for there is no man whoſoeuer, but both needeth and is bound to amende his life in the premifes, as alſo in euerie other the duties required in the generall vocation and calling of a Chriſtian. Neuertheleſſe there bee alſo certaine particular callinges, wherein eache man in his owne behalfe is to vnderſtand what God requireth of men in the ſame, that ſo they may reforme their faultes, and more vertuouſly emploie themſelues in their vocations, according to the wyll of God. But of theſe wee wyll conſider onely of eight. Firſt, of the husband to the wife, and the wife to the husbände. Next, of parents to theyr children, and of children to theyr parents. Then of the Magiſtrate to the ſubiect, and of the ſubiect to the magiſtrate. Laſtly, of the miniſters of the word to the congregation, and of the congregation to their miniſters.

2 As concerning the duties of thoſe that are vnitèd by marriage, ſome there are that bee common to eyther partie, and ſome that particularly doo importe the husbände to the wife, and other ſome the wife to her husbånd. But firſt wee wyll intreate of thoſe

those that bee common to both. Moses writing of the institution of Marriage, doeth evidently declare, that it is a holy ordinance of God. Iesus Christ also honoured it both with his presence and first myracle. And the Apostle to the Hebrewes sayth, that marriage is honourable. Such therefore as doo aspyre thereunto, are to beginne in prayer and holynesse to God: And hauing attayned to that estate, to vse this benefite of marriage as an holy ordinance of God, in all godlynesse and puritie, for a remedie against the weaknesse of the flesh, as the Apostle Paule teacheth, and not for prouocation and lust to intemperancie. True it is, that honestie of marriage grounded vpon Gods ordinaunce, doeth couer the shame of incontinenzie, yet not so, as that wee shoulde defyle and pollute that estate by admitting all thinges, but that wee shoulde so vse it, as there myght bee no excelle in dissoluti-
 on, neyther anie intemperancie contrarie to the holynesse of marriage. And in deede Saint Ambrose reproouing those that doo abuse it in lasciuious excelle, tearmeth them fornicatours wyth their wiues. And albeit that tearme seemeth harde, yet let vs not thinke or imagine that hee spake it wythout reason, especially considering that Saint Augustine alleadging this phrase of speech of Saint Ambrose, sheweth sufficiently that he allowed of his iudgement.

Iohn 2. 2
 Heb. 4. 4

1. Cor. 7. 2

Ambos. li. de
 Philof.

Aug. against
 Iulii. 2

Gen. 2. 18

1. Cor. 7

1. Cor. 7. 2

3 Secondly, when God created the woman, hee sayde, *It is not good that man shoulde bee alone, I will make him a helpe, meete for him.* But whatsoeuer is sayde of the woman, that shee should bee a helpe to the man, must also bee put in practise, and exercised by the husbände towards the wife, according to the doctrine of the Apostle Saint Paule, whether in auoyding fornication, whether in procuring generation, & the education and bringing iup of children, whether in mayntaining a familie, or for the seruice of God and saluation of soules. Heereby it evidently appeareth, that the duetie common both to the husband and wife, importeth, that the one shoulde aide and helpe the other. First, that they maye leade their liues in chastitie and holynesse, as the holie Apostle Paule noteth, where hee setteth downe the ende of marriage. Next, that to auoyde fornication, euerie man shoulde haue his owne wife, and euerie woman her owne husband. And thus the duetie of the husbände and the wyfe consisteth in this, that they liue together in all chastitie and purenesse: and that they take greate heede and beware of breaking the bonde, and infringing and violating the sayth of

marriage by fornication or adulterie: which sinne we haue before declared to bee a detestable abomination in the sight both of God and man. If such as wanting the remedie of marriage, by committing fornication, doo incurre an offence worthie euerlasting damnation: What may those deserue, who hauing a remedie for their infirmitie, doo neuertheles ouerflow in adulterie? Yet is it not inough onelie to abstaine from this abomination, vnlesse wee also forbear from euery thing that may seeme to tend thereunto, or to containe anie beginning, apparance, allurement, or occasion of euill: First, becaule that by the lawe all this is prohibited, euen in these expresse wordes, *Thou shalt not commit adulterie.* For the worde *Adulterie*, comprehendeth all prouocations, gellures, speeches, yea, euen vnchalt lookes. And therefore sayth Iesus Christ, *Hee that looketh vppon another mannes wife, to lust after her, hath already committed adulterie with her in his heart.* Next, that wee maye preuent all argument of ieaousie, a most daungerous disease, and of great difficultie to cure. For, as Chrysostome sayeth, Where either the husbände or the wife is tainted with ieaousie, they beleue euerie word that they heare spoken touching theyr passion, albeit it beare no apparance of truth. When a certaine Romane Emperour determined to put awaie his wife, hee alledged this reason. An Emperours wife, sayde hee, must so beare her selfe, that she incurre no suspition of euill. How much rather ought this to bee practised among Christian husbands and wiues, as well to auoide occasion of offence, as for feare least ieaousie shoulde conuert marriage into a most miserable and wretched estate.

4 Agayne, as marriage was also ordained for generation, so in that part thereof there are some duties that particularly concerne the wife, and some that are common both to her and her husband. Of the particular duties of the wife, we will speake heereafter. Those therefore that are common to them both, doo concerne, first the instruction of theyr children, & that wee will also referre to be intreated of in the Chapter that handleth *The duties of parents toward the children*: secondly, the meanes to bring vp theyr children, and to maintaine theyr family. For the care and burthen thereof is common: yet so, as properly the husband is to get it and to bring it in, and the wife to order and dispose it. Howbeit the dutie of the wife or of the husband doth not so exempt either of them, but that she also according to her ability and power must help her husband to get it, & he likewise in his discretion direct hir in the dispensatiō thereof.

Exod. 20. 14

Math. 5. 28.

Chrysost. vpo
the 2. of Ma-
thew.
Iulius Cæsar
Plutarch in
the life of
Iulius Cæsar.

thereof. *Hee that doth not orderly governe his house, shall inherite the* PROV. 11. 39
winde, sayth Salomon. And order consisteth in this, that the husband follow his businesse, traffique, or calling, without anie molestation of the wife, who ought not to meddle or controll him therein, but with great discretion and gentlenesse: as also the husband is not to deale but soberly and in great discretion with household affayres that are proper to the wife. The man is ielous of his authoritie and reputation, and the woman inclined to suspect her self to be despised. Wherefore as the husband cannot well abide that his wife should shew her selfe more skilfull and wise in his busines than himselfe: so cannot the wife suffer that her husband should despise and account her a foole, by meddling with her small household affayres.

5 As the dutie therefore of the husband and wife consisteth in looking to that which is aforesayd, to the end their marriage may be quiet, and themselves liue together in loue: euen so an idle and vnthrifitie husband, and a prodigall and slouthfull wife, are two redie wayes to destruction. The husband that hath such a wife, casteth his labours into a bottomlesse sacke: and the wife that is sped of such a husband, draweth a cart heauie laden, through a sandie waie without a horse. Such a husband, especially if idlenes drawe him to loue and haunt tauernes, is cruell to his wife and children: and such a wife confoundeth her husband, and bringeth reproch & pouertie to her whole family. The remedie for the husband that hath such a wife, is patience with some seueritie, discreet admonitions, and prayer to God: as also the helpe for the wife that hath such a husband, is tolleration, gentle exhortation, and cheerefull and louing entertainment of her husband, whereby to induce him willingly to keepe home.

6 They are also to be mutuall helpes each to other in matters concerning their own saluation and the seruice of God. First, if one of them, as saith the Apostle be an vnbeleeuer, the other must labour to drawe his partie to the knowledge of the truth, S. Paul exhorting the husband & wife of contrarie religions, not to part, but to dwell together: addeth a notable reason, saying: *What knowest thou* 1. Cor. 7. 16
O man, whether thou shalt saue thy wife, or thou O woman, whether thou shalt saue thy husband? Therein declaring, that the faithfull person in dutie is to labour & indeuor to win his partie to the knowledge of the truth, and so to saue her. S. Peter exhorteth wiues to be subiect to their husbands, albeit vnbeleeuers, and such as do not obey the word, that so without speech, by their holy and vertuous con- 1. Pet. 3. 1

uerfation they may winne them. Secondly, if both bee beleeuers, their duetie is to confirme each other in the time of perfecution, that they may constantly follow Iefus Chrift. Salomon inducuing to declare the fruites of marriage, fayth : *Two are more able to withftand temptations, and a line of three twifts is not fo foone broken.* They are alfo each to helpe vp other, if either of them happen to fall into anie fault or finne. *Two are better* (fayeth the fame Salomon) *than one, for they haue better wages for their labour. And if they fall, the one will lifte vp the other: but wo vnto him that is alone, for if he falleth, there is no fecond to lift him vp.* They ought alfo each to perfwade other to charitie, to relieue the poore, diligently to frequent fermons, to vfe prayers, and fupplications, and praife, and thanksgiuings to the Lord, to comfort each other in the time of affliction: to be fhort, either to exhort other to walke in the feare of God, & in all duties and exercifes befeeming the children of God. In this manner did that holy woman, Elizeus hofteffe, exhort her husband to prepare a chamber for the prophet to lodge in. Saint Paul alfo fayth, That women, defirous to learne, fhould queftion with theyr husbandes at home. Whereby he fheweth, that the husband ought to bee fo inftituted, as hee maie bee readie to inftitute his wyfe at home. And in deede, a heathen Philofopher in this fenfe fayth verie well, That the husband, after the example of the Bee, fhould euerie where gather euerie good inftitution, that he might be able to impart it to his wife, and by hauing communication, acquaint her therewith. Thus, fayeth hee, maye the mindes of women well taught, be wonne from vanitie to vertue.

7 Other duties there are which be common both to the husband & the wife, as among the reft, fuch as proceed of the vnion of marriage, wherof God in the institution thereof fayde, *They are one flefh.* And Iefus Chrift confirmed, faying, *Two fhall bee one flefh.* And therefore in Saint Marke hee addeth, *They are no more two, but one flefh.* And in deede, if Eue being created of one of the ribbes of Adam, was as parte of himfelfe: then is the wife alfo a parte of her husband, and as the one halfe of himfelfe. And of this vnion and coniunction proceedeth the mutuall loue betweene man and wife. *For no man,* fayth Saint Paule, *hateth his owne flefh, but loueth and cherifeth it.* And fpeaking to husbandes, hee fayeth, *Husbandes loue your wines.* And writing to Titus, hee commaundeth him to exhort the elder women to teach the younger to bee modeft, and to loue theyr husbandes. *Three things* (fayth Wifedome) *doo reioyce mee, and with them am I beautified before God and men: Vnitye of brethren,*

Wif. 4. 10. 12.

Wif. 4. 9.

2. King. 4. 10.

1. Cor. 14. 35

Plutarch in
the rules of
marriage.

Gen. 2. 24

Math. 19. 5

Marke 10. 3.

Ephes. 5. 15.

Titus 2. 4

Eccl. 3. 5, 1.

shen, loue of neighbours, a man and wife that agree together. But syth the foundation of this mutuall loue is the vinity of marriage, whereby the husband and the wife are made one flesh, the husbände as the head, the wife as the bodie. It followeth, that this loue must bee ltedfast, not variable, and that the vnion of marriage continue, notwithstanding whatsoeuer befall either the husband or the wife. Notwithstanding whatsoeuer complexions, I saie, natures & infyrmities may appeare, whatsoeuer sicknesse, losse of goods, iniuries, griefes, or other inconueniences that may arise, yet so long as the foundation of loue, that is, the vnion of marriage doth continue, so long must loue and affection remaine. God commandeth vs to loue our neighbors as our selues, because they be of our flesh. Albeit therefore that hee contemne, hate, offend, or wrong vs: albeit he bee our enemie, and in respect of himselfe, deserueth not that wee should loue him, yet because hee is of our flesh, the foundation of loue remayning, wee must loue him. As also our sauour Iesus Christ sayth, *Loue your enemies, blesse those that curse you, doo good to those that hate you, and praie for those that molest and persecute you.* Mat. 5.44. Howe much rather ought they to put this in practise, who by the bonde of marriage are made one flesh? The rather, because the vnion betweene man and wife, is without comparifon more straight, and bindeth them each to loue other, much more than the coniunction whereby man is vnited vnto his neighbour.

8 But this is the mischiefe, that in many their loue is not grounded vpon the vnion of marriage, but vpon beautie, riches, & other carnal and worldly considerations, subiect to chang, alteration and losse. This corruption that respecteth beautie, is olde, and noted to bee among the causes of the floud. *The sonnes of God,* sayth Moses, *seeing the daughters of men were faire, lusted after them, & toke them in marriage.* Gen. 6.2 But in deed, it is monie that maketh loue, and riches ingender affection, witnesse the experience of our daies. Yet such loue resembleth onely a fire of straw, which is but a blaze and is soone out, vnles it be continued with great wood, or other lyke substance. Loue growing of beautie, riches, lust, or anie other lyke slight, vncertain, and fraile grounds, is soone lost and vanished, vnlesse it be maintained with the consideration of this vnion of two in one flesh, and the vertues thereto adioyned: and therefore must euerie man thinke vpon this vnion in marriage, that he may inioy, nourish, & continue the loue that therof procedeth: the rather because such loue ist he nurse of cōcord, that maketh marriage happy.

Augustine of
baptisme of
children

As contrariwise the want of this loue is the fountaine of strife, quarrelling, debate, and other like afflictions that conuert the paradise of marriage into a hell. Dissention between man and wife, saith, S Augustine, is the trouble and ouerthrow of the householde. They that will auoid such strife, must therefore loue each other: and especially they must haue care heereof, when they are first married. For as a vessell made of two peeces & glewed together, may at the first be easily broken, but in time groweth strong: so is it also wyth two persons that are glewed or ioyned together by the bond of marriage.

Ephes. 4. 31

9 This loue, the mother of peace, will ingender a care and dutie each to support other, and so to practise the same which Saint Paul requireth in all beleeuers, that is, *To be gentle one to another, friendly, and each to forgive other, enen as God hath forgiven vs through Christ:* Let the husband thinke that he hath married a daughter of Adam with all her infyrmities: and likewise let the woman thinke that she hath not married an Angell, but a child of Adam with his corruptions. And so let them both resolute to beare that that cannot be soone amended. Let not the bodie complaine of the head, albeit it haue but one eie, neither the head of the bodie, albeit it be crooked or mishapen. Such defaultes doo neuer break vnion and loue betweene the head and the bodie: neyther must the infirmities of the husband or the wife infringe the loue that procedeth of the vnion in marriage. If the husband be giuen to brauling, or the wife to chiding, let them both beware of giuing anie occasion. The bell hath a loude sound, and therefore hee that wyll not heare it, must beware how hee pull the roape and shake it. So if the one wyll beginne to chide without a cause, let the other bee eyther deafe, and so not heare it, or dumbe, and make no aunswere. Heere to hath the saying of Alphonfus, king of Arragon, relation. Where the husband is deafe and the wife blinde, marriage is quiet and free from dissention. Heereby meaning, that the wife must winke at many the infyrmities of her husband, as if shee see them not, and the husband put vp many shrewde speeches of his wyfe, as if hee heard them not. Neyther can it bee anie reproch to the husband and wife so steadfastly vnited, to practise this dutie, considering that David protesteth, that hee vsed the like patience and discretion among his enemies, *They that seek after my life say siuares, and they that go about to do me euil, talke wicked things, and imagine deceite continuallie. But I as a deafe man hearde not, and am as a dumbe man which openeth not his mouth. Thus I am as a man that heareth*

Eraf. Apotheg
lib. 8

Psalme 38. 12

not,

not, and in whose mouth are no reproofes.

10 This vnion betweene man and wife doth also engender that dutie which the holy Ghost noteth saying: *For this cause shal a man* Mat. 19. 5.
leane his father and mother, and cleane to his wife: As also the wife in Eph. 5. 31.
the like respect is bound to the like dutie toward her husband. Not that marriage exempteth any from their due honor and obedience to parents, but to declare that the vnion betweene man and wife is greater then betweene the children and the parents. And indeede, the true loue of the husband to the wife, and of the wife to the husband, surmounteth all loue of children to their parents. The husband and the wife haue their secret counsels and communication of matters concerning their profit and commoditie. The wife is more obedient to her husband, and the husband more desirous to please his wife, then their parents. Yea and at length it falleth out that they depart from their parents to keepe house by themselves. And this plainly appeared in Lea and Rachell being sisters, and the wiues of Iacob. For Iacob grieued at the wronge offered him by their father Laban, boldly made his moane to them: Wherupon they also complaining of their father agreed with Iacob, and consented together to leaue their father, and to follow their husband Iacob. Herein likewise consisteth another dutie of the husband to the wife, and of the wife to the husband, namely that they shew no greater secrecie or communication of their houlsholde affaires to their parents, then mutually each to other, and this rule is especially to be put in practise when ther groweth any discontent betweene themselves. For if the husband should complaine to his parents of his wife, 'or the wife of her husband, such dealing might breede a most dangerous ielouzie, and consequently perhaps irreconciliable dissention & strife. But if it should grow to any complaint, it were requisite, so discreetly to prosecute the matter, as that the woman should come to her husbands parents, and the husband to his wiues. So should all cause of ielouzie cease, and the complaint procure most assured remedie.

Gen. 26.

11 This vnion in marriage produceth yet another dutie common both to the husband and the wife: And that is, that they neuer seeke, neither once thinke of diuorce: And to that end let them Mat. 19. 6.
remember what is written. *That which God hath ioyned together, let no man put a sunder:* Likewise that nothing but adulterie may separate those that are vnited by marriage. All other agreements and contracts, made by mutuall consent, may be broken and dissolved

by

Prou. 2. 17.

Mala. 2. 14.

Mat. 19. 8.

Leuit. 20. 10.

Iohn. 8. 5.

Mat. 19. 8.

by the like consent of both parties: but in the contract of marriage almightie God commeth in as a witnes: yea he receaueth the promise of both parties, as ioyning them in that estate. And this doth Salomon note, where he obieteth to the harlot that she hath forgotten the couenant or alliance of her God. But Malachie speaketh more plainly, and giueth a reason why God punished such husbands as leauing their lawful wiues tooke others: *Because, saith he, the Lord hath bene witnesse between thee & the wife of thy youth, against whom thou hast transgressed, yet is she thy companion and the wife of thy covenant.* The promise therefore to God cannot be broken, but onely by his authoritie. In the daies of Moses husbands were very easily and soone entreated to forsake their wiues, by giuing them a Bill of diuorce: Yet so farre was this course from being lawfull, that contrariwise, Iesus Christ saith that it was tolerated onely in respect of the hardnesse of husbands hearts, who otherwise would haue vexed their wiues, and intreate them cruelly. And this libell containing the cause of diuorce and putting away of the woman, did iustifie her and condemne the man. For seeing it was neuer giuen in case of adulterie, (which was punished with death) all other causes alledged in the libell tended to iustifie the woman, and to declare that she was wrongfully diuorced: and so condemned the husband, as one that contraried the first institution of marriage, whereto Iesus Christ, condemning this corruption, doth returne them, saying: *It was not so from the beginning, and therefore who soeuer shall put away his wife, except it be for whoredome, and marrie another, committeth Adulterie, and who soeuer marrieth her which is diuorced, doth commit Adulterie with her.* So straight is the bond of marriage.

Mat. 19. 6.

1. Cor. 7. 12.

12 Hereof it followeth that notwithstanding whatsoeuer difficulties that may arise betweene the husband and the wife, whether it be long, tedious and incurable sicknesse of either partie: whether naturall and contrarie humours that breede debate, wrangling, or strife about householde affaires: Whether it be any vice, as the husband to be a drunkerd, or the wife a slouthfull, Idle or vnthriftie hufwife: whether either partie forsake the truth and profession of religion, doe fall into Idolatrie or heresie: Yet still the bond of marriage remaineth steadfast and not to be dissolued. Neither may they be seperated, euen by their owne mutuall consent. For as the holy Ghost hath pronounced, *That which God hath ioyned together let not man put a sunder.* And therefore S. Paul saith. *If any brother haue a wife that belongeth not, if shee bee content to dwell with*

with him, let him not forsake her. And the woman which hath a husband that beleueneth not, if he be content to dwell with her, let her not forsake him. Also because some did suppose that the vnbeleefe in any of the parties might breed some pollution or disquiet in marriage, he answereth, no: his reason: *For the vnbeleeuing husband is sanctified by his beleeuing wife: And the vnbeleeuing wife by her beleeuing husband.* And thus he proueth by affirming that the children issuing of such a marriage be holy, that is to say, partakers of the covenant of God, and consequently accepted into the fellowshipp of the Church. Onely he addeth this exception, *If the vnbeleeuing man depart and forsake his beleeuing wife, shee is not subiect to follow him.* And yet must this be vnderstood, where such departure ariseth, either vpon hatred that he beareth to the true religion, that his wife professeth: or vpon a desire to vse his polluted and false religion: For herein cannot his wife follow him without danger of defiling, and depriving of her selfe of the profession of the truth, together with the foode of her soule.

13 Likewise where S. Paule speaking of the husband and wife, both beleeuers, saith, *If the woman depart from her husband, let her remaine unmarried, or be reconciled to her husband:* He therein meaneth not that it shall be lawfull for the woman because she cannot beare the troublesome nature of her husband, or to auoide strife & debate, to depart and liue as a widow: but only hee sheweth, that when the husband vpon such like occasions shall put away or cast off his wife, yet is not she at her liberty to marry another: but must remaine vnnmarried and labour to be reconciled. And therefore are those women, which vpon the hard dealing or troublesome dispositions of their husbands, do forsake them, greatly to be reprov'd as thereby giuing occasion of great mischiefe and trouble: As also are those husbands, who vpon like occasions, do forsake their wiues. For sith nothing may make diuorce, but adulterie, euery purpose and determination to part vpon any other occasion or reason, is restrained by Gods ordinance and the law of marriage. And sith it is not lawfull for vs to continue in such seperation the whole course of our liues: Neither is it lawfull so to abide at all, either so much as to enter thereinto. If therefore vpon such occasion the husband forsake his wife, or the wife her husbände, rather then to continue the mischiefe begunne, let them returne together againe, and thinke that the shortest follies doe least hurt.

14 If they aleage their entreatie, in their opinion, intollerable, & their nature so contrarie that they cannot liue without strife, and debate

debate: Also that being a sunder & quiet in conscience, free from trouble, they may the better apply themselves and employ their time in Praier: the answer is, that such infirmities mult not dissolve the bonds of marriage, and their duties to liue together: But let them thinke that God hath called them to the exercise of patience, which vpon hartie Praier shall be granted them: Let them labour each to beare with the other, that they may liue in peace, and continually pray to God to giue them grace so to doe. Let them remember that the Deuill transformeth himselfe into an Angell of light, when by propounding a dutie to liue in quiet, and consequently a meane to pray vnto God, for the compassing thereof he induceth them to gaine say Gods prohibition, and to seerate that which God hath ioyned together. To conclude, let them thinke well vpon this saying of Saint Augustine. As the coniunction commeth of God, so the leperation & diuorce proceedeth from the Deuill. If they reply that by liuing a sunder, so that they marrie not againe, they breake not the bond of marriage, let them remember that marriage being instituted for a remedie against fornication, for the generation and bringing vp of children, and for a helpe each to other in mutuall societie and inseparable conuersation of life (after the Lawiers phrase) yet doth there appeare no token or effect of marriage in those that liue a sunder, albeit they marrie not againe. Saint Augustine saith, that the benefite of marriage consisteth not onely in the procreation of children, but also in the naturall societie of the two diuers sexes. Otherwise it could not be said that there were any marriage between two old folkes.

Augu. vpon
Iohn Trac. 9.

Iustinians Instit.
lib. 1.
Tit. de Nuptiis
August. of the
fruite of marriage.
c. 3.

Plato of the
precepts of
marriage.

Aug. to Edic.
Epist. 199.

15 The vnion of marriage yet teacheth vs another dutie common both to the man and to the wife, Which is; that their goods be common between them. Happie, saith Plato, is that comon welth wher they haue no vse of these words, *Mine and Thine*: But in marriage especially they ought not to be heard. If y wife haue brought most goods in marriage, the marriage once consummate, her part is gone, and they are made common: as also are the debts, whether hers or her husbands. And therefore can neither of them say: This is mine, but this is ours. When a woman hath brought great goods, yet may she not say, I will doe with mine owne what I list: For as Saint Augustine saith, her selfe is not her owne, but her husbands. The husband as the head & chiefe guide of the familie must haue the custodie and chiefe gouernment of the goods in the house: yet may he discharge himselfe of the whole or of part, as him selfe shal think

thinke meete and conuenient. Yet let him remember that he entreate her, not as a seruant, by giuing her money as it were in mistrust, or with condition to returne him a perticular accompt. For the husbands mistrust doth many times prouoke the woman: and the wiues vaine expence breedeth mistrust in the husband: But the faithfull and discreete employment of the wife, and her husbands confidence in her, will procure that as the goods bee common to both, so each alike shall vndertake the custodie and employment of the same.

16 Hereto for a conclusion wil we yet adde two duties common both to the husband and the wife: The first, that they dayly pray to God to giue them grace to liue together in peace and loue, and that each may be a helpe to others saluation. Let all such as desire to enioy such a felicitie, vnderstand that they must dayly pray to God for the obtaining therof: And let those that liue in strife and debate, examine themselues whether they haue no cause to impute their miserable estate to their neglect of this dutie. The second consisteth in the practise of the same which Saint Paule teacheth, saying: *Let those that be married be as if they were not married.* 1. Cor. 7. 39. But how? By so enioying the commoditie and contentation of marriage, that the benefite of their coniunction breed no diuorce betweene God and them: Likewise that thereby they be not hindered or made slacke in any duty toward God and their neighbors: as also that no affliction depending or proceeding of marriage withdraw them, or force them to resoluē of any thing contrarie to the vnion of marriage, and their profession that they bee the children of God.

Of the perticular dutie of the wife to her husband.

Chap. 2.

NOW let vs come to the perticular duties, and first to the duty of the wife to her husband. As marriage was ordained befideth all other matters, for generation: so together with the duties common both to the husband and to the wife, which thereof doe depend and are before declared, the woman is also perticularly called & subiect to the bearing of children, to the trauaile of child birth, and to the labour of suckling and bringing them vp. This estate is full of trouble: yet is she hereto subiect by her transgression, as God speaking to Eue, said: *I will greatly increase thy sorrows and thy conceptions, in sorrow shalt thou bring forth children.* But as
this

1. Tim. 2. 15.

this consideration should cause her to walke in humilitie, as in all her sorrowes and labour bearing the *Badge of sinne*: so should she in the same condition and estate conceiue comfort, in that, as S. Paul testifieth, *The woman shall be saved by bearing of children*. In which bearing of children, the Apostle meaneth the heauinesse, want of relish, and other the troubles while she breedeth: the sorrows and trauaile of child birth: and the labours in nursing & bringing them vp. And this is the wonderfull wisdom & goodnes of God: that he laieth a foundation of comfort for the woman in that which otherwise doth breed her sorrow and care: for these fruites of sinne shalbe conuerted to her good and saluation. Also by obeying quietly in this vocation, shee doth seruice to God, & so is saued, & led through this meanes and way into euerlasting life, in case as Saint Paule also addeth, with modestie shee abide in faith, loue and sanctification.

2. As by this word, generation of children, is also ment her dutie in suckling them: so is the woman to remember that God hath giuen her two breasts, not that she should employ them for a shew or ostentation, but in the seruice of God, and to bee a helpe to her husband, in suckling the children common to them both: Experience teacheth, that God conuerteth her blood into the Milke where with the cilde is nursed in the mothers wombe: Hee bringeth it into the breasts, furnished with Nipples conuenient to minister the warme Milke vnto the childe, whom he endueth with industrie to draw out the Milke for his owne sustenance. The woman therefore that can suckle her child and doth it not, but refuseth this office and dutie of a mother, declareth her selfe to bee very vnthankfull to God, & as it were forsaketh and contemneth the fruite of her wombe. And therefore the brute beastes lying vp on the ground, and graunting not one Niple or two, but fixe or seuen to their young ones, shall rise in iudgement against these daintie halfe mothers, who for feare of wrinkling of their faces, or to auoid some small labour, doe refuse this office of a mother due to their children. They might take example by Anna the mother of Samuell, who suckled her child till the daies of weaning: By Sarah the wife of Abraham, as Moses noteth, where hee attributeth to her these speeches, *Who would haue said to Abraham that Sarah should haue giuen children sucke?* And for the words of the woman that said vnto Iesus, *Blessed is the wombe that bare thee, & the papper that gaue thee sucke*, As the first part of her speech must be ment by the virgine Marie, so may we in reason referre to her also
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1. Sam. 1. 23.
Gen. 27. 1.
Luk. 11. 27.

the second, & thereof gather that she suckled her son Iesus Christ.

3 But let vs goe on to other the perticuler duties of the wife to her husband. The husband is the head of the wife and the wife is 1-Tim. 2. 13. subiect to her husband. It is the ordinance of God, grounded, as Saint Paule noteth, first vpon this, that man was created first, and afterward Eue: Secondly as the same Apostle sayth, in this that the man is not from the woman, but the woman from the man: thereto adding that the man was not created for the woman, but the woman for the man. And therefore it is meete she should bee subiect to her husband. These reasons do proue, that the subiection of the wife to her husband is it not in her a curse, for it was established by the order and end of her creation, before the transgression. But the third reason ensued vpon this: That the woman being seduced by the Serpent, seduced her husband, as Saint Paule also noteth, saying: *Adam was not deceiued, but the woman was deceived; and was in the transgression.* It was also the sentence which God pronounced, when hee reprobued the woman, for that shee beleeuing the Serpent, had seduced her husband. *Thy will,* sayth hee, *shall be subiect to thy husband, and he shall haue dominion ouer thee.* 1-Tim. 2. 14.

Neither is it without reason that this subiection of the woman to her husband is so often commanded: and recommended in Gods word. *Let wines,* saith Saint Peter, *bee subiect to their husbandes.* 1-Pet. 3. 2. *Wines,* saith Saint Paul, *be yee subiect to your husbandes, as it is meete, in the Lord.* Colos. 3. 18. Also writing to the Ephesians, hee saith, *Wines be yee subiect to your husbandes, as to the Lord. For the husband is the head of the wife, as Christ is the head of the Church.* Ephes. 5. 22. Saint Peter the rather to induce them to this dutie, addeth. *For in sometime past the holy women which trusted in God, attired themselves, not in sumptuous apparell but in vertue, and were subiect to their husbandes.* Gen. 18. 12. And for example he alleaged Sarah the wife of Abraham, who called her husband Lord.

This subiection, in the daies of Saint Paule was acknowledged by the couering of their heads. And in that consideration doth he to earnestly vpholde that the woman ought to couer her head, in token that shee is vnder power of her husband. This did Rebecca well vnderstand and practise: for seeing her husband Isaac come, before she presented her selfe in his presence, shee tooke a Vayle and covered her head, as a token of subiection and testimonie of the reuerence that shee did beare vnto him. Gen. 24. 65.

4 The duties of the wife comprised in this subiection, are by Saint Paule noted, who sayth: *As the Church is subiect to Christ, so let women bee subiect to their husbandes in all things,* Ephes. 5. 24.

As

Gen. 3. 1.

Gen. 3. 16.

Numb. 30. 7.

Prov. 14.
Prov. 11.Plut. of the
precepts of
matrimonie.

As the Church therefore should depend vpon the wisdom, discretion, and will of Christ, and not follow what it selfe listeth: So must the wife also rule and apply her selfe to the discretion and will of her husband: euen as the government and conduct of euery thing resteth in the head, not in the body. Moses writeth, that the Serpent was wise aboue all the beasts of the field: and that did he declare in assaulting the woman, that when he had seduced her, she might also seduce her husband. Saint Paule noting this among other the causes of the womans subiection, doth sufficiently shew that for the auoiding of the like inconueniences, it is Gods will that shee should bee subiect to her husband, so that she shall haue no other discretion or will, but what may depend vpon her head: As also he saith: *Thy desire shall be subiect to thy husband, and he shall rule over thee.* This dominion ouer the wiues will doth manifestly appeare in this, that God in olde time ordained, that if the woman had vowed any thing vnto God, it should notwithstanding rest in her husband to disaduow it: So much is the wiues will subiect to her husband. Yet is it not ment that the wife should not employ her knowledge and discretion which God hath giuen her, in the helpe of her husband. But alwaies it must bee with condition to submit her selfe to him, acknowledging him to bee her head, that finally they may so agree in one, as the coniunction of marriage doth require. Yet as when in a Lute or other muscalle instrument, two strings concurring in one tune, the sound neuertheless is imputed to the strongest and highest, so in a well ordered householde there must be a communication and consent of counsell and will, betweene the husband and the wife, yet such as the counsell and commaundement may rest in the husband.

5 True it is, that some women are wiser and more discrete then their husbands: As Abigail the wife of Nabal, and others. Whether was Salomon deceiued when he said, *A wise woman buildeth vp the house, and blessed is the man that hath a discreet wife:* Yet still a great parte of the discretion of such women shall rest in acknowledging their husbands to be their heads, and so vsing the graces that they haue receiued of the Lord, that their husbands may bee honoured, not contemned, neither of them nor of others, which falleth out contrarie when the wife will seeme wiser then her husband. A certaine heathen Philosopher hath very well described this modestie and dutie of a wife, saying: That a woman should not speake but to her husband, or by her husband. And as the voyce of him that soundeth a trumpet is not so lowd as the sound that it yeeldeth:

yeeldeth: so is the wisdom and word of a woman of greater vertue and efficacy, when all that she knoweth and can doe, is as if it were said and done by her husband.

6 The obedience that the wife oweth to her husband, dependeth vpon this subiection of her will and wisdom vnto him. As *1. Pet. 3. 6.* S. Peter also noteth in Sarah the wife of Abraham: For hauing exhorted Christian women to be subiect to their husbands, hee propoundeth the example of Sarah, saying: *As Sarah obeyed Abraham and called him Lord.* And in that sence saith S. Paul, *Let the wife stand in awe of her husband:* For feare to displease her husband, she will be carefull to yeelde vnto him due obedience. Vpon Queene *Eph. 5. 33.* Vastities refusall to obey her husband, King Assuerus, hee tooke occasion to forsake her, and to depriue her of that great estate to be Queene ouer many kingdomes. For albeit she might seeme in reason not to please him in that hee required of her: yet had it beene better for her to haue pleased him, in a matter of it selfe nature not wicked, then by her refusall to prouoke her husband, and giue him cause to suspect some disdain and contempt, especially considering, shee might well thinke that the King coulde not patiently beare such a refusall in so soleimne an assemblie. Heerein are women taught not to prouoke their husbands by disobedience, in matters that may bee performed without offence to God: neither to presume ouer them either in kindred or wealth: or obstinately to refuse in matter that may trouble householde peace and quiet. Disobedience begetteth contempt of the husband: and contempt wrath, as we may note in this historie of Hester, *Hest. 1. 12.* and is manie times the cause of troubles betweene the man and the wife. If the obedience importeth any difficultie, she may for her excuse gently propound the same, yet vpon condition to obey in case the husband shoulde persist in his intent, so long as the discommoditie importeth no wickednesse. For it is better to continue peace by obedience, then to breake it by resistance. And indeede it is naturall in the members to obey the conduct and gouernment of the head. Yet must not this obedience so far extend as that the husband should commande any thing contrarie to her honor and saluation, and in this sence wee must take the saying of Saint Paule: *Wives, bee subiect to your husbands, as it is comelie in the Lorde.* *Col. 3. 18.* *Eph. 5. 22.*

7 Many women do thinke this subiection and obedience a cursed matter vnworthie them: But let them remember that there was no curse or indignitie in the woman that was created with Adam *1. Tim. 2. 13.*

1. Cor. 11. 3.

1. Tim. 2. 14.

dam after the Image of God: Yet did the order of the creation of Adam being the first created, and Eue the next: Likewise the taking of woman from out of man, submit Eue to Adam, and consequently the wife to the husband, as is aforesaid. But as concerning the third reason of this subiection, namely that when the Serpent had seduced her, she also seduced her husband: she is in the scarre or blemish of that her sinne to acknowledge the mercy, goodnesse and wisdom of God. For as for the benefite of the person, God hath put the body in subiection to the head, that thereby it may be guided and governed: So the frailtie of the woman seduced by the Serpent, together with her boldnesse to seduce her husband, did stand in need of this remedy of subiection, whereby as wel she should haue no authoritie to receiue any so pernicious counsels, as also her husband should haue no excuse, in case he would be induced to wickednesse by her that was subiect vnto him. As therefore it were a monstherous matter, and the meanes to ouerthrow the person, that the bodie should, in refusing all subiection and obedience to the head, take vpon it to guide it self & to commaund the head to were it for the wife to rebell against the husband. Let her then beware of disordering and perverting the course which God in his wisdom hath established, and with all, let her vnderstand, that going about it, shee riseth not so much against her husband as against God: And that it is her good and honor to obey God in her subiection and obedience to her husband. If in the practise of this dutie she find any difficultie or trouble, through the inconsiderate course of her husband, or otherwise, let her remember that the same proceedeth not of the order established by the Lorde, but through some sinne afterward crept in, which hath mixed gale among the honie of the subiection & obedience, that the woman should haue enjoyed in that estate wherein together with Adam shee was created after the Image of God. And so let her humble her selfe in the sight of God, and bee well allured, that her subiection and obedience is acceptable vnto him. Likewise that the more that the Image of God is restored in her and her husband through the regeneration of the holy Ghost, the lesse difficultie shall she finde in that subiection and obedience, as many in their marriage haue indeede tried to their great contentment and consolation.

8. Some other duties ther be that particularly belong to women: As first a certaine discretion and desire required at their handes, to please the nature, inclination and maners of their husbands, so long

long as the same import no wickednesse. For as the looking glasse how soeuer faire and beautifully adorned, is nothing worth if it shew that countenance sad which is pleasaunt, or the same pleasant that is sad: So the woman deserueth no commendation, that (as it were) contrariying her husband, when hee is merie, sheweth her selfe sad, or in his sadnes vttereth her mirth. And hereto may we referre the old saying of Socrates: Men should obey the lawes of their Citties, and women the maners of their husbands.

Eras. Apotheg
lib. 3.

9. Moreouer a modest and chaste woman that loueth her husband, must also loue her house, as remembring that the husband that loueth his wife cannot so well like of the sight of any Tapisserie as to see his wife in his house. And Saint Paule willeth the auncient women to teach the yonger sort among other things, to bee chaste, to loue their husbands, and to keepe the house. In this fence

Tit. 2. 5.

did our auncesters represent a woman by a Tortoyse, who neuer goeth out of her shell. The woman that gaddeth from house to house to prate, confoundeth her selfe, her husband and her familie. But there are fower seasons wherein the woman is to goe abroad. The first, to come to holy meetings according to the duty of pietie: The second to visit such as stand in neede, as the dutie of loue and charitie doe require: The third for employment in household affaires committed to her charge. The last, with her husband when he shall require her. As also Abimelech king of Gerar, reprobuing Sarah because she had as it were abandoned her selfe, in that shee confessed not that Abraham was her husband, said vnto her, *Thy husband is the vjyle of thine eyes to all men.*

Plut. in the
precepts of
marriage.

Gen. 20. 16.

10. The wife also is in dutie to bee content to please her husband, and not to bee curious or giuen to adorning of her bodie or sumptuousnesse in apparell: Which vanitie must of necessitie proceede either of ambition and pride, or of some disordinate desire to content others, rather then her husband. And therefore it will better like him, and bee more seemely and fit for her to vse modestie heerein, especiall considering that such curiositie and vanitie is accompanied with great expence, yea and in some with danger of lasciuiousnes. And therefore Saint Paul admonisheth women to aray themselves in seemely and honest apparell with shamefastnes & modesty, & not in brayded haire, gold, pearle, or sumptuous apparell. And the rather to correct this corruptiō, being too comon among women, he exhorteth the to be adorned with good works, which with he, do best bescein such women as professe the service of God. Peter also, hauing likewise condemned the outward orna-

1. Tim. 2. 9.

1. Pet. 3. 3.

ments which doe consist in imbrayded haire, golde lace and gorgeous apparel, admonisheth them to labour that the hidden man, that is the soule, may bee well furnished, of vertue. And in truth pietie and vertue are excellent ornaments for a woman & of final charge and the common prouerb is true that the women which are curious in adorning their bodies, are negligent in furnishing the wants of their soules: An ornament (saith the Philosopher Crates) is that which adorneth, & that adorneth which ministrereth honor: But gold-rings & other deckings of the body, are not the purchasers of honor, but wisdom, modestie, chastitie and other vertues. The woman that loueth her husband well, must studie vpon all these duties aforesaid, which, as Salomō saith, wil make her happy.

Prou. 26.

Happy is the husband that hath a good Wife and the reckoning of his life is double. Againe, A vertuous Wife reioyceth her husband and causeth him to live in peace: A good wife is a good inheritance, which shall beginne in recompence to those that feare God.

Prou. 31.

11 To conclude: let the wife carefully meditate & practise the vertues which Salomon comendeth in wise & vertuous women in the 31. Chapter of the Prouerbs: And the rather, because the same are represented in 22. verses whereof the first beginneth at A the second at B, &c. After the order of the Hebrew Alphabet, & were in that sort set downe by Salomon for a helpe to memorie, & consequently to shew that they are worthy to be learned by hart: And therefore we wil here insert them, to the end that wiues daily vsing them, may studie to be more and more adorned with such vertues as make the woman commendable, and the man blessed. The vertues of a faithfull woman and a good hyswife as they be described in Salomons Prouerbs: Chap. 31. *Who shall find a vertuous woman, for her price is far aboue the pearles. The hart of her husband trusteth in her, and he shall haue no worde of spoyle. She will doe him good and not euill, all the daies of her life. She seeketh woole and Flax, and laboureth cheerefully with her hands; She is like the Marchants ships: she bringeth her fooode from a far. She riseth while it is yet night, & giveth the portion to her household, & the ordinarie to her maides. She considereth a field and getteth it, & with the fruit of her hands she planteth a vineyard. She girdeth her loynes with strength & strengtheneth her armes. She feeleth that her marchandise is good, her cavale is not put out by night. She putteth her hands to the wheels, her handes handle the spindle. She stretcheth out her hand to the poore, and putteth foorth her bandes to the needy. She feareth not the Snow for her familie, for all her familie is clothed with Scarlet. She maketh her selfe carpets, fine linnen and garments*

garment. Her husband is known in the gates, when he sitteth. With the elders of the land. She maketh sheetes and selleth them, and giueth girdles to the Marchant. Strength and honor is her clothing, and in the latter day she shall reioyce. She openeth her mouth with wisdom, and the law of grace is in her tongue. She ouerseeth the maies of her husband and eateth not the bread of idlenesse. Her children rise up and call her blessed, her husband also shall praise her, saying. Many daughters haue doone vertuously, but thou surmountest them all. Favour is deceitfull and beautie is vanitie: but a woman that feareth the Lord, shee shall be praised. Giue her of the fruite of her handes, and let her owne workes praise her in the gates.

Of the perticular dutie of the husband to his wife.

Chap. 3.

NOW let vs proceede to the perticular dutie of the husband to his wife. First he is to vnderstand, that albeit he be ordained to be her head, yet must hee not tyrannize and torment her at his pleasure: for such husbands are monsters in nature. The creation of man doth sufficiently shew that al that is in the head, as reason, wisdom, iudgement, sight, hearing, and other the giftes and graces of God, do tend to the conduct and happie guiding of the body: not to torment and cast it downe. This dutie of a husband doth S. Paul note in the example of Iesus Christ, saying. *As Iesus* Ephes. 5. 25.
Christ is the head of the Church: Euen so is the husbande the head of the wife. And how? He is, saith he, the Sauour of her body. And thereof he taketh this exhortation. *Husbands loue your wives: euen as Iesus Christ loued his Church, and gaue himselfe for it: That hee might sanctifie and cleanse it by the washing of water through the word. That he might make it a glorious Church, not hauing spot, or wrinkle, or any such thing: but that it should bee holy and without blame:* So ought men to loue their wives as their owne bodies: *He that loueth his wife, loueth himselfe: for no man euer yet hated his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Church.* It is therefore the dutie of the husband so to loue his wife, that after the example of Iesus Christ, hee labour not so hartely for any thing as to set his wife free from trouble and calamitie, and to make her partaker in al his goodes and honor. To bee short, if the authoritie of the head be vniited with a loue of her that is his moytie, he will neuer abuse his dominion. But loue wil make his authoritie and power to serue to the benefite, comfort and saluation of his wife.

Colo 3. 16.

1. Pet 3. 7.

2 Of this fountaine of loue, springeth the dutie of the husband to beare with the infirmities of his wife, and not by and by to enter into bitternes and wrath, as S. Paule also noteth, saying, *Husbands loue your wiues, and bee not bitter vnto them.* To the same ende also doth the admonition of S. Peter vnto husbands tend, where he saith: *Husbands dwell with your wiues as men of knowledge, giuing honor vnto the woman as to the weaker vessell, euen as they which are heires together of the grace of life, that your prayers bee not interrupted.* This is a notable exhortation of S. Peter: For by exhorting husbands to behaue themselves discreetly, and with knowledge and wisdom toward their wiues, hee requireth of them two things: First, that they neuer say nor doe any thing that may iustly offend their wiues: as some there be, who being prodigal, great spenders, or Idle and slacke in their businesse, doe cause their wiues & children to languish in pouertie: Others, who haunting tauernes, doo consume that which should maintaine their familie: Others, who coming home drunke, doe beate and vex their wiues, and as it were driue them into dispaire. Others, who by high and bitter speeches, by threatning and other actions, vnworthy a husband, doe prouoke their wiues, and so stirre vp such strife and debate, as doe conuert the felicitie of marriage into an hell. Sith therefore that the husband is head, he ought in such wisdom, reason and discretion to beare himselfe, that he giue his wife no iust occasion of offence or prouocation: yea he must remember that if the head be drunk, the whole body is in danger of weake gouernment, euen of lying in the myre. Secondly, that albeit the wife should minister iust cause of griefe & displeasure, yet that the husband should not thereof take occasion against his wiues infirmities, or enter into bitternes, taunts or trouble: but discreetly and patiently beare with her, that so they might quietly and lovingly liue together.

1. Pet. 3. 7.
Gen. 2. 18.

3 The hurt or weakenesse of any one member of the body prouoketh not the head to wrath or bitternes: but rather to compulsion and an inclination to help it. And indeed whereas God, hauing created woman the weaker vessell, as S. Peter noteth, did so ioine her to man, it was not to the end that he struing with so frail a vessel should brise & breake it. But that by gentle & discrete entreatie he should quietly enioy the helpe that God hath giuen him. Let him therefore after the counsell of S. Peter so respect her, as one who albeit she be weake, is neuertheles a profitable vessel for him, as God himselfe in the creation of the woman hath pronounced, saying, *I will make him a helper.* Moreouer let him loue and honor
her,

her, as one whom notwithstanding the frailty of her sex, God hath so honored & Iesus Christ so loued, that being together with man redeemed with his blood, she is together with her husband coheyre of life euerlasting. A Christall glasse is a precious & profitable vessel, yet brittle: euen so is the married woman. For albeit she be brittle, yet is she profitable to her husband, & precious in the sight of God, as a child of God & member of Christ. As therefore a man doth more carefully take heede of breaking such a glasse, the some earthen or tinne vessel, the one being more base & the other more strong: so should the husband haue such regard of the frailty of his wife, that he may beare with her, & entreate her with gentlenes & discretion, that he may vse her as a precious & profitable vessel, to his comfort & ioy. And in as much as praier is an excellent seruice that God requireth of vs, & the redy meanes to purchase his blessings, let the husband discretely beare with his wife, least otherwise through their strife and contention their praiers, as S. Peter saith, might be letted and interrupted. 1. Pet. 3. 7.

4 Yet must we not say, but the husband both may, and ought to tel his wife of her infirmities, that she may amend: But here we are to enter into consideration of sundry points. First he is especially to proue her offences against God: As when Rachell said vnto Iacob, *Give me children, or els I die:* He reprobued her of importunitie, saying, *Am I in Gods stead, who hath withholden from thee the fruit of thy womb?* Also when Iobs wife laid to her husband: *Doeſt thou abide in thy integritie? Curse God and die,* hee wisely reprobued such a wicked speech, saying: *Thou speakest as an vnwise woman. What? shall we receiue good at the hand of God, & not receiue euil?* Secondly, that it be with gentlenes & testimonie of good wil, as Helcana delt with his wife Anna, whē she mourned because she had no children. And indeed it is meet that the husband should reprove his wife louingly, rather by perswasion then by force. For as in a great stormie winde a man lappeth his cloke about him & holdeth it fast for feare of loosing: but when the winde is downie and the wether calme, he letteth it hang easily: so when husbands will as it were perforce wrest awaie their wives infirmities, manye of them will obstinately resist, yet cōtrariwise by sweete words & louing exhortations they might be wonne voluntarily to forsake them. Thirdly, the husband must seeke diligently to remoue the stone wherat his wife stumbleth & taketh occasion of grief. So when Sarah was moued against Abraham, because of Agar, & obiected vnto him, albeit wrōgfully, that he was the cause that she contemned her, bearing with his wife, he Gen. 30. 1.
Iob. 2. 9.
1. Sam. 1.
Gen. 16.

remoued the cause of the contention, in suffering her to turne Aggar out of doores. He must also take heed that himself be not tayed with the same vice which hee reprobeth in his wife, least shee stoppe his mouth with the reproch of the same fault: But rather by giuing her example by the contrarie vertue, let her be induced to imitate him. In reprobuing the wife, the husband must alwaies vse such discretion, that shee bee not brought into contempt: and therefore it should neuer bee doone in the presence of more then themselves. For as it is meere follie for a husband to praise and commend his wife in companie: so is it as daungerous to checke and reprove her before witnesse. For indeede thereof it commeth that women, being not able to beare that disgrace, will repleie, and so prouoke strife and dissention in open presence, which will redound to great reproch and offence. And therefore doth Cleobulus of Lyndie, one of the wisemen of Greece, deliuer these two precepts to the married man: First, that he flatter not his wife: Secondly, that hee reprove her not before straungers. And Marcus Aurelius vseth three, saying: A wise husband, and one that seeketh to liue in quiet with his wife, must obserue these three rules: Often to admonish: Seeldome to reprove, and neuer to smite her: Let the husband also remember the sayings of a heathen, who speaking of the infirmities of the woman, very aptly saith, That they must bee either taken away, or borne withall. Hee that can take them quite away, maketh the woman farre more commodious and fit for his purpose: and hee that can beare with them, maketh himselfe better and more vertuous.

5 The husband is also to vnderstand, that as God created the woman, not of the head, and so equall in authoritie with her husband, so also he created her not of Adams foote, that shee should bee troden downe and despised, but hee tooke her out of the ribbe, that shee might walke ioyntly with him vnder the conduct and gouernment of her head. And in that respect the husband is not to commaund his wife in manner as the master his seruauant, but as the soule doth the body, as being conioyned in like affection and goodwill. For as the soule in gouerning the bodie, tendeth to the benefite and commoditie of the same, so ought the dominion & commaundement of the husband ouer his wife, to tend to reioyce and content her.

6 To conclude. As God hath testified his singular goodnes vnto man in creating him an helper to assist him: so let him consider in

in how many sortes shee is to him a helper to passe ouer this lyfe in blessednesse. And let this dayly seeking of such a benefite, receyued at the hand of God, induce him to render thanks, and to dispose himselfe to vse it well to his owne comfort and saluation, and not to abuse it to the destruction both of himself and his wife. But if hee chaunceth (as many do) vpon troubles & afflictions in marriage, let him remember that the same doo proceed, not properly from marriage, but from the corruptions of the parties marryed, and for his parte let him studie to amend his infirmities and faults, by amendement of lyfe, and withall, praie to God to grant the like grace vnto his wife: to the ende, that the more they recouer the image of God, the more feeling they maye haue of the felicitie of marryage, which Adam and Eue had inioyed, had they continued as they were created, in the image of God.

Of the duties of parents towards their children.

Chap: 4.

SVch as bee married doo growe to bee fathers and mothers, by bringing forth children thorough the blessing of God. Let vs therefore vnderstand the duties of parents to theyr children, and of children to theyr parents. And now wee will begin wyth parents. First, of theyr due care to see theyr children taught to praie to God, and to rehearse the Apostles Creed, and the ten commandements. For as by this exercise theyr heartes and mindes shall the rather bee inclined to godlynesse and reuerence toward God: so as they increase in age, they shall euerie daie better than other comprehend that which they learne, to theyr owne comfort and instruction to saluation. Also, as the tongue is called the glorie of man, because that, besides all other reasons, by his speech he is discerned from the brute beastes; so is it meete, that so soone as the child can begin to speake, his tongue should bee employed to glorifie God, by calling vpon him, and protesting the grounds of faith. As also in repeating the will of God in such sort as he will that wee should serue and honor him.

2 Secondly, if parents doo note anie vice in theyr little ones, as lying, choller, enuie, couetousnesse, contempt of parents, readines to strife, and other lyke corruptions: it is theyr ducie diligently & in time to reprove & correct them, as men vse to plucke vp weedes while they bee yet young, least growing vp among the good seed, they shoulde hinder their growth, and choake them vp. By experience

rience wee can see, that mothers swathing theyr little ones, doo laie theyr limmes right, each in his place: likewise if a child be geuen to bee left handed, they chide him, yea, sometimes they binde it vp, or otherwise restraine the vse of it, that hee may bee accustomed to the right. Also if the childe hath some string vnder his tongue, they cut it, least it shoulde hinder his speech: much rather then ought they to beware, that by theyr inconuenience the vices of the soule doo not increase: for it is the dutie of parents euen in the infancie, to beginne to shape and frame the soule vnto vertue.

3 It is also the dutie of parents, to prouide that theyr children maye learne to write and reade, for it maye bee vnto them a great helpe in the course of this life, and a treasure of greater account than money. And therfore the negligence of many is sharply to bee reprov'd. Besides that, the performance of the duties of parents heerein, doth greatly binde theyr children vnto them. Neuerthelesse, the principall end thereof shoulde not haue respect to such commoditie as the children may reape thereby towards the vse of this present life, but rather that they may reade the word of God to theyr comfort and instruction to saluation. As also it were theyr partes to vse them dayly to reade some Chapters of the holy Scriptures, thereby to incline theyr affections to the word of God: to inure them in the phrase of the holy Ghost, by lyttle and lyttle to learne the heauenly doctrine, to note the examples of Gods vengeance poured vpon the wicked and disobedient: and of his blessings vnto those that walke in his feare. Athanasius to this purpose sayth verie well, If thou lookest that thy children shoulde obey thee, ioyne and accustom them to Gods woorde, it wyll redound greatlye to thy profyte. Let thy children heare and reade the holy Scriptures, for in them shall they learne, *Honour thy father and thy mother*. But if thou doest otherwise, thou trainest them vp in the Scriptures of deuilles, whereout they learne most wicked things. But it is not so when they are instructed in the holy Scriptures.

4 Parents therefore are diligently to applie themselues to this which God commandeth, and so often and earnestly commendeth vnto them, namely, to instruct theyr children in the knowledge & feare of God, and in the faith of Iesus Christ. When one asked of Agefilaus king of Lacedemon, wherein it were best to instruct children. Hee answered, In those things which they are to vse in their age. This aunswere sheweth what a folly it is to linger children in the learning of vaine, trifling, and vnprofytable things, which as they

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they grow in yeres they will contemne and forget. Parents can be careful enough to bring vp theyr children in some course, trade, or other estate wherin to get their liuings, whē they come to be men: and in deede such fathers as doo neglect that, are vnworthie to haue children; and in that consideration dyd a certaine lawe giuer in olde time ordaine, that the child whom his parents had not trained vp in some conuenient course whereby to get his liuing, should not be bound to nourish them in their olde age. But as the soule is more precious than the bodie, so is it the duetie of parents in youth to traine vp their children in the practise of those thinges wherewith in age, euen in this life they may glorifie God and bee heires of the Lord.

Solom.

5 And to that end they are to consider, especiallye so many the commandements of God, so exprelly inioyning parents to instruct their children in the heauenly doctrine. *These words which I command thee this daie, sayth Moses, shall be in thine heart, thou shalt continually rehearse them vnto thy children, and shalt talke of them when thou tarriest in thine house, as thou walkest by the waie, when thou liest downe, and when thou risest vp.* Now the worde whereby, wee doo saie, *Thou shalt teach,* in that language wherein Moses wrote, signifyeth, *Thou shalt sharpen.* Therein shewing, that as when wee should pitch some stake in a hard ground, by making it a point, we sharpen it: so parents are to sharpen instruction to their children. But how? By often repeating vnto them the heauenly doctrine, that it may enter euen into the dullest wits. Moses hauing written that excellent song, which containeth so many notable aduertisements, and is rehearsed in the two & thirteth chap. of Exodus, doth adde, *Set your heartes vnto all the wordes which I testifie against you this daie, that yee may command them vnto your children, that they may obserue and doo all the wordes of this lawe.* The Apostle Saint Paule exhorteth Christians to the lyke duetie, commanding parents to bring vp theyr children in the instruction of the Lorde.

Deut. 5. 6.

Deu. 32. 46

Ephes. 6. 4.

6 The examples of such as haue shewed themselves saythfull and obedient to these commaundementes of God, ought to moue our heartes to imitate them: This testimonie doth God himselfe giue of Abraham, that he knew that he would command his children, and his familie after him to keepe the wayes of the Lord, and to minister iustice and iudgement. David before his death, gaue notable and holy preceptes vnto Salomon, aduising him to keepe the commandements of God, and to walke in his feare. And

Gen. 18. 19.

1. King. 2. 1

1. Chro. 28. 2

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Prou. 31
2. Tim. 1. 5
Act. 16, 1

it is not the dutie of fathers onely, but also of mothers to bring vp their children, and to instruct them in the knowledge and feare of the Lord. As Bethsheba, Dauids wife, gaue notable instructions to her sonne Salomon, as appeareth in the booke of Prouerbes. And as Saint Paul beareth witnes, that Timothie euen in his childhood was instructed in holy writ, thereby commending the faith of his grandmother Loys, and his mother Eunice, by whom no doubt hee was taught, especially considering his father was a Gentile.

7 Saint Hierome writing to Læta, not only exhorteth her to instruct her daughter in her youth in holy writ, but also telleth her, that her selfe must teach her. Let her (sayth he) in stead of precious stones and silks, loue godly bookes, and in those bookes let her delight, not in the leaues beautified with sundrie colours, but in the distinct and pure doctrine according to faith. First, let her learne the Psalter, that by such Canticles she may forsake the world: and in Salomons Prouerbes let her bee taught to liue vertuously. In Ecclesiastes let her accustom her selfe to tread vnder foot and to contemne worldly matters: & in the booke of Iob let her imitate his example of vertue and patience. Let her laie holde of the Gospels, and still keepe them in hand, and with her whole hart let her learne the Acts and Epistles of the Apostles. Thus when she hath stored the closet of her heart with such treasure, let her by heart learne the Prophets, the bookes of Moses, of Kings, of Chronicles, Esdras, and Hester, & last of all let her learne Salomons song. For if shee shoulde reade that first, shee might take harme, as not vnderstanding the holly songes of spirituall marriage vnder carnall wordes. But let her forbear all Apocrypha: let her bee still busied in the bookes of Cyprian, Athanasius, and Hillarie. It maye seeme that Saint Hierome requireth much, & more than a christi-
an maiden, albeit zealous, is able to performe. But let this exhortation make the maidens of our daies to blush, yea, euen men and women, who are so farre from this dutie, that they are not able to alleadge one sentence of holy Scripture, either for their own comfort, or to refell the errour of heretikes, or to instruct their neighbours.

Deut. 6, 20

8 Moreover, Parents are commanded to instruct their children, not onely in the worde, but also in the vnderstanding of the Sacraments, sacrifices, and other of Gods holly ordinaunces. When thy childe, sayth Moses, shall hereafter aske thee saying: What meane these ceremonies, ordinaunces, and lawes, which the Lord our God hath commanded you? Then shalt thou saie vnto thy sonne, Wee were Pharaohs bond

bond men in Egypt, but the Lord brought vs out of Egypt with a mighty hande, and the Lord shewed signes and great wonders and euill vpon Egypt, vpon Pharaoh, and vpon all his householde before our eyes: And brought vs out from thence, to bring vs in and to giue vs the lande which hee swore vnto our fathers. Therefore the Lord hath commaunded vs to doo all these ordinaunces, & to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs aliuie as at this present. Particularly concerning the pascall lambe, Moses sayd: When your children aske you, What seruise is this you keepe? Then shall yee saie, It is the sacrifice of the Lordes passeouer, Who passed ouer the houses of the children of Israel in Egypt, when hee smote the Egyptians and preserued our houses. Hee lyke wise ordayned that they should teach theyr children what was meant by the commaundement, to offer vnto God euerie male that first openeth the wombe, and to redeeme the first borne of theyr children. When thy sonne shall aske thee to morrowe, saying: What is this? Thou shalt then saie vnto him: With a mighty hand the Lord brought vs out of Egypt, out of the house of bondage: For when Pharaoh was hard hearted against our departing, the Lord then slew all the first borne in the land of Egypt, therefore I sacrifice vnto the Lord all the males that first open the wombe, but all the first borne of my sonnes I redeeme. And as Iosua commanded the people to take the twelue stones that they tooke out of Iordan when they passed ouer drie shoode: so hee inioyned the fathers to teach theyr children the signification of those stones, thereby to remember Gods wonderfull workes.

Exod. 12, 26

Exod. 13, 14

Iosua 4, 2 1.

9 By the premises wee may manifestly see the duties of Christian parents, to teach theyr children: But how doo they perform it? Themselues (at the least for the most parte) knowe not the signification of Baptisme, or the supper, or wherefore those Sacramentes were instituted. How can they then put in action these commaundements of God, or instruct their children in heuently doctrine? When they shall aske what is signified by the water that is poured vpon the babe, or by the bread or wine that are deliuered in the holye supper? How many bee there that can teach or tell them? What a slacknesse is this, that wee profyte no better in obedience to God, in a matter so requisite and necessarie, as is the instruction of our children?

10 Neyther is this all, for they are also diligently to note Gods wonderfull workes, whether in the chastising of his people, in the deliuerie of his Church, or in the punishing of his enemies, & thereof to make reporte to theyr children: thereby to teach them to feare

Deut. 4 9

Pſalme 78.2

Eſa. 38.19

Ioel 1.3

feare God, and to put theyr trust in him. Take heed to thy ſelfe, ſayth Moſes, and keepe thy ſoule diligently, that thou forget not the thinges which thine eyes haue ſeene, & that they depart not out of thy hart all the daies of thy life, but teach them to thy ſonnes, and to thy ſonnes ſonnes: This dutie is more amplie declared in the 78. pſalme, where the prophet ſayth thus: *I will open my mouth in a parable, I will declare high ſentences of olde, which wee haue heard and knowne, and our fathers haue tolde vs. Wee will not hide them from their children, but to the generation to come wee will ſhew the praiſes of the Lord, his power alſo and his wonderfull workes that he hath done. How hee eſtabliſhed a teſtimonie in Iacob, and ordained a lawe in Iſrael, which hee commanded our Fathers that they ſhoulde teach their children, &c.* Ezechias king of Iuda, beeing recovered of a daungerous ſickneſſe, proteſteth, that the fruit of his deliuerie ſhall be to praiſe God, and to inſtruct his children in the lyke dutie. *The lining, ſayth hee, the lining ſhall confeſſe thee. The father to the children ſhall declare thy truth.* God hauing grieuouſly chaſtiſed his people, ſayth by the prophet Ioel, *Such a thing was done in your time, or in the time of your fathers, tell ye it to your children, and your children to their children, and their children to another generation.*

By the premies may parents vnderſtand how farre in duty they are bound to inſtruct theyr children in the heauenly doctrine, and to rehearſe vnto them the wonderfull workes of God, that euen from theyr youth they may print in theyr heartes true godlyneſſe, with an apprehenſion of lyfe euerlaſting, & ſo leade them into the knowledge and obedience of God. But what? Some parents are ſo ignorant, that albeit they would, yet are they not able to teach theyr children. As this ignorance is vnbeſeeming any chriſtian, ſo ſhoulde the feeling thereof induce them to ſeek to profit in the knowledge of the word and workes of God: firſt, in regard of their owne comfort and conſolation, next, that they may bee able to inſtruct their children. We reade of many, who euen in their old age haue learned the Greeke tong or the arts. Yea, there was one that ſaid, that albeit one of his feet were in the graue, yet wold he learn. But our argument importeth not the knowledge or the learning of the artes or ſciences that ſerueth this preſent life, but the knowledge requiſite for the glorifying of God, and the attaining to life euerlaſting. And therefore it were good they ſhould begin to profit in ſo neceſſary a felicity rather late than neuer: yet not in reſpect onely of their owne perſons, but alſo, as is aforeſaid, that according to ſo many commandements, ſo expreſſe and ſo often reiterated, they

they may be able to instruct their children, We reade of a Grecian Ladie, who being a mother, learned the liberall arts, that she might teach her children, and thereby purchased great praise. How much rather ought parents to be careful and zealous to profit in the heavenly doctrine, were it onely to be able to instruct their children?
 12 At the least, if they want knowledge, or bee vnwilling to take leasure to teach them, yet let them do as much for their soules and the life to come, as for their bodies and this present life. Parents that either cannot write and reade, or will not, or haue not time to teach their children, will yet send them to schoole: and such as would haue them learn some art or occupation, or traffike, if them selues profess not the same wherein they like to imploy their children, they will yet put the to dwell with those that do profess the same, to the end they may learne. How therefore can parents excuse theselues, when their children remain vntaught in these things that concern the glory of God & life euerlasting. But howsoeuer it be, if they be neither able of themselves, nor do prouide to haue them taught by others, they shall be inexcusable in the sight of God: & the ignorance of the children, ingendering contempt of God, loue of the world, & neglect of heavenly felicitie, wil cry out for euerlasting vengeance against their parents: so that if they account not their children as bealls without soul, or if they loue them with the due loue belonging to parents, let them declare their loue, especially to the soule, the Christian instruction whereof surmounteth all worldly treasure. An ancient Philosopher said, that hee could haue bin content to haue gone vp into the highest pinnacle in the towne, thence to haue cried, O fathers, what meane you that imploy your whol indeuors to get riches, why are ye so carelesse for the instructing of your children, to whom ye leaue the. It is, as if parents when their child were sicke to the death, without prouiding for his health, should prepare him new garments. Some say it would be a great comfort for them in heauen to know their neere kindred, & consequently their children: and this commeth of natural affection. But might it not be a greater discomfort for them, euē in their life time, to see them go to hell for want of instruction? The Lacedemonians were very careful to bring vp their children in vertue, according to the lawes of Lyncurgus, their law giuer: & therby grew to this custome, that ifanie man committed anie trespasse, it was lawfull for anie that sawe him, freely to reprove him: and it was a great reproch to mislike of such reprehension.
 13 Some charge their childre to be dul witted, & hard to be bowed

Euridice.
 Plut. in the
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 of children

Crates.
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 of children.

Plat. in his
Lacon, Apo-
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or brought to vertue. Albeit naturall inclination bee a great helpe to profiting, yet exercise & custome to do wel, is a mightie meanes to bend and shape them that waie, yea, euen such, that by experience wee finde this olde prouerbe true, Vse ouercommeth nature. And this dyd Lycurgus, the Lacedemonian lawe giuer verie aptly demonstrate to his people. Hee tooke two whelpes, the one of a hunting kinde, the other of a mastiffe that followed the kitchen. Then dyd hee bring vp the mastiffe to the game, and the hound to the kitchen. Afterward meaping to make demonstration, and so to perswade the people to his purpose, hee caused them to bee assembled, and brought forth his two dogs, where setting downe a dish of pottage, and withall casting off a hare, the hound fell to the pottage, the mastiffe followed the hare, Behold then (sayth he) what it is of doctrine & vse, he that came of a hunting kind, yet vsed to the kitchen, followeth his pottage, and the other come of a mastiffe, following the kitchen, being now vsed to the game, followeth the hare. The wheele-wright doth by strength bow his timber, & letting it lie long in that bent, it abideth crooked. Barren ground wel tilled, soyled and sown with good seed, groweth fruitfull & yeeldeth good increase: Iron weareth with handling: The water by continuall dropping weareth the stone: Wilde beasts may be tamed, and wilde coltes by custome bee brought to the saddle, and are content to bee lead by the bridle: The Greekes named Manners by a word that signified Custome. Thereby to declare, that euen the dullest capacities may by instruction and custome bee fashioned to vertue: As contrariwise, the wit most inclined by nature to vertue, may by bad instruction and the conuersion of the wicked, be peruerterd and grow vicious.

14 Parents therefore are heerein to respect two pointes. First, to begin to frame and bend their children in their tender youth to vertue, remembring that a seale entereth deepest into softest waxe. Plato warneth mothers and nurses from telling foolish tales to theyr children, least they infect theyr tender wits with folly & astonishment. Experience sheweth, that children will sooner learn anie language by conuersation thā older folkes Also, that the yonger the twigge is, the sooner it is bent or made straight. Secondly, it is the parents duetie to restraine their children from haunting & conuersing with such as bee vicious and peruerse. And in deed, we see that they doo soone learne villanous and vnseemely speeches, and malicious and leaude actions wyth theyr corruptions, and as the olde prouerbe sayth, Halting with the lame they shal learne to halte

halt. A child that naturally speaketh well, by conuersing with such as corrupt theyr speech, shal degenerate and speake as badly. Tie a young twigge that is crooked with a straight one that is stronger than it, and in growing it will become straight, & so continue when it is vndone. And contrariwise, a straight one tied to that which is crooked and stronger than it selfe, will grow & continue crooked.

15 The Laedemonians were maruellous carefull to provide, that their children should not be corrupted by euill companie. And in regard thereof, we reade that when Antipater demanded of them

Plutarch in
his Laconicals

fiftie children for hostages: one of their chiefe magistrates named Etheocles, aduised the not to condescend thereto, least they being brought vp in the societie of such as were wholly giuen to pleasure and vice, might peraduenture grow vicious, and so bring home afterward to their countrie nothing but corruption and miserie: and therupon in lieu of fiftie children, they offered the double number of men and women, and so of aged persons already formed, & of strength and discretion to withstand vice and corruption. Lastly, when Antipater still vrged them to send their children, and vsed great threatnes in case they should disobey: they plainly answered, saying: Let him, if he can, require anie thing more grieuous than death, for rather will we condescend thereto, than to send our children. O wonderfull constancie, and care to preserue their children from vice and corruption! If the heathen had such regarde to this vertue, importing the training vp of their children in the obseruation of the laws of a mortall man, what a shame may it be vnto christian parents that are so negligent in bringing vp theyr children in the heavenly doctrine, and forming theyr manners and behauiors to pietie and godlynes in the feare and obedience of God? Moreover, by this example may parents take warning, when they mean to put forth their children to anie trade or occupation, eyther to learning, carefully to see and enquire whether such as they thinke to place them withal be vertuous or endued with the feare of God. In the admittance of a seruant, the feare of some temporall or carnall inconuenience, causeth thee to enquire of his or her truth or other qualities. Therefore if thou committest a childe to the instruction of a master, before thou enquirest of his vertues, thou shewest that thou hast lesse care of corrupting or infecting thy child with vice, than of some small inconuenience that might happen by an vnchristie seruant. When thou buyest an earthen pot, thou soundest vpon it, to see whether it be broken, least thou shoulde be decciued in a small peece of monie, yet doest thou not sound, whe-

ther the master to whome thou committest thy child be vicious or vertuous, albeit by putting him to one that is vicious, thou putttest him in danger of losse both of body and soule.

16 Some doo respect their friendship with some masters rather than their vertue, and so doo commit to them their children, least they should be angrie for putting them to another. These men do resemble him, who being daungerously sick, vseth the aduise of an ignorant phisition that is his kinsfeman or familiar friend, for feare he should take offence if he shuld cal another, albeit without comparison more learned & skilfull. If thou shouldest haue any waigh-tie matter in law, wouldest thou rather commit thy cause to an ignorant, and negligent attorney, because he is thy friende, than to him that were both diligent and learned? Making a voiage, through some daungerous sea, wouldest thou in a tempest commit thy ship to a yong pilot, vnskilful, or dronke, because he is thy friend? what a foole art thou that wilt not take the like care of the profit, honory and saluation of thy child?

17 Others commit their children either to him that is best cheap or by whome they may growe into greatest aduancement in the world, but neuer respect the hazard of their child, so they may either spare or get worldly goods. When one shewed the Orator Lycurgus, that hee had offered great wages to a philosopher to teach his children, he vertuously answered: If anie man will assure me to restore me my children endued with more vertue, I will giue him not onely that some, but etien halfe my goods. The vertuous and wise Emperor Marcus Aurelius writeth, that in the Annals of the Tarentine warre, he found that the renowned Pirrius did weare a ring, wherein was ingrauen this sentence, *The dominion of the whole earth is a small reward to him that is vertuous, but to the vicious the losse of life is a simple punishment.* Heereby may fathers learne how carefully they ought to restraine their children frō vice & to inure the to vertue. As in deede the fathers that instruct, or cause their children to be instructed, do far excel such as onely do beget them, for of these they receiue life only, of the other good and vertuous life.

18 Moreouer, parents ought not so much to relie vpon the diligence of childrens masters, as neuer to care to vnderstand how they profite and proceed in vertue: for the regarde of such diligence would make the masters more carefully to discharge their dueties. And thereof came the prouerbe, *The masters eie fasteth the horse:* & this: *The masters eie is the fruitfulness of the garden.* Parents ought not too much to hearken or credite children, when they complaine of
their

Erast. Apo. li. 3

their masters rigor and seueritie. Among the Lacedemonians, if the children vpon the reproofe or chastisement of any whosoeuer, (for anie man was at libertie to vse correction, euen to other mens children) did complaine to their parents, the same was a great reproch to them, because themselues corrected not their children. Not that we are not in discretion to inquire or take notice whether the master vseth crueltie or inhumanitie towards them, least through too much rigor & hard vsage, they shuld grow desperate.

19 Howbeit such is the inclination of many, euen from theyr youth, to wickednesse, that instruction by words, either of parents or masters, will not suffice without the rodde and correction. And this doth God command, and experience sheweth it to bee most necessarie. *He that spareth the rod (sayth Salomon) hateth the childe, but he that loueth him basteth to correction.* Againe, *Correct thy childe while there is hope, and regard not his crying.* Againe, *The rod and correction minister wisdom, but the child lesse at libertie frameth his mother.* *Correct thy sonne, & he will giue thee rest and pleasure to thy soule. Withdrowe not correction from thy child, if thou smite him with the rod hee shall not die. Thou shalt smite him with the rod, and deliuer his soule from hell.* The booke of Ecclesiasticus intreateth heereof more at large, saying: *He that loueth his sonne causeth him oft to feele the rod, that he may haue ioy of him in the end. Hee that chastiseth his son shall haue ioy in him, and shall reioyce of him among his acquaintance. An untamed horse will be stubborne, and a wanton child will be wilfull. If thou bring vp thy sonne delicatly, he shal make thee afraid, & if thou play with him he shall bring thee to beauiues. Laugh not with him, least thou be sorrie with him, and least thou gnash thy teeth in the end. Giue him no libertie in his youth, and winke not at his folly. Bow downe his necke while he is young, and beat him on the sides, lest he waxe stubborne and be disobedient to thee, and so bring sorrow to thy heart. Chastise thy child, & be diligent therin, lest his shame griene thee.* In this sense do we say, that many times the rod is better for children than bread. And in deed as Phisitions, surgeons, & Apothecaries are necessarie in a town for the cure of sicknes and bodily wounds, so are rods & chastisement for the correction of the corruptions of the soule.

20 Herein is God so resolute, that in the dutie of the father to chastise his child, he willerh vs to learn that he doth the office of a father when he chastiseth vs with afflictions. And as a father by correction declareth a true loue to his child, with a desire of his good and saluation: so is it the will of God that wee should receiue such afflictions as he laith vpō vs, as effects of his loue towards vs, & as

Plutar. in his
Lacon. Instit.

Prou. 13. 24.

Prou. 19. 18.

Pro. 29. 15.

& 17.

Prou. 23. 13

Eccle. 30. 18

& 1.

S. 9. 10. 11. 12

13.

Heb. 12

testimonies that he accepteth vs as his lawfull children and no bastards. Likewise, if seeing many children fighting together, wee also see a man come and correct onely one of them, wee presently thinke that to bee his childe, because hee performeth the dutie of a father, and so sheweth that hee loueth him better than the rest whome hee letteth goe without correction. Therefore as wee saie, that the pittiful and gentle Surgion empaireth the wounds, so doth too much gentlenesse toward children, and winking at their faults, without correction, breed their disobedience, vnthriftinesse, and miserie. Likewise, as God is thereby greatly dishonoured, so doeth hee not suffer the parents that are slacke in their due tie to their children to escape scot free. And to this purpose haue we a notable example in Hely the high priest: for when he heard of the wickednesse and offensiue dealings of his sons Ophny & Phinees, he vsed some verball reprehensions: yet because he neither reprobued nor chastised the more sharply, God obiectioneth to him their iniquities saying: *Wherefore haue you kicked against my sacrifice, and hast honoured thy children more than me?* Then doth hee pronounce also this horrible sentence, That the priesthoode should be taken from his house, that both his sonnes should die in one daie, and that none of his posteritie should liue to bee an olde man. Dauid also vsed too much lenitie as well to his sonne Ammon, when hee had deflowered his sister Thamar, as also to Absalom when hee traiterously slew the sayd Ammon: and to his sonne Adoniah, of whom the historie sayth, that albeit Dauid dyd plainly see, that contrarie to Gods will, hee purposed to inuade the realme, yet would hee not displease him. But the death of Ammon, the cursed conspiracie of Absalom against his own father, together with the strange manner of his death, and the death of Adoniah, were the most wretched fruites of his greate lenitie and conuience to his children. The lyke iudgement may wee note in the fathers of the children that scorned the Prophet Helizeus, and vpon his curse were deuoured by Beares: For it is like that their parents had not brought them vp in due correction and chastisement. In the historie of the Switzers, we reade of a certaine tyrant, whome vpon his condemnation, his own father was appointed to execute, that so by the author of his life he might come to his end: also that the father might be somewhat punished for neglecting the instruction of his sonne.

23 Yet is it not meant, that parents vpon euery escape of their child, should vse extreame rigor and seuerity, for the same must be entermixed with discretion and gentlenes, according to the nature

1. Sam. 2

2. Sam. 13
1. King. 1, 6.

of the child, and the qualitie of the offence. And in that sense saith Saint Paul, *Fathers prouoke not your children to wrath, but bring them up in instruction and information of the Lord.* Againe, *Fathers prouoke not your children to anger, least they be discouraged.* Vnto children naturally inclined to vertue, praise for well doing, and chiding when they doo amisse, are more effectuell than rigorous intreaties. For praise allureth them to vertue, and chiding restraineth them from vice. And therefore such must be according to the occasions, sometimes praised, and sometimes checked, that if they bee too merry, they may by a word be humbled, or if they be too much daunted, some commendation may reuiue them. And herein we are to imitate nurses, who sometimes making their babes to crie, do immediately giue them the breast to appease them againe.

Ephe. 6. 4
Col. 3. 21

22 Againe, parents or others that haue the bringing vp of youth, are to require no more of them than they are able to do, least they discourage them and make them to hate their studie, or any other thing whereto they would bring them. For it is loue that causeth vs to profit in our studies or exercises. And therefore it is needful that children shoulde haue some time of recreation from their labours: for our life consisteth and is diuided into exercise and rest, as we see, in the daie labour, and in the night rest, which doth styll accompanie the whole course of our life. And this is it that an ancient man saith: Rest is the sauce that maketh vs to relish our labour. As also we vse to slack the strings of our bowes and lutes, to make the strings stiffer, & to hold the better when we list to shoote or plaie. Plants reasonably watered doo take heart and grow, but too much moisture doth drowne and choake them: euen so is it with the mindes of children: Moderate exercise and labour aduanceth them to goodnesse, but oppression dulleth and spoileth them.

23 It is also the dutie of parents to maintaine their children in peace, concord, and amitie. For if discord & contention be dangerous and pernicious among all men, how much rather between brethren & sisters? Likewise if it be hard quenching of stomacke and debate betweene those that are not conioyned in kindred, it is far more difficult to reunite brethren, because enmitie among them is mightie and strong like yron bars to keepe them asunder. Neither is there anie thing more slipperie or of greater efficacie to subuert a family, than dissention among brethren. It is an olde saying, By concord small things do grow, but by discord great things come to nought. And this is soonest found among brethren. Scilurus, who had fourscore children, to induce them to liue together in peace & concord,

Plutarch in
his Apotheg:

Plut. in his
Lacon Apo-
theg.

concord, did verie aptly represent vnto them the truth of this sentence thus: He toke a sheafe of many arrowes, & offered it to each of his children one after another, willing them to break it, but they could not. Then pulling forth the arrowes one by one, they brake them all. Euen thus, sayd their father, is it with you, for so long as you remaine vnited and loue each other, no man can hurt or break you, but if once ye fall at iarre and strife, euery man will destroy & ouerthrow you. This duetie of parents to keepe their children in peace & louing concord, did the Lacedemonians well vnderstand. For when on a time two brethren fell at strife and contention, they punished both the father and mother, because by good instruction they had not preuented, or at the least, presently appeased the dissention betweene their children.

Gen. 37. 3.

24 Againe, how dangerous it is for parents to shew more loue & affection to one child than to another, except vpon great and iust cause, the example of Iacobs childre doth testifie. For what was the originall of their enuie and crueltie executed against their brother Ioseph? Moses saith, that Iacob louing Ioseph better than his brethren, made him a partie coloured coate, & thereof they tooke occasion to hate him, and to speake roughly vnto him. Parents therefore to the end to preuent like inconueniences, are to vse equalitie among theyr children so neere as may be, whether in their ordinarie vsage, or in the diuision of their goods. For as all men naturally are inclined but too much to the loue of earthly goods, so the vnequal sharing of the same, doth oftentimes breed great braules and pernicious debate betweene brethren.

Gen. 34

25 Moreouer, as children grow toward the state of matrimony, it is meet that theyr parents should restrain them from all companie whereby they might be allured to the sinne of fornication: For besides the hainouines of the offence against God, the inconueniences thereof depending are for the most parte, verie pernitions. If such mischiefs ensued between Thamar & Ammon, Dauids children, how much rather are they to bee feared in the ouerfamilyar conuersation of those that are nothing a kin, at the lest not so neere as they? Had Iacob kept in his daughter Dina, and not suffered her to runne abroad to see the daughters of Sichem, she had not bene rauished and deflowred; neither had that wicked and abhominable murder committed by her brethren bene perpetrated. As also if the daughters of Silo had not gone to dancing, the Beniamites had neuer rauished them.

Jud. 11. 30.

26 Among all remedies, as Saint Paul teacheth, marriage is one:
and

and in deede the parents that haue honestly matched their daughter, they haue discharged themselves of a great care: for it is their partes to thinke thereof, and generally to prouide for the marriage of their children: not to tarrie, vntill through their negligence, peeuishnesse, and other difficulties in that prouision for them, the children take occasion of lewdnesse, or so ship themselves without the knowledge of their parents, that afterward they bee forced to proceede to that that may redound to their greate sorrow and heartbreaking. So dyd Abraham thinke vpon the marriage of his sonne Isaac, & to that end committed the charge thereof to his eldest and most faithfull seruant, whome hee wylled to seeke a wife for his sonne: as in truth it is not properly for the children, but for the parents to thinke vpon and prouide for the same. The same doth Ieremie teach, where writing to the Iewish Fathers in the captiuitie of Babylon, hee sayth, *Take wines for your sonnes, and giue your daughters in marriage.* Heereupon when Sampson had found a maiden to his lyking, himselfe dyd not demunde her in marriage, but comming to his parents hee sayd, *Giue mee her to Wife.* Likewyse Sichem the sonne of Hemor, hauing bent his heart vnto Dina the daughter of Iacob, sayde vnto his father, *Giue mee this maide to wife.* Yet is it meete, that as the parents make the motion, so the children giue the consent. This dyd Laban declare, when talking of Rebecca, whome Abrahams seruant craued in marriage for his masters sonne Isaac, he sayde, Let vs call the mayden and aske her consent: So calling her, they sayde vnto her, *Wilt thou goe with this man? And shee answered, I will go.* For of matching eyther sonne or daughter agaynst their wylles, there doo many times arise great inconueniences and much sorrowe and griefe: yea, the lawyers are of opinion, that a free wyll is not so expedient in anie thing as in marriage.

27 Now, as it is the dutie of parents to prouide to match their children, so are they diligently to see it be done, as Saint Paul faith *In the Lord:* that is, not to demaund anie maiden for their sonne, or to accept anie sonne for their daughter, vnlesse the same bee affected to true religion, and make profession thereof, hauing a good reporte of pietie, the feare of God, and other Christian vertues: which qualities and giftes of God are to be preferred before wealth, or anie other worldly or carnall considerations. So when Abraham sent his man to seeke a wife for his sonne Isaac, he sware him that hee shoulde not take anie Daughter of Chanaan. So

Iudg. 14. 3

when Sampson required his parents to giue him a wife of the daughters of the Philistians, they answered: *Is there neuer a wife among the daughters of thy brethren, or among my people, that thou must go take a wife of the uncircumcised Philistines?* If Parents would consider of the daunger of the losse of theyr childrens soules, by matching them with such as are of a contrarie religion, or otherwyse giuen more to the world than to pietie and the seruice of God: eyther what strife or contention doo for the most part ensue of such marriages; how small comfort is taken in the same: how slenderlie the dutie of praier is performed: and what a neglygence or hindrance they are to the bringing vp of children in the feare of God: they woulde abhorre euen to thinke of anie such match, and in few speeches preferre him that were endued with godlynesse & other vertues, before riches and all other carnall and worldly considerations. They would put in practise the wise aduertisement propounded by Salomons mother, albeit but simply folowed by her sonne, which wee reade in the Prouerbes, *Many daughters haue done virtuously, but thou surmountest them all: Favour is deceitfull, and beuities is vanitie, but the woman that feareth the Lord shall be praised.* But if the difficultie rest in question of maintenance for the familie, let parents remember, that it is better to choose knowledge than wealth, that is, skill and industrie howe to get, than goods alreadye gotten, and in his possession that hath no skill or knowledge howe to vse them. Heereto may wee referre the answere of Themistocles, who purposing to marrie his daughter, and beeing asked why hee preferred a vertuous man before a rich, answered: That he liked better of a man without monie, than of monie without a man: or, as some doo write, that hee had rather match his daughter to a head of a man, than to a head of a siter. And therefore to conclude this speech, we may well say, it is better to match our children with Christian & vertuous heads that haue litle monie, than with much treasure in the possession of worldly and vicious heads.

Plutarch in
his life,
C. in the first
booke of o-
ccs.

28 Heereto will we yet adde two points concerning the duties of parents to their children: first, that in all their wordes & workes they be vnto them continuall examples and myrrors of pietie and vertue: so shall their admonitions & exhortations be still of greater efficacie, and themselves shall haue more authoritie to reprove, admonish, & chastise their children. And in deed, the same that Marcus Aurelius saith, that to make children vertuous, they shall more profit by good example in one month, than by instructiō in a whole yere, may be most truly applied vnto parents. He that teacheth
a childe

a childe to write may sometime saye, yee must make this letter long, this short, this straight &c. But the chiefe meanes to make him to profit in writing, is to set him good examples or coppies & to write before him. And so is it in the instruction of vertue and the feare of God. For contrariwise, he that teacheth well, and lieth euil, buildeth with one hand and pulleth downe with another. And experience teacheth that more may be pulled downe in one hower, then will be built vp in one day. The euill example of parents, is as a line to draw the children to follow them. And therefore the Prophet Ezechiell reprobuing the people of his time for their Idolatrie, and other corruptions, declareth that therein they haue taken the ordinarie course, that is, they haue followed the example of their parents. Behold saith he, *all that vse proverbes, shall vse this prouerbe against thee, saying, like mother, like daughter: Thou art thy mothers daughter that hath cast off her husband and her children, and thou art the sister of thy sisters, which forsooke their husbands and their children, your mother is an Hittite, and your father an Ammorite.* Here are three olde proverbes, which proue that children ordinarily are ready to imitate the bad examples of their parents. First, *Like mother, like daughter.* Secondly, *Thou art thy mothers daughter.* Thirdly, *Thy mother is an Hittite and thy father an Ammorite.* That is to say. Thy parents forsaking the seruice of God haue giuen themselves to the idolatries of the Ammorites and Hittites, and thou hast followed their example. The same did the Emperour Marcus Aurelius (who aboue all men, was careful to bring vp his children in vertue) obiekt to his wife: for speaking to her of the instruction of her daughters, hee said: What will it auaille for her mistres to teach her honestie and modellie, when our selues in our workes doe inuite her to wantonnesse?

Ezech. 16, 41.

29 Verball instruction, without example of good deedes, is a dead doctrine: and contrariwise, good examples are the life of instruction, to make it profitable and effectuell. If the example of parents be contrarie to their instruction: If (I say) they teach their children sobrietie, modestie and chastitie, and yet themselves wil follow drunkennesse, foule and lasciuious speeches, gestures, and actions: it is as if with their tongues they should say, Be vertuous, and by the hands lead them with them to al vice and corruption. Wicked fathers, saith a certanie heathen Philosopher, are wicked counsellors to their children. If we would take him to bee a monster in nature, and vnworthie to liue in a common wealth, that should counsell his childe to drunkennesse and fornication: what

Plut. in the
educat. of chil-
dren.

shal

Plut. in the
precepts of
marriage,

shall wee thinke of those, who committing such iniquitie, doe by their example much more mightily put forward their children to such abomination, then by word they are able? What accompt can those fathers giue vnto God, who by their euill example haue drawne into hel their children whom he deliuered to their charge to be guided into heauen? Albeit such fathers pitie not themselues, yet at the least let them take pitie of their children, and not carrie them with them into euerlasting destruction. Wee reade that the graue personage Cato, deposed a senator out of the Senat of Rome, onely because hee killed his wife in the presence of her daughter. This truly was extreme seueritie, especially if we consider the manners of our daies. But this Ethnik hereby declared how grievously such parents are to be reprobued, as shall vse any lewd speeches or shamelesse behaiour: in brieft, any worldly or carnall actions in the presence of their children, to whome their example may be as a dispensation to giue theselues to the like. As also how can they forbid that in their children, which themselues doe commit? How can they correct them for the faultes which themselues doe vse? Albeit children in respect and reuerence to their parents, dare not reply and say, that themselues doe those things for the which they reprove them, yet will the neighbours or others obiekt it, to their shame. Besides, their authoritie shall bee so much the lesse in that they declare in their works and actions, that they allow that which they forbid in words. If parents therefore desire that their instruction may be effectuell and yeeld fruite, let them declare the same

Plut. in the E.
ducation of
children,

in holy life and vertuous conuersation. Let them saith an auntient Philosopher, so order and gouerne themselues, that their children seeing the same as it were in a glasse, may be restrained from dishonest speeches and wicked deedes. Let them do as guides that shew the right way and foords ouer riuers, by going before those whom they lead, that their children following the steps and examples of their parents, may conforme theselues to their vertues, & so with them and by them, be led to saluation and life euerlasting.

39 Finally, let all parentes diligently and feruently pray vnto God, first for themselues, that he by his holy spirit will vouchsafe to guide them in the instruction of their children, that they may with all diligence, faithfulness and discretion employ themselues in euery part of their dutie toward them. Secondly let them daily commend their children by hartie praiers to the father of light, who is the giuer of all goodnesse and blessings, that hee blessing their labours about their children, may replenish them with the

giftes

gifts and graces of his holy spirit, that they may profit in all things requisite to his glorie, and their owne benefite and saluation. And this dutie let them begin to performe, euen so soone as they are in hope of generation, by praying to God to preserue it, to giue to the mother happy deliuerance of her fruite, and so to dispose, that the child may receiue the seale of saluation by Baptisme, & grace to bring forth fruites to Gods glory. Let them remember that the praier of the whole Church for their children in their Baptisme, is a warning of their bounden dutie dayly to do the like for them after they be admitted into the covenant by Baptisme. In this point let them remember the care of Iob for his children that were already growne and come to age, not only in that he dayly sent vnto them to sanctifie them, by admonishing them of such infirmities as they might peraduenture haue committed in banqueting, albeit modestly and soberly together: But also in that he dayly rose vp early and offered sacrifice for them according to their number, saying to himselfe, *It may be, my sonnes haue sinned and blasphemed God in their harts*. Wherein hee giueth vnto parents two notable lessons: One, that if the children doe sinne, the parents are to examine whether themselues may not be guiltie in the sight of God, as not hauing sufficiently performed their duties in teaching, admonishing, giuing good example, & praying to God for them: The other that they ought to haue such a care of the saluation of their children, that albeit they haue not committed any notable & apparent sinne, yet presupposing that according to mans frailtie, they liue not without offending God, after the example of Iob, who offered sacrifice to God for his children, and that no doubt his sacrifices were accompanied with hartie praier for them, they must pray for their children, that their sinnes may bee forgiven them through the onely sacrifice of Iesus Christ.

Iob, 1. 5.

31 To conclude. As S. Paule tearmeth the family of Philemon, also of Aquila and Priscilla, the Church, so all parentes and householders ought so to gouerne their children and familie, that their houses may be euen so many small Churches, whereout (according as Dauid protested that he would employ himself in that dutie) all vice and corruption may bee expelled and banished, to the ende the house of God may bee holy, also that God may bee praised, worshipped, adored and called vpon Euening and Morning and at meales. For vndoubtedly al families thus ordered, shal euen feel the truth of Gods promises, that he wil be in the as in his temple, & will blesse the with al his graces promised to his Church.

Philem. ver. 2.
Rom. 16. 5.
Psalme. 101.

Of

Of the dutie of children to their parents.

Chap. 5.

NOW let vs come to the duties of children to their parents. And these doth God comprehend in the fifth commaundement of the lawe, in these words: *Honor thy father and thy mother.* And this commaundement is the more to bee noted, because it is often repeated in the holy Scripture. Now by this word *Honor*, is signified the loue, reuerence, dutie, obedience, subiection, entertainment, and necessarie assistance that children owe to their parents. As concerning the loue, the summarie of the second Table comprehended in these wordes: *Thou shalt loue thy neighbour as thy selfe*, doe manifestly confirme it. For who can bee a neerer neighbour for the children to loue, then the parents? Besides that, they are not to be loued onely as neighbours proceeding of Adam and Eue, but also as fathers and mothers: And therefore what an ingratitude is it, not to loue those of whom, next after God, they haue their life and being together with many great and continuall benefites toward them. Also the loue that parents doe beare to their children, besides so many their labours, sorrowes, troubles and vexations, should binde them reciprocally to loue them. The sunne shining a while vpon the colde stones, doth so heate them that they yeelde some warmth: so albeit that children be as hard and colde as stones, yet the experience, and the dayly feeling of the loue of their parents towards them, ought mightily to enflame their hartes to loue them againe: Take away the beame from the sunne, said a good old father, and it wil not shine: the springs from the riuer and it will drie vp: the bough from the tree, and it will wither: the member from the body & it will rot: And so take from children their dutie to their parents, and they are no longer children, but brethren and companions with those vnto whom Iesus Christ said. *Ye are the children of the Demill.*

Plut. in his A-
gotheg. of the
Grecians.

2 This loue ought especially to appeare in a certain care, affection and desire to reioyce and content our parents. For as we reade to this purpose, & Epaminondas said, that of all the good and felicitie that euer happened him, he neuer so much delighted in any, as in his victorie over the Lacedemonians at Leuctria, where he wonne the fiele, while his father and mother yet liued. Such was his loue to them, that his singular contentation consisted in the pleasure that they would conceiue in the victorie of their sonne.

And

And that this his contentment consisted onely in his loue to his parents and not in couetize of vaine-glorie, we may gather by his commendations published by Iustin, who saith, that it was a hard choise to discerne whether hee were an honestest man or a better Captaine: That in the exercise of any publike office, hee neuer sought himselfe, but the good of his countrie: That he was not couetous either of glorie or of money. These are notable commendations in a heathen Captaine: God graunt that Christians may follow him and deserue the like. His example doth declare that children ought so to loue their parents, that their affection may tend to liue virtuously, euen to reioyce them: and to eschue euill, least they should grieue them. And this is it that Salomon admonisheth, saying. *A wise sonne maketh a glad father, but a foolish sonne is an heauinesse to his mother.* Againe. *A foolish sonne is a grieue vnto his father, and an heauinesse to her that bare him.*

Iustin.lib.6.

Prou.10.1.

Prou.17.23.

3 This band of loue of parents should take place, not onely toward such as are gentle and louing, but also (as Saint Peter saith, of the duties of seruants to their masters) euen toward such as be rigorous. For if wee ought to loue all the children of Adam: euen those whome wee know not, or our enemies and persecutors, how much rather our parents, albeit they should intreate vs roughly & with rigour either in word or deede? And indeede the principal cause still abideth, namely that they be our father and mother. This ought children well to note, to the ende that patiently bearing their reprehensions, reproofes, and in generall, whatsoeuer their troublesome and sharpe affections, they may still continue and declare their childe-like affection and loue. And to that purpose remember, the labour, greefe, anguish, weeping, sorrow and other troublesome cares that parentes doe abide for their children.

1. Pet. 2. 13.

4 This loue must be accompanied with reuerence and respect: And to say the truth, albeit the name of father belongeth properly vnto God, as Iesus Christ said, *You haue but one father, euen him that is in heauen.* Yet doth hee so impart it to those that haue begotten vs, that they being called fathers, doe beare the title and Image of God. And this is it that bindeth children to respect and honor them, and to testifie the same by their outward reuerence. The Lacedemonians did so carefully accustome their children hereto, that we reade of a good personage who had such respect to parents, that being demanded wherfore at Sparta the young men did rise vp when their elders came in place, hee answered

Plu. in his Lacon, Apotheg.

swered. To the ende that by honoring age they may learne and accustome themselues to reuerence their parentes. Of this reuerence we haue a notable example in Salomon: He vnderstanding that his mother Bathseba was comming to speake with him, arose from his seat, came to meet her, bowed before her, and set her vpon his right hand. Neither could his greatnesse, neither his Royal estate priuiledge him from this respect and honor due to his mother. To this purpose we also reade a notable historie, which may serue for an exposition of this matter. As a certaine gouernour of Crete came with his father to the Philosopher Taurus, finding there but one stoole readie, the father would haue had his sonne (as a Romaine Magistrate) to sit downe, but the Philosopher willed him as the father to sit downe and calling for another seate for the sonne, said. When the sonne doth execute his magistracie, or publike office, hee is greater then his father, and must beare himselfe as a Magistrate, not as a sonne: But when he is out of place or execution of his office, he must, how highly soeuer he be aduanced, haue a respect and yeelde reuerence to his father. But many times it falleth out otherwise: For many children when they come to honor or wealth, doe so despise their parentes, if they bee of meaner calling then themselues, that hardly they will acknowledge or call them father as if they were ashamed of them. Decius the sonne of the Romaine Emperour Decius, most liuely represented mans inclination to this vice, and sought in his owne person to preuent it. For when his father on a time saide that hee would inueil his sonne in the Diademe Imperiall, his sonne refused it, saying: I feare least being Emperour, I forget that I am a sonne. Rather will I continue an obedient sonne, then being an Emperour to neglect and forget the due honour that the sonne oweth to his Father. Let my father commaunde, and let my Empire consist in my due obedience to him. For that man putteth off the affection of a childe to his father, who by the eminenencie of an office ouer him quencheth the name of a sonne. Salomon forgat not himselfe in this kinde of dutie, for hee did not onely bow before his mother Bathseba, as is aforesaide, but also called her mother saying. *Mother aske and I will not denie thee.* And this doe we the rather note also vpon another consideration, namely that his example condemneth the custome of these daies, wherein this name of father and mother is accompted so base and contemptible, that the children of Kinges, Princes, yea euen of meane Gentlemen, speaking to their parentes

1. King. 2. 19.

Aul. Gellius.
lib. 2. c. 2.

Valer. Max. l. 4.

1. King 2. 20.

entes must not say father, mother, but Sir, my Lorde, my Ladye, Madam. &c.

5 But the due honor to parents that we here speake of, implyeth not onely this outwarde reuerence, but also that wee shoulde so esteeme of them as that neither our selues should dispise them, neither shoulde wee suffer others to haue them in contempt. And this are we to vnderstand in the saying of Iesus Christ. *I honor my father but you dishonour mee.* Hee there defendeth the honor of his father against the false opinions and slaunders of the Iewes. A certaine Lacedemonian in olde time did truely performe this dutie of a childe. For when one tolde him that his father spake hardly of him, he answered, that he would not doe it if he had not good cause: Thus hee choose rather to beare the blame himselfe, then his father shoulde. In this sence, when an other was readie to accuse his father in iudgement, did one Pittacus reprocue him, saying, if thou preferrest a bad cause, thou shalt bee condemned: Likewise if the cause be right, thou also shalt bee condemned for procuring thy fathers condemnation. This also in this case is to be noted, that amonge the Romaines the childe was not admitted to sue the will or testament of his deade father by action, but by petition onely, wherein hee shoulde speake of him with humilitie, honour and reuerence, and referre his case wholly to the discretion and consciences of the iudges. Thus ought children to honour and respecte theyr parentes. But some there are so vnaturall and peruerse, that forgetting all due reuerence and respecte to theyr parents they will not onely despise them in theyrowne hearts, and sutler others to speake hardly of them: but also will themselues so farre exceede, as euen to laye them open to the skorne of others. Cham the sonne of Noah seeing his father lye vncovered, called his brethren to shewe them his fathers shame. But so odious was this impietie in the sight of God, that Noah by the conduct of the holy Ghost cursed both him and all his posteritie. And therefore we well and truely may say that those children who in lieu of defending the honor of their parents, doe lay them open to shame and reproofe, are come of the cursed seede of Cham.

6 But what if they proceede farther, and vse stubborne speeches against them, with demonstration of pride and contempt, which the holy Scripture tearmeth accursed? This iniquitie is so abominable in the sight of God, that hee pronounceth *Woe* vnto those children that curse theyr father or mother. Yea hee ordaineth

Ioh. 8. 49.
Telecrus.
Plut. in his
Lacon. Apo-
theg.

Stobaeus Sci.
177.

Bodin in his
first booke of
a common-
wealt h. cap. 4.

Gen. 3. 22.

Deut. 27. 16.
Exo. 1. 21. 17.
Leuit. 20. 9.
Exod. 21. 17.

Leuit. 20, 9

Ezech. 22, 7

Eraf. Apotheg
lib. 8.

Laert. lib. 1. c. 1

Ephe. 6, 1

ordaineth that they should bee put to death, as also all such as in action shall iniurie their parents by smiting either with staffe or fist &c. And to cut off all replication, as if death were to hard and rigorous a punishment, especially in case there were no hurt or wound, he confirmeth the former iudgement with this addition: *Because he hath cursed his father or mother, his blood shall bee upon his owne head.* And indeede such children as either in word or deede shall iniurie father or mother: euen those I say of whom they haue taken life: who beare the Image of God, and the title of father, proper to God: so that God is in them iniured and condemned, are monsters in nature. In this respect among other the causes why the children of Israel were so hardly entreated by Nabuchadnezzar, & led captiue into Babilon, the Prophet Ezechiel obiecteth vnto them, that they dispised and contemned their parents. Besides by experience we see that vsually those children that iniurie their parents, are afterward as hardly intreated by their owne children: And the knowledge of this iust vengeance is naturally imprinted in the hart of man: as we reade of a wicked childe, who being accused that he had smitten his father, answered: And he likewise did smite his father, and this lad (pointing to his owne sonne) when he groweth bigger, will also smite and wrong me. And surely, as Thales the Milesian said: As children doe intreate their parents, so will their children entreate them. Therefore it might be seeme children to suffer their parents rather to treade them vnder their feete, then so furiously to rise against them. And to that end let them acknowledge this Image of God, and remember what their parents haue done for them, that detesting such enormities of cursing or smiting their parents as is aforesaid, they contrariwise may beare them reuerence, respect and honor in heart and minde both in word and deede.

7 This commaundement of honoring our parents comprehendeth also subiection and obedience, as Saint Paule plainly teacheth, saying, *Children obey your parents in the Lord: for this is right. Honor thy father and mother.* (Which is the first commaundement with promise) *That it may bee well with thee, and that thou mayst live long vpon the earth.* Hereby it appeareth that subiection & obedience forced and constrained, the Lord doth not accept, but that which proceedeth of honor and reuerence either to father or mother. And therefore it is the dutie of children vnlturarily to submitte themselves to their parents commaundements, without replying or cōtradiction euen albeit the obedience might import some

some trouble and difficultie. Ionadab the sonne of Rechab forbad his children that they should build no houses, plant no vines, nor drinke any wine. They obeyed their father, and that with such constancie that the Prophet Ieremie obieſteth the same against the Iewes in reproch of their disobedience against God. The obedience of Abraham vnto God, when he was ready to sacrifice vnto him his only sonne, is highly commended, and as notable was the obedience of his son Isaac, in that he suffered himself to be bound, and was content to be slaine & sacrificed vnto God. But most excellent of al was the obedience of Iesus Christ, Who as S. Paul saith being in the forme of God, thought it no robbery to bee equall with God: yet made himselfe of no reputation, & took on him the forme of a servant, and was made like vnto man & was found in shape as a man: He humbled himselfe & became obedient vnto death, euen vnto the death of the crosse. And therefore in obedience to parents, children are to lay off all greatnes and excellencie whatsoeuer, and to submit themselues to any rebuke, yea euen to the shamefulest death, rather then by contempt or disobedience, to offend their parents. And least any man should reply that ther is great difference between God the father and fathers according to the flesh, S. Luke noteth that Iesus Christ was subiect to his mother, and to his supposed father Ioseph. What greatnes then may there bee in children that should exempt them from obedience to their parents, sith Iesus Christ, the prince of glory the king of kings and Lord of Lords, became subiect and obedient to a poore man his putatiue father, and to a mother of simple and meane calling?

Iere. 35.

Gen. 12. 9.

Phil. 2. 6.

Luk. 2. 51.

Col. 3. 20.
Eph. 6. 1.

Leuit. 19. 3

Prou. 30. 17.

8 This obedience doth S. Paul commend vnto vs, saying, *Children obey your parents in all things: Adding this reason, for that is acceptable to the Lord.* And in that he saith in an other place *It is right* He taketh from children all reply. For is there any child that will denie that he is not bound to do that which is right, or that which is pleasing or acceptable vnto God? Moses saith. *Euery of you shall stand in awe of his father and mother.* And in truth he that loueth his father and his mother, feareth their displeasure. As contrariwise, he that reiecteth their precepts, admonitions, or reprehensions, and so shaketh off the yoke of obedience & subiection, that oblinatly he may set himself to work wickednes, sheweth that he despiseth the image of God that they beare, & treadeth vnder foot their authoritie ouer him. Such children, or rather monsters in nature, are to looke for no other but Gods horrible iudgement against the. And Salomon saith, *The eye that mocketh his father & despiseth the instruct*

- tion of his mother, the Ravens of the vally shall picke it out and the young Eagles shall eate it: Neither would God permit that such impietie should escape without an expresse decree to put to death such children. If any man saith Moses hath a sonne that is stubborne & disobedient, which will not harken vnto the voice of his father, & vnto the voice of his mother, & they haue chastened him & he would not obey them, then shal his father and his mother take him & bring him out vnto the elders of his Citie, and vnto the gate of the place where he dwelleth, and shall say vnto the elders of his Citie, This our sonne is stubborne and disobedient, & he wil not obey our admonitiō: he is a riotor & a drunkard: Then all the men of his Citie shall stone him with stones vnto death: so shalt thou take away euill from among you, that all Israell may here it & feare. Behold, how God by cōmanding that disobedient children should be rooted out, willeth that all children should feare to disobey their parents, least they might incur the like punishment. For surely, the disobedience of children is an assured token that God will roote them out: As wee reade of the sonnes of Hely the high priest, who, when their father reprobued them for their iniquitie, did not obey his voice: because it is expressly set downe, the Lord purposed to destroy them. The very heathen haue euermore highly cōmended reuerence & obedience vnto parents. Among the rest: The Lacedemonians published a law, wherby it was lawfull for parents to make whom they would, euen straungers, thir heires: Therby to induce children to reuerence and obey their parentes.
- 9 Yet must this subiection & obedience be holy, and not repugnant to the seruice of God: So as obedience to parents be no disobedience to God, And this doth S. Paul note, saying: *Children obey your parents in the Lord*, that is to say, according to the Lord, or for the Lords sake, & therefore if parents cōmand any thing contrary to Gods glory, or the saluation of the soul, the children are in duty to practise the instruction of the Apostles, who said. *Is it right in the sight of God that we obey you rather then him?* The law is comprehended in two Tables, the summarie wherof doth import, that we loue God and our neighbor. But the loue of God goeth before, & Iesus Christ calleth it the first & gretest commandement. And therefore saith, *He that loueth father or mother more then me is not worthe of me.* Gods cōmandement of obedience to parents, doeth not abolish all difference betweene good & euill, neither bindeth children to disobey God: the parents authoritie cannot priueledge their children to cōmit sin. The well ordered child will alwaies agree with the law to abstaine from whatsoeuer is therein prohibited, neither will

Deut. 21. 18.

1. Sam. 2. 25.

Pint. in Licur.

Ephe. 6. 1.

Act. 4. 19.

Mat. 22. 38.

Mat. 10. 37.

will he obey such cōmandements of his earthly father, as are contrary to his heauenly father. Yet are childrē in duty to loue, honor & obey their parents whatsoeuer, euen Idolaters and wicked. For as the loue of nature is not abolished by the wickednes of men, for they still abide men, so wicked & Idolatrons parents, remaining parents, doe retainē the right of parents, and such are to be honored, yea euen to command & bee obeyed, so long as they cōmand nothing prohibited by the heauēly father. We must, saith S. August, so loue men that wee loue not their vices. For to loue that which they are, is one thing, & to hate that which they doe, is another.

Prosper sentences out of
Augustine

10 Yet doth this word *Honor* cōprehend another dutie of children to their parents. That is to comfort them in their aduersities, to relieue their want, and to helpe and serue them in whatsoeuer they need at their childrē's hands, neither shal they herein perform any more thē the payment of part of their debts, whereto they are bound in cōsideration of the benefits that they first receiued from their parents. This is the duty wherto S. Paul expreſsly exhorteth them saying, *If any widow haue children, or childrē of her children, let the learne first to shew godlines toward their own house; & to recompence their kindred: for that is an honest thing & acceptable before God.* Herein did Ioseph performe the duty of a child to his father & brethrē: To whom when he greued himselfe, he saide, *make hast, and get ye up to my father and say vnto him, thus saith thy sonne Ioseph, God hath made me Lord ouer all Egypt; come therefore vnto me, and make no tarrying, and thou shalt inhabit the land of Gosham, & shalt be neere vnto me I thou & thy children, & the children of thy children, & I wil relieue thee least thou shouldest perish for hunger, thou & thy household, and all that is thine.* Being aduanced to such honor, he forgot not, neither dispised his poore father: besides that albeit his brethren had so wickedly entreated him: yet he forgot that iniury, and vndertoke to feed them. Hereto had relation Christs commending of his mother, whē he said *behold thy mother*, & hee accordingly performed the duty of a child to her, and toke her home vnto him. We also read that when a certaine father was condemned to be famished in prison, his daughter came daylie to visit him, and because she was narrowly serched lest she should bring him any food, hauing no other meanes to help him, she suckled him with her breſts: wheerevpon because her father liued longer then was expected: she was watched, and being knowen how shee had relieved him, they gaue him to his daughters piety, and deliuered him out of prison.

Tim. 34.

Gen. 45. 9.

Iohn 19. 27.

Valerius
Max.

11 This dutie did the Grecians name, by a name deriued from

the Storckes, who feede and nourish their dammes, when they are impotent through age, & so are vnto vs as misterisses, to teach vs to acknowledge the good that wee haue receiued from them that brought vs into this world and bred vs vp. Such therefore as being able, doe refuse to supply and relieue the necessities of their parents, & so shew themselves deuouide of naturall affection, must bee sent to schoole among the Storckes, that of them they may learne to yeelde due reuerence to their parentes. And of these is the number at this day too great: yea and such that it is growne to a common speech, that one father or mother can bee content to relieue a dozen children, but a dosen children will not feede one father or mother: But if of necessitie they be put to doe it, it is with great difficulty & such strife, as may iustly minister occasiō of grief and sorrow vnto both father and mother. A certaine Cinicall Philosopher writing to his wife about his new borne sonne, promisseth so to teach him, that he will returne him vnto her, not a dogge after the name of their sect, but a Storcke that should relieue her in her age. But the children of our daies are more hard to receiue this instructiō, the rather cōsidering the inhumanity that appeareth in many, notwithstanding they be taught their duties in the schoole, not of a Cynicall philosopher, but of God himselfe in his Church.

12 But as in many children couetousnes choaketh all feeling of this duty toward parents: So Satan transforming himselfe into an Angel of light, euen long since induced the Iewes to defeat their parents of this reliefe & assistance vnder the colour of the seruice & honor of God. In this respect doth Iesus Christ obiect vnto the that they taught that euery gift by the children offered vnto God should profit the parents: but he bitterly reproveth the for it, protesting that it is the tradition of men that reuearseth the commandement of God. And herein he declareth first that this commandement, *Honor thy father and mother*, comprēhendeth also the dutie to relieue & helpe them in their necessities: Secondly that refusing to relieue the want of their parents, eue vnder colour of offering vnto God that which they ought to giue vnto them, they do quite abolish this cōmandement: Thirdly, by conferring Gods ordinance to put to death all those that shall curse either father or mother, with this cōmandement to honor them in relieuing their necessities, he sheweth that despising of parents in their necessity and not relieuing them, is as a cursing of them, and consequently a transgression that deserueth death.

13 To cōclude: to the end to inuite childre to honor their parents,

as is

Crates.

Mark. 7. 9.

is afore shewed, God addeth this promise: *That thy daies may be long* Eph. 6. 2
in the land which the Lord thy God giueth thee. And Saint Paul doth
note, that it is the first commaundement with promise. For albeit
there be a promise added to the second, yet is the same common
vnto the whole law: But this is peculiar and especiall to all such
childre as honor their parents, for herein hath God declared how
highly hee commendeth the obedience and honour that children
yeelde to them. And the same haue the Heathen also noted,
as among others Menander, an auncient Poet, who saith. Of honor
vnto parents due, the hope of happy life ensue. But the Lord spake
to the Israelities properly of the land that hee had promised them
for an inheritance, which should be vnto them as a testimonie and
seale of his goodnesse and loue toward them. It is therefore as if
he should haue said. To the end, that liuing vpon the earth, thou
maiest long enjoye the earnest penye of my goodnesse and grace
toward thee. But now seeing the whole earth is blessed to the faith-
full, the promise of long life vpon the earth, is vnto vs also a ble-
sing of God. First, because we can not liue long without participa-
ting in many and great benefits of God, euen in respect of the pre-
seruation of this present life: Secondly, because the faithfull may
the longer employ themselues to serue and glorifie God: In consi-
deration whereof we see what the Church in olde time saide, *The* Psal. 115. 17.
dead praise not the Lord, neither any that goe downe into the place of
silence. But we will praise the Lord from hence forth and for euer. The
same doth Ezechia, king of Iuda also note in his cantikle, *The ty-* Ezay. 38. 19.
ning, the lining, be shall confesse thee, as I doe this day. The father to the
children shall declare thy truth.

14 In as much therefore as long life is promised as a blessing,
God doth continue it to obedient children so long as it is a ble-
sing vnto them. And hereupon doth Saint Paule ioyne together
theie two sentences, *That it may goe well with thee, and that thou* Eph. 6. 3.
maiest liue long vpon the earth. As also when God taketh away such
obedient children before they be olde, yea before they come vn-
to mans itare, whether it bee, least malice shoulde corrupt their
harts, or to preuent some great calamities wherein they might par-
adventure be entangled, or vpon whatsoeuer other considerations
to receiue them into a better life, he doth faithfully performe his
promise vnto such children, because hee dealeth better then pro-
mise with them. But as contrariwise this promise threatneth such
children as will not honor their parents, with short life: So doe ex-
perience declare, that many such children are of short and wret-
ched

ched life. But if contrariwise such disobedient children do chance to liue long, so farre is such long life from being vnto them a blessing, that to the contrary it is an enforcement and encrease of woe; because they enlarge their iust condemnation, so as they had beene better to haue dyed in their youth. But how euer it be, God so disposeth hereof, that by the effects we may perceiue that they which honor their parents are blessed, and the others accursed.

Ecclesiasticus.

3.2.

15 Finally that according to the exhortation of Iesus Christ, we may Ammend our liues, besides all that is before spoken, let vs adde the counsels, admonitions and exhortations of Ecclesiasticus, deliuered vnto children, concerning their due obedience to their parents. *Here your fathers iudgement, children saith he, and do therasfer, that ye may be safe: For the Lord wil haue the father honored of the children, and hath confirmed the authoritie of the mother ouer the children: Who so honoreth his father, his sinnes shall be forgiven him, and he shall abstaine from them, and he shall haue his dayly desire: And he that honoreth his mother is like one that gathereth treasure. Who so honoreth his father shall haue ioy of his owne children, and when he maketh his praier, be shall be heard: He that honoreth his father shall haue a long life, and he that is obedient to the Lord, shall comfort his mother. He that feareth the Lord, honoreth his parents, and doth seruice vnto his parents as vnto Lords. Honor thy father and mother in deed and word, that thou maiest haue Gods blessing, and that it may abide with thee vnto the end. For the blessing of the father establisheth the houses of the children, and the mothers curse rooteth out the foundations. Reioyce not at the dishonor of thy father, for it is not honor vnto thee, but shame: Seeing that mans glorie commeth by his fathers honor, and the reproch of the mother is dishonor to the children. My sonne, helpe thy father in his age, and griene him not as long as hee lyueth. And if his vnderstanding faile, haue patience with him, and despise him not when thou art in thy full strength. For the good entreatie of thy father shall not be forgotten, but it shall bee a fortresse to thee against sinnes. In the day of trouble thou shalt bee remembered, and thy sinnes shall melt away as the ice in faire weather. Hee that forsaketh his father shall come to shame, and he that angreth his mother is cursed of God. These admonitions and exhortations are as a summary of the duties of children to their parents. And therefore it resteth that they vnderstanding them, do pray vnto God to giue them grace to put them in practise to his glory, and their good & saluation. Lastly, let them remember the laying of Plato, that God is not more enclined to heare any praiers, then such as parents doe poure forth for their children, As they are therefore to feare their*
curse

curse for offending them, so must they by honoring and pleasing them seeke to be blessed in their prayers, which are blessings ratched ynto them in heauen, as the blessings of Isaac to his sonne Iacob doe manifestly declare.

Gen. 27. & 28

Of the duties of magistrates to their subiects.

Chap. 6.

NOW let vs come to the duties of Kings, Princes & other Magistrates, or as S. Paule termeth them, superior powers, ouer their subiects. The first point that the magistrates, to the end due-ly to discharge their office, are to consider, is this: That God hath aduanced them to that authoritie, not for their priuate commoditie or honor, but to do seruice vnto God, in seruing to the benefite and saluation of their subiectes. And this doth the Apostle note, saying: *The magistrate is the minister of God for the wealth of the people.* Which he also confirmeth, in a more particular declaration, im-
 porting that the end of their vocation & office is, that we may liue a quiet and peaceable life in al godlinesse & honesty. Euen the hea-
 then in sundry notable sentences did teach that Magistrates are or-
 dained to liue and to serue, not themselves, but their subiects. First
 one of the saith: Princes are the seruants of God, ordained to take
 care for men, and to provide for their preservation, whether by
 ministring to them of their goods, that hee hath bestowed vpon
 them: or by defending them. Cicero also writeth, that the end of
 gouernors should ayme at the prosperous life of their subiects: be-
 cause, as another saith, they be chosen, not to liue at ease, & dain-
 tily, but that they which haue chosen them may by their industrie
 liue quietly and happily. And therefore saith the Prince of Philo-
 sophers, Herein resteth a difference betweene a King and a tyrant
 That the tyrant seeketh his owne profit, the Kinge or Magistrate
 the profit & commoditie of his subiects. Such (saith Cicero) as are
 to gouerne the common wealth, ought diligently to obserue these
 two instructions of Plato: First, that they so maintain the comodity
 of the people, that euery their action, without respect of their owne
 priuate profit may haue respect thereto: Secondly, that they tend
 to the preservation of the whole body of their people, & that they
 seeke not so to maintaine one part, that they forsake the other.

Rom. 13.

Rom. 13.

1. Tim. 2. 2.

Plutarch, in a
 booke of the
 doctrine re-
 quired in a
 Prince.

Cicero in his
 comonwelth,
 lib. 5.

Xenophon in
 his rememb.
 of Socrates,
 lib. 3.

Arist. Polit.

lib. 2. c. 10.
 Cic. Offic. 1.

2 Thus may the magistrate easily learne, that the greatnesse of
 government is but a greatnes of care: also that, as Seneca saith, he
 is in duty to warant the sleep of his subiects by his own wakfulness
 their

Tustin. lib. 6. their peace by his labour: their eate by his industrie: and their
 Epaminondas leasure by his businesse. And in that sence doe we reade of a great
 Plutarch in personage who neuer accepted gouernment or publike office for
 his Apothege. his owne sake, but for the common wealth of his countrie: so that
 on a time when the people were feasting and very merrie, he
 asked why himselfe walked sadly vp and downe the towne, he an-
 swered: That you may make merrie and reioyce. Thus when the
 magistrate is called the sheepeheard, the father, and head of the
 people, he is to remember that the sheepeheard being more excel-
 lent then the sheepe: the father then the children: and the head
 then the body: the sheepeheard, the father and the head, are esta-
 blished in this preheminence, The one to lead and feed the flock:
 the other to nourish and bring vp his children, and the other hap-
 pily to gouerne the body. It is therefore the magistrates dutie so
 to gouerne his subiects, that by the effects they may know that he
 is ordained not onely to be ouer them, but also for them.

Seneca of cle-
 mencie,

3 For the better vnderstanding and practise hereof, let vs more
 perticularly lay down the dutie of their function, by three princi-
 pall endes thereof before mentioned: Namely, that wee may liue
 a quiet and peaceable life, in al godlinesse and honestie. Now god-
 linesse comprehendeth the religion and seruice of God: Peace and
 quietnesse proceedeth of the administration of iustice and iudge-
 ment: and by honestie is ment sobrietie, chastitie, and other the
 vertues required for an honest life, as by day and in the sight of
 God. Concerning godlinesse and religion. As God is aboue all
 men: the soule more excellent then the body: and the kingdome
 of heauen more precious then earthly treasures: so doth the chiefe
 and principall end of the magistrates charge and office consist in
 the establishing and maintaining of the puritie of Doctrine, the
 holy administration of the Sacramentes, the inuocation of Gods
 name, the order of Ecclesiasticall Discipline. In brief, in the holy
 ministerie and seruice of God. How carefull was Dauid to bring
 the Arke of God into his Citie? How ioyfully with praises and
 blessings of the Lord did he conduct it? He commanded the priells
 and Leuits to sanctifie themselues, and to prouide to carie it: He
 ordained them to appoint of their brethren to sing and play vpon
 instruments before it: And how zealously did hee establish an or-
 der for the seruice of God? How affectionate did hee shew him-
 selfe to builde an house to God? And vnderstanding that God
 would not that it shoulde bee built by him, but by his sonne
 Salomon: What summes of golde and siluer did hee leaue to-
 wardes

1. Cron. 15,

1. Cron. 19.

2. Sam. 7.

2. Cron. 31.

wards the building thereof:

4 Asa king of Iuda, touched with the like zeale, put downe the strange alters, the high places, & other idolatries. He comâded Iuda to praie to the Lord, the God of their fathers, and to fulfill the law & the commandements. And God for the same blessed him mightily, and gaue him victory ouer Zara the Æthiopian, and rest from his enemies. Yea, many other kindreds, namely of Ephraim, Manassés, and Simeon, perceiuing that the Lord his God was with him, came to him as to a refuge, and made a couenant to seeke the Lord God of theyr fathers, with all their harts, and wyth all theyr souls, yea, that they should slaie all such as would not seeke the God of Israel. And of him it is said, that he did that which was good in the sight of the Lord his God. 2. Chro. 14.
2. Chro. 15.
2. Chro. 14. 3.

5 Iehosaphat his sonne likewise gaue himself couragiously to re-establish the seruice of God, namely, in the third yere of his raigne, when hee sent men of authoritie to cause it to bee taught throughout all the townes of Iuda: yea, hee sent with them Leuites and Priests, to teach the inhabitants of Iuda, who carryed with them the bookes of the lawe of the Lord, and went thoroughout all the townes of Iuda to instruct the people. And God so blessed him in this good zeale, that the feare of the Lorde fell vpon all the nations and kingdomes round about Iuda, and they durst not make any warre agaynst Iehosaphat. He also in Ierusalem ordained the Leuites and priestes, with the princes of the kindreds of Israel, for the iudgement of the Lord, and for controuersies, that they might iudge according to the lawe of God, and appointed Amarias the high prielt to haue the ouersight ouer them. 2. Chro. 17

6 As for king Ezechias, the holy Scripture greatly testifieth his godlynes and seruent affection to the seruice of God. Hee gathering together the Priests and Leuites, gaue vnto them this admonition and exhortation: *Hearre me ye Leuites, sanctify now your selues, and sanctifie the house of the Lord God of your fathers: Our fathers haue trespassed, and done euill in the eyes of the Lord our God, and therefore his wrath hath bene vpon Iuda and Ierusalem: But now I purpose to make a couenant with the Lord God of Israel, that hee may turne away his fierce wrath from vs. Now my sonnes, be ye not deceined, for the Lord hath chosen you to stand before him, to serue him. And when the priests & Leuites had cleansed & sanctified the temple of the Lord, king Ezechias rose early & gathered the princes of the citie, & went up to the house of the Lord, & the priests & Leuits offered sinne offerings, for the kingdome, for the sanctuarie, and for Iuda. And when they had made an* 2. Chro. 29.
end:

end of the burnt offering, the king & all that were with him bowed themselves and worshipped. The king and the princes commanded the Levites to praise the Lord with the words of David, and of Asaph the seer: so they praised with ioy, and they bowed themselves and worshipped. Neither dyd this good king take care for the tribe of Iuda onelie, ouer the which himselfe raigned, but also when he was to celebrate the passeouer, hee sent poastes throughout the other tribes of Israel, to inuite them to come vp, and to celebrate the feast, and to serue God. And to that end, by his messengers hee made to them an excellent exhortation and admonition: whereupon albeit some did laugh them to scorn, yet neuertheless diuerse of Assur, of Zabulon, and of Manasses, submitted themselves and came to Ierusalem. Hee afterward also renewed the seruice of God, according to the order established by David, and made a decree whereby the king should be charged with a contribution taken of his treasurie, for the morning and euening sacrifices, for the sabbaths, the new moones, & the solempne feasts, according as it is writtten in the law of the Lorde.

7 The like zeale and dutie to the seruice of God, is also set down in Iosias king of Iuda. But the premises may suffice to declare vnto kings, princes, and other Christian magistrates, with what affection and zeale they are bound to purge their dominions of Idolatrie & superstition: to establish among theyr subiects the pure and holie seruice of God, with the holy ministerie of his word, and to imploy theyr authoritie and meanes in the maintenance thereof. To bee short, in theyr owne persons to giue example of all godlinesse. Sundrie kings, euen of the Heathen, haue somewhat vnderstoode and put it in practise: as Nabuchadnezzar, when hee beheld the wonderfull worke of God, in preserving the three Hebrew princes in the fierie furnace, and thereby conceiued some sparke of the knowledge of the true God, did immediatly make a decree in honour of the true God, in these wordes, *Therefore I make a decree, that euerie people, nation, or language, that speake anie blasphemie against the God of Shadrack, Mesach, and Abednego shall be drawen in peeces, & their houses shall be made a iakes for there is no God that can deliuer after this sort.* Dauid likewise beholding the miraculous deliuerie of Daniel from the lyons, immediatly writt forth his Letters to this effect. *Vnto all people, nations, and languages, that dwell in all the world, peace bee multiplied to you. I make a decree, that in all the dominions of my kingdome men tremble and feare before the God of Daniel, for hee is the liuing God and remaineth for ever, and his kingdome shall not perish, and his*

2.Chro. 30

2.Chro. 31

2.Chr. 34.
& 35

Dan. 3, 24

Eco. 35.

his dominion shall bee for everlasting. Hee rescueth and deliuereth, and he worketh signes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions. These are excellent prayes of God, deliuered by a Heathen king, and doo most lively teach all Christians to feare God, to serue him, to put their trust in him, and to set forth his glory.

8 As for Cyrus, as God a hundreth yeeres before the captiuitie had chosen him, and by the Prophet Esaiæ named him to bee his minister in the deliuerie of his people: so hee, after hee had attained to the monarchy of the Chaldees, did declare a commendable zeale to the seruice of God, in lincensing his people to returne to Iudea, and in restoring vnto them the golden and siluer vessels of the temple, which hee suffered them to reedifie, in commaunding his subiects to relecue with golde, siluer, goods, and horse, all such as were not able to furnish theyr iourney. True it is, that as those Heathen kings were possessed wyth great ignoratice, so their zeale to the seruice of God was of small continuance: yet shall they in the daie of iudgement rise against our Christian kings and magistrates, vnlesse more ample and constantly than they, they employ themselues in the establishment and maintenance of the pure seruice of God, and in effect declare the same to bee the scope and principal end of theyr vocation and office. Also that Dauid spea-
Esay. 44. 28, & 45. 1.
 keth to them, where hee sayth, *Bee wise now therefore yee Kinges, bee learned yee Iudges of the earth: Serue yee the Lord in feare, and reioyce in trembling: Kisse the Sonne, that is to saie, Doo homage to the sonne:* For it is not the meaning of the holy Ghost that onely in the title of priuate persons, they shoulde doe homage to Iesus Christ: But also as magistrates, in maintaining and establishing the pure seruice of God. And in the same sence are wee to vnderstand the promise of Esaye, saying. *Kingess shall bee the Nursing fathers, and*
Esay. 49. 13.
Queenes shall bee the nurses of the Church. And indeede it is one thinge to bee the suckling or nursed childe of the Church, as are all the faithfull, and another to bee the nursing fathers or nurses that doe employ themselues to nurse vp the Church. As also
Augustine to Boniface, Epi. 50.
 Saint Augustine sayth: A Kinge doeth seruice after one sorte as hee is a man, and after an other, as hee is a Kinge. As hee is a man, hee serueth God in leading a faithfull and Christian lyfe: But as hee is a Kinge, he serueth him in making lawes pertinentlie, with authoritie commaunding that which is iust, and prohibiting things contrarie.

9 Christian Emperours in olde time did well vnderstand and declare

Socrates in
his Eccle. hist.
li. 1. cap. 9.

Theod. in his
Eccle. hi. l. 5. c. 6

Ruffin in his
Ecc. hi. l. 1. c. 2
The Tripartit
hist. li. 1. c. 8
Socrat. hist.
Eccle. li. 1. ca. 9
Gracian, Va-
lent, & Theo.
li. 2. cap. de
Summa Trin.
& fide Cath.
Euseb. in the
lyfe of Con-
stan, li. 4

Theod. Eccle.
hist. li. 5. ca. 2

Socrat. hist.
Eccle. li. 6. c. 2

declare the same to be the end and dutie of theyr vocation, name-ly, to establish the pure seruice of God, and to maintaine the truth of the heauenly doctrine. Among others, great Constantine in an Epistle written to the Churches, sayth: Because that by the prosperitie of the publike estate, I doo in deed perceiue the greatnes of the heauenly grace and power: I haue thought it requisite before all things, that I should bend my whole endeouour to this, euen among the blessed of the Catholike church, to maintain one faith, one true charitie and loue, and one vniuersall deuotion towardes God almightie. When the Emperor Theodosius accepted the gouernment of the Empire, his first care tended to establish concord & vnitie in the puritie of doctrine throughout the whole Church. And therupō he assembled sundry Bishops to confute & suppress the error of Arrius: For as in all times there haue beene heretikes that haue assailed the truth of the heauenly doctrine, so haue christian Magistrates opposed agaynst them the remedies of generall counsels. As the aforesaid Emperor Constantine the great, in the yeere 333. summoned the famous Counsell of Nice, whether hee brought three hundred and eightene Bishoppes, to maintaine the truth of the diuinitie of Christ against Arrius: So they dyd moreouer publish decrees concerning hereticall bookes and writings, importing theyr abolishment. As great Constantine commanded the writings of Arrius to bee burned: So other Emperors lykewise hauing commaunded to maintaine the truth, haue also expressely forbidden both the doctrine of heretikes and theyr assemblies: and haue made notable decrees for the abolishing of Idolatrie and superstition: as the same Emperour Constantine the greate by many lawes and decrees prohibited all sacrificing to Idols, all enquirie of Sorcerers and Charmers, all erection of Images, and all secret sacrifices.

10 But aboute all things, they tooke care to establish good Bishoppes and Pastors. And in deede Gratian, the sonne of the Emperour Valentine, consecrating, as Theodoret writeth, the first fruites of his Empire to God, made a lawe for the restoring of good pastors that had beene banished, to theyr Churches, and commaunded that such as preached the blasphemies of Arrius, shoulde as beastes bee put from their Churches, and the same to bee restored to the heauenly flockes and faithfull shepheards. We also reade of the Emperor Arcadius, that by the common petition of the Clergy and people of Constantinople, he called home Iohn, and to the end to reestablish him in the Bishoprick, wyth lawful authoritie, he

summo-

summoned fundrie Bishoppes, and so hee was chosen to be Bishop of Constantinople. To this purpose is the exhortation of the Emperour Valentinian verie notable. After the death of Auxentius the Arrian, Bishoppe of Millaine, hauing assembled fundrie Bishoppes he sayde: Your selues hauing bene brought vp in heauenly doctrine, cannot bee ignorant what manner of man hee ought to bee, to whome the dignitie of a Bishoppe should bee committed. Likewise how hee ought to instruct the people, not onely by doctrine, but also by good example of manners, and to be vnto them a myrrour of all honestie, to the end that the exercise of such his duetie, may beare witnesse of his doctrine: and therefore establish in the Bishoppes sea, him to whome wee gouernours of the Empire, maye sincerely submit our heades: and from whome (in that beeing men, wee bee all subiect to sinne) wee maye bee content to receiue reprehension and admonition as healthsome phisicke for our soules.

Theodor, his
Eecl, hist, l. c. 5

1.1 Which is more, such was theyr care that Bishoppes and pastors should not bee withdrawen by politike functions, from the exercise of theyr vocation, that Constantine the great writing to Anilin, ordained that they that gaue themselves to the exercise of diuine matters, whome he called the Cleargie, shoulde be free and exempt from all publike charge. The building and repairing of Churches was also commended to them, as the same Constantine declareth, writing to Eusebius. See that in all Churches, sayth hee, vnder thy charge, as also in those that bee vnder other Bishoppes, Priests, and Deacons, ye be diligent to restore such as be decayed, likewise to build new in places conuenient: And thy selfe and all other in thy name shall call to the gouernours and magistrates of prouinces for all things necessarie for the reparations or building of the same: for I haue commanded them with al speed to prouide whatsoeuer your holynes shall call for. Lykewise, as it is requisite that there shoulde bee some prescript forme of Christian faith, and Ecclesiasticall order and gouernment, so haue they also extended theyr care in that dutie, as we reade of the Emperour Iouinian, of whome Ruffin writeth, that the businesse of the Church was not the least parte of his care: also that calling Athanasius, from him receiued he a forme of faith and order for the erecting and gouernment of the Churches.

Euf hist, Eecl.
li. 10. ca. 7
Socrat, Eecl.
hist. l. I. c. 9.

Ruffin in his
Eecl hist, 2. c. 21

1.2 But to the end that magistrates may bee instructed and moued to the due practise of the matters aforesayde, and so to cause theyr subiectes to liue in the feare of God: It is also their dutie to procure

Socr. l. 7. c. 22

Deut. 17. 18

Iosua 1. 8

Eusebius in
the life of Co-
stantine. l. 4Sozom. his
Eccle. hist.
li. 9. cap. 1.Socrat. hist.
Eccle. l. 3. c. 10

procure the diligent reading of Gods worde, and profiting in the same. And some there haue bene that haue shewed great zeale in that behalfe. Among others, we reade that the Emperour Theodosius would conferre of the holy Scriptures with the Bishops, as if himselfe had bene a Bishop. In this respect did God in old time command, that the king that should be chosen ouer Israel, so soone as he should be placed in the throne of his kingdome, should for himselfe write out a copie of the lawe in a booke, which he should take in the presence of the priests, that it might remain with him, and that he should reade therein all the daies of his life: to the end to learne to feare God, and to keepe all the wordes of his lawe and his ordinaunces, to doo them. The lyke commandement dyd hee giue vnto Iosua, saying: *Let not this booke of the lawe departe out of thy mouth, but meditate therein daie and night, that thou mayest obserue and doo according to all that is written therein, for then shalt thou make thy waie prosperous, and then shalt thou haue good successe.* The hundreth and nineteenth Psalm declareth how necessary this dutie is: also how diligently Dauid emploied himselfe therein, thereby shewing himselfe to be a true patterne or myrror of pietie to all kings, princes, and magistrates.

13 They are moreouer diligently to pray vnto God, also to cause others to praie for them, that they may duly discharge theyr duties. Heereto it seemeth that Constantine the great was much addicted. For, as Eusebius reporteth of him, hee knowing verie well that the prayers of such as feared God might greatly profyte him in the due gouernment of all, sought after such as might praie for him, and besydes his owne prayers, required also the praies of the gouernours of the congregations for him. In peeces also of golde that hee caused to bee coyned, himselfe was portrayed wyth his handes lyfted vp to heauen, as it were praying vnto God: yea which is more, hee tooke order that his souldyers should learne to praie to God. Pulcheria, the daughter of the Emperour Arcadius, vppon her fathers death, at the age of fifteene yeeres taking vpon her the gouernment of the Empire, caused her brother Theodosius, the heire thereunto, to bee brought vp in godlynesse, and accustomed to much praier: and hee thorough such bringing vp, beeing much giuen to this godly exercise, afterwarde in a matter of great importance, founde the fruite of his praier, for hauing on a tyme receiued from diuerse Bishoppes diuerse seuerall doctrines and confessions concerning the diuinitie of Christ, he went into a secrete place, where hee seruently prayed vnto God to giue him

him grace to make choice of the same, which contained the truth of that doctrine: Then reading ouer all theyr confessions, hee allowed and kept the same which taught that Christ was of the same essence wyth his father, and defaced the rest, as repugnant to the holy Trinitie. Lykewise beeing to go to warre, after the example of Dauid, hee had recourse to prayers, as knowing that it was in God onely to dispose of warres: and as the same authour addeth, hee executed his warres by praier and supplications. And after his victories ouer his enemies, hee so acknowledged them to be from God, that on a time as hee was looking vpon certaine triumphes and publike pastimes, hearing of the death and ouerthrow of a certayne tyrant that was risen against him, immediatlye crying out to the people, hee sayde: Leauing these carnall pleasures, let vs go to Church to giue thanks and praises vnto God: And at the same verie instant, leauing the pastimes, & being come into the Church, they spent there the rest of the daie in prayeing and blessing the Lorde.

Socrat. hist.
Eccle. 1. 7. c. 22
& c. 23.

14. Some also there haue beene that so ordered theyr houses in the exercise of Christian religion, that theyr Courtes resembled Churches, as Eusebius reporteth of great Constantine, that hee had consecrated his whole house to the seruice of God the onely king of kinges, that the domellicall multitude of his Court, was euen a Church of God: yea, hee retayned aboute him sundrie ministers of God, that ordinarilie praied for him. Lykewise the Emperour Valerian in the beginning of his Empire so greatly fauoured the Christians, that his Court beeing replenished wyth greate store of all sortes of people that feared God, Eusebius tearmeth it *The Church of God*. They lykewyse verie well vnderstoode and perceiued, that euen the prosperitie of theyr persons and estate, depended vpon pietie, and the establishment of the seruice of God, according as the holie Apostle Saint Paule verie well noteth, where hee sayth, *Godlynesse hath promise of the lyfe present, and of that that is to come*. As also God speaking vnto the Prophet Samuell, sayde, *I wyll honour those that honour mee*. Among others, Constantine the greate writing vnto Anilin, confesseth and acknowledgeth, that by diuerse and sundrie experiences hee knewe, that if Relygion (wherein wee are to obserue wyth greate zeale a singular reuerence of holynesse and godlynesse) bee anie whit neglected or diminished, such neglect wyll prouoe in time verie daungerous and hurtfull vnto the Common wealth: And contrarywyse, that

Euseb. in the
lyfe of Con-
stant. li. 4.

Euf hist. Eccle.
li. 7. ca. 10.

1. Tim. 4. 8

1. Sam. 2. 30

Zozom. hist.
Ecel. l. 9, c. 1

that being vpholden and maintained, it breedeth great felicity and prosperitie to all men, thorough the grace and blessing of God. Heereupon Zozomenes rehearsing the wonderful prosperitie that God graunted to the Emperor Theodosius, and wythall noting that this blessing proceeded of the doctrine, wherein by his sifter Pulcheria hee was trained vp, namely, the feare of God, and the establishing of his seruice, gathereth that the onely pietie of Kinges and Emperours is sufficient for the happy preservation of the people. Also, that without the same, all armies, all strength of the empire, and all other prouision whatsoever is in vaine. The same author reporting, that many and mightie enemies of the Emperour Honorius were ouerthrowen, addeth, that God brought it to passe to shew, that the true honour and feare of God in an Emperour, as it was, sayth hee, in Honorius, is sufficient to preferue anie Empire.

Sofom. Ecel.
hist. l. 9, c. 16

Last. of worth
c. 2. & c. 8

16 This doth Lactantius also confirme, saying: that in case there arise anie question of the happy maintaining of the society of men, euen in respect of this life, religion, and the feare of God, is the onely and true meanes to decide it: as also in the same booke hee maketh this protestation. Take awaie (sayth hee) this bond, & mans lyfe will be replenished wyth folly, crueltye, and wickednes. And this is confirmed by the testimonie of the greatest heathen Philosophers, who saie, that the chiefe foundation, the strongest sinew, & the only fastie of the establishment of a common wealth, consisteth first in religion, and then in iustice. And Cicero, a Heathen also, to this purpose sayth: Take awaie deuotion to the Gods, and ye take awaie all holynes and religion, which beeing once vanished from among men, there followeth perturbation in life and all confusion. Neither doo I knowe, sayth he, whether vpon the taking awaye of deuotion to the Gods, faith also, and societie among men, together wyth Iustice (a most excellent vertue) can remaine. And in this consideration when Romulus had erected his new Romane common wealth in matter of armes, his successour Numa Pompilius, for the establishment and assuring of his estate, erected the religion and seruice of the Gods. It must needes therefore bee a great shame and reproch to Christian Magistrates, endued with the knowledge of the true and onely God, and such as haue his holye worde in continuall view, not to belecue that the establishment and preservation of religion, is the steadfast foundation and happy pillar of theyr estate. Saint Augustine giueth a verie fit and notable reason for the premises, saying: The holie Scripture (saith he

Plat. l. 4 of his
commonwealth.
Arist. Eth. l. 5

Cicero in his
nature of
Gods, l. 1

Tit. Liui.
Halicar l. 2
Va. Ma. l. 1, c. 3

August. to
Volus. Ep. 3.
towards the
end.

he) is the commendable safegarde of the common wealth. For no man can build and vphold a citie in prosperitie without the foundation and bond of fidelitie & stedfast concord : which is brought to passe by louing the common good, which is the soueraigne and true God. Also, when men doo sincerely loue one another in him, and for his sake, that can sufficiently discerne with what affection they loue together. And therefore, to conclude this purpose, God speaking to Iosua, declareth that the same wisdome which is the mother and nurse of prosperitie, proceedeth of the reading & meditation in the word of God.

17 The premises doo manifestly declare, how mightily the christian Emperours in olde time were addicted to holinesse, and how zealous they were in maintenance of the heavenly doctrine, and establishment of the pure seruice of God, how carefull to cut off the course of heresies, how affectionate to the reading of the holic Scriptures, how seruent in praiers and supplications. To be short, how readie and resolute in anie thing that might import the aduancement of the glory of God & the Church of Iesus Christ. And therfore may be most excellent myrrors and patterns to all kings, princes, and magistrates of our daies, to imitate and follow.

18 Especially, because the truth of the doctrine is as the soule of our soules, and that in consideration thereof, the principall pointe requisite for the establishment and preservation of true religion & the pure seruice of God, consisteth in this, that there may be good and faithfull ministers of the word : & for the due prouision hereof, it importeth all faithfull magistrates diligently to aduise. As also in publike and free Churches, it is conuenient that such as are to be employed in the holy ministerie, beeing chosen in the consistories & synods, should be presented to the Magistrates, protectors, and fauorers of true religion, that if they be meet and such as they can like of, they may haue their admission and authorization: But if they proue otherwise, then that others be nominated, who being by them allowed, may by their saide authoritie bee established in their charge, with the approbation of the church. For sith the conseruation and aduancement of the Church is vnto them commended by the Lord, as the chiefe & principall end of their vocation, reason willeth, that they also haue knowledg of those persons that are to be as instruments & helpes to them in the discharge of their office, which consisteth in the maintenance of their subiectes in true religion and the pure seruice of God.

19 Moreouer, when themselues do allow their ministers, & by

their authoritie establish them in their vocation, it is also their dutie to maintaine their ministerie, the doctrine by them taught, and whatsoeuer may therupon depend. But especially inasmuch as the rule, order, and ecclesiasticall discipline is iustly tearmed, the mistres of vertue, the gardian of faith, the hedge to stop out vice, the whetstone to sharpen reprehension, and the rudder or sinnewes of the Church: it is requisite, yea euen verie necessarie, that there should be some prescript forme in such manner set down, that the Ministers, Elders, and Deacons, might not intrude or vsurpe vpon anie matter of politike gouernment, as also that the Magistrate should leaue to them the exercise of Ecclesiasticall gouernment, so far as it may depend vpon their charge, and the authoritie of Gods word. Likewise that this formularie be such, as being authoris'd & maintained by the superior powers, it may in the execution thereof be effectuell to the purposes afore mentioned in the titles thereto attributed, namely, that so neere as may be, the Church be no longer a den of theeuers, as Ieremie tearmeth it, and a receptacle of riotous and dissolute liuers, but a holy house of God, and a pillar and supporter of the truth.

Jerem. 7. 11
1. Tim. 3. 15

20 It is therefore the magistrates dutie to maintaine the right & authoritie of the church in all matters that concerne the holy ministerie, and the exercise thereof, namely, against the disturbers of the peace of the same, as heretikes, prophane persons, and all contemners of Ecclesiasticall orders. And particularly, inasmuch as the vse of consistories and synodes is requisite for the blessed gouernment of Christs Church, it is the office of the magistrates to take order that it be maintained in certaine seasons, according to the state & necessitie of the Churches, yea, & to summon the same extraordinarily according to the extraordinarie occasions that may fall out, and after the ancient practise and vse of all Christs an Emperours.

21 Moreouer, the care of the saluation of the soules of their subiects doth sufficiently admonish them, not to permit any assembly of heretiks, that teach anie thing contrary to the truth: also to prohibit the print & sale of books: especially not to admit or tollerate any heretikes in the instructing of youth, or in anie publike charge of teaching, in respect of the danger of infecting or casting away of the soules that are redeemed by the blood of Christ. As also in duty they are to provide for the building and reparation of Churches: likewise, for the conuenient maintenance of such as doo seruice in the church of Christ, & not to permit that want shuld driue any to the

the vse of meanes and practises dishonorable to their ministry, or to withdraw them from their studies and the exercise of their vocation. Withall, to take heed least any parents, otherwise reasonably inclined to the bringing vp of their children in studie, wherby to serue in the ministerie, be not drawn to mislike, or induced to take them from studie by the apprehension of the pueritie, necessitie, and contempt of diuers ministers, whom they see for want of means to maintaine their families, pining away, & at their decesse vnable to leaue any thing for their wiues & children to liue vpon.

22 Likewise, inasmuch as daily experience testifieth such a dislike in parents, it is necessarie that the magistrates shuld maintain such yong men as may hereafter serue in the holy ministry. And in truth it is the dutie of all men, especially of such as haue both abilitie & authoritie, to labor that the heavenly truth and doctrine may bee maintained, not onely among vs during our liues, but also among our posteritie, so that, as S. Paul saith, the Lords death may be preached euen vntill he come. To be short, let all magistrates vnderstand, that what soeuer may serue to the aduancement of the church and the good ording of the same, is to them commanded & commended by the Lord, to the end that their subiects may serue God according to his word: & to this end let them behold the zeale & deuotion of the kings of Iuda & the Christian Emperours before mentioned, that folowing their steps, themselves may also be found to be true nurses and protectors of the church of Christ: also, that their families & courts may be so guided, according to Gods word in his feare, & in al godly exercises, that they may be as holy churches consecrated to the Lord.

1. Cor. 11. 26

23 This one point will I also adde, that besides all publike & domesticall exercises of pietie & seruice of God, which no man shuld neglect, it is requisite that all men, especially kings & magistrates, should daily goe aside into some secret place, & there make theyr priuate praiers vnto God, & reade some chapters of the holy scriptures, whereby to feed themselves in true godlines, to guide theyr subiects in al happines, & to purchase Gods blessings to themselves, their gouernment, & people. To conclude, it were meet they shuld practise the counsell of Demetrius Phalerius, who exhorted king Ptolome diligently to reade all that was written concerning the manner of good gouernment, to the end ther to find such instructions, as his friends durst not declare or make shew of. And to this duty let them also adioine the praier of Salomon, that God would giue them wisdom wherby they may happily gouerne their subiects.

Eras. Apot. 1.7

1. King. 3. 9

Rom. 3. 14.
1. Chro. 18. 14

24 The second principall point of the duetie of Magistrates to their subiects, consisteth in the maintaining of them in a peaceable and quiet life, in such sort, that none may sustaine iniury in his person, name, or goods. And because that want of loue and charitie, & contrariwise, abundance of mallice and frowardnesse among men, maketh them to be wolues & foxes each to other, whereby as their mouths are full of cursings and bitternes, so destruction and miserie so croslieth their paths, that they knowe not the waie of peace: Magistrates are ordained after the example of Dauid, to minister iustice, in maintaining the good & punishing the wicked. Now that they may well execute this part of their charge, it behoueth them to haue fit and conuenient lawes, whereby to maintaine theyr subiects in peace and tranquility with right and equitie. And this did God manifestly declare, in deliuering by the hands of Moses those lawes, whereby he willed that his people Israel should be directed & governed. The heathen also haue euermore had most excellent personages to prescribe vnto them their lawes: as Solon to the Athenians, and Lycurgus to the Lacedemonians. The Romanes hearing of Solons lawes, sent three honorable personages to Athens for a copie of the same, as also to take information of the lawes & customs of sundry other prouinces: And at their returne to Rome, which was three yeeres after their departure, with the lawes that they had gathered, they chose forth ten notable personages, to reduce & draw the same into ten tables: which done, they were read vnto the people, and so allowed. After ward, there were also added to them yet two more. And thus were the so famous lawes intituled *Of the twelue Tables*, first collected. Alexander Seuerus, an Emperour of Rome, shewed such care heereof, that being to establish a certaine lawe for the government of his subiects, hee called twentie of the skilfullest and most learned Lawyers of his Empire, to haue their opinions, which hee demanded of each of them: and that not simply, but so, as that hee would also heare their reasons: neither would he accept of anie present aunswere, but gave them time to consider thereof, least in a matter of so great importance, they might happily deliuer some rash or vnpremeditated resolution. Such lawes therefore are verie profitable, and euen necessarie. For inasmuch as men are inclined to error, & subiect to their passions: lawes are to magistrates as wel counsellors & discreet guides, as bridles to keepe themselves in the right course contained in the same. Thus should all townes, common wealths, prouinces & kingdoms haue theyr assured lawes, whereof the Magistrates are

Tit. Liui. 3
Feneste. of the
Romane magistrates, c. 14.
Pom. Lætus
of Rom. mag.
Tit. of the
Decemuirat.

Lampridius
in his lyfe.

gardi-

guardians, as the prince of Philosophers tearmeth them, in the vertuous execution of their charge, according to the tenure of the same. Heereupon sayth Dauid to his sonne Salomon, *Take heed to the charge of the Lord thy God, to walke in his waies and keepe his statutes, commandements, iudgements, and testimonies, as it is written in the lawe of Moses, that thou maist prosper in all thou doest, and in euerie thing whereto thou turnest thee.* Alluerus also, a Heathen king, heartely grieuing at the disobedience of his wife, and demanding of his counsellors what he should adiudge her vnto, expressly adderh, *according to the lawe.* When Simonides the poet, desyred Themistocles to pronounce a certaine vniust sentence in his fauour: he answered vertuously, As making verses contrarie to the rules of poetrie, thou canst bee no good poet: so can I bee no good prince, if I giue sentence contrarie to the lawe: And this is it that Pomponius Latus admonisheth, saying: The magistrate hath the preheminence ouer the people, and the lawe ouer the magistrate: and to this purpose he addeth this notable sentence of Cicero, *The Magistrate is the speaking Lawe.*

Aristotle.

1. King. 2. 3.

Ester 1. 15

Eraf, Apot. 5

Pomp, Lat. of lawes.

Plutarch in his Apotheg.

Mat 27.

Mat 27.

25 This likewise ought resolutely to be grounded in the hearts of all magistrates, that if the superior magistrate or soueraign shuld command his substitute or inferiour officer to iudge contrarie to lawe, he should therein obey him, but God who commaundeth to minister iudgement and iustice according to the law. And hereupon did Antigonus the third thus write to Magistrates throughout the townes of his kingdome: If I command anie thing contrarie to the laws, obey not, but thinke that I was abused by ignorance. The Egyptian kings proceeded farther, for they obserued this law and custome: They tooke an oath of their Iudges, that they should not obey them, in case they should command them to passe any vniust or wrongfull sentence. Which is more: The Emperor Traian deliuering a sword of iustice to his Constable, commanded him to vse it to his behoofe in whatsoeuer his lawfull commandementes, but against him in case he required anie matter of iniustice. Such men therefore are vtterly deuoid of excuse, as vnder pretence of the precepts or plackards of their kings or princes, doo contrarie to their owne consciences condemne those men to die, whome they know not to haue so deserued. And in this point did Pilat greatly ouershoot himselfe, for he ful well knew that Christ was deliuered to him vpon enuie, yea, himselfe pronounced him to bee innocent: yet when he heard some say, that if he did condemn him, he could not be Casars friend, he deliuered Iesus Christ to the Iews to be crucified.

Dan. 6

26 Howbeit as inferiour magistrates ought not to shrink from equitie and iustice, notwithstanding the commandement of their superiours: so is it as great an ouerlight in the superior, for feare of displeasing his inferiour, to make anie wrongfull or vnlawfull decree. As Darius seeing himselfe surprised by the edict that himselfe had made at the instigation of his princes that enuied Daniel, albeit it grieved him much, & that he wished euen hartely to haue saued Daniel, yet finally he suffered himselfe to bee so ouercome by the said princes, that he caused Daniel to be put among the lions. In like manner Zedechiās, king of Iuda, when his princes demaunded Jeremy, to punish him as a seditious person, was so faint hearted, that hee deliuered him vnto them, saying: *Beholde, hee is in your handes, for the king cannot saie you nase in anie thing.* This was a cowardlynes and iniquitie vnworthie anie soueraigne Iudge.

Iere. 38.5

27 Neither must the pleasure of the people, or the feare of their murmures or exclamations induce the prince to doo anie vniust action. As Pilat when he sayde of Iesus Christ, *What euill hath he done?* Seeing the people cry out the more, *Crucifie him,* and willing to please the people hee deliuered vnto them Barrabas, and deliuered Iesus into their handes to be crucified. The Emperour Adrian purposing to preuent such inconueniences, verie wisely wrot to Fundanus, that from thence forth the Christians should not be condemned at the exclamations or slaunders of the people, but that they should be heard, and being found guilty, be punished, otherwise to absolue and dismisle them.

Eusebius his
Eccle. hist.
li. 4. cap. 9.

Deut. 17.4.

Iob. 29. 76

28 In this decree of Adrian, wee also learne that the magistrate in duetie is not to giue sentence rai ly, but first to enquire out the truth of the matter, least hee hap to condemne the innocent. This comniandement doth God deliuer by Moses, saying: *When it is tolde thee, and thou hast heard it, then shalt thou enquire diligently, and if it bee true, and the thing certaine, that such abhominatiō is wrought in Israel, then shalt thou put him to death.* Iob protesteth that he performed this duetie, saying: *When I knew not the cause, I sought it out diligently.* Remus being brought prisoner before Numitor, sayde vnto him, *Thou in my minde seemest more worthie to bee a king, than thy brother Anulius: for thou doest enquire and heare, before thou condemnest, but hee contrarywise, condemneth before he heare the parties.* Heereto must wee haue great respect, for the wisest are sometime ouertaken, as Dauid when vpon the accusation of Siba hee condemned Miphiboseph vnheard, and without information of the truth. They are therefore in du-

Plutarch in
the life of Ro-
mulus,

1. Sam. 19. 29.

tic,

tie, before they iudge, thoroughly to sift out and take information either of the truth, or of the right. And in that respect, when queen Vashti denied the king her husband, & would not come to make shew of her beautie in the banquet of the princes, it was no reason that she should notwithstanding be condemned and deposed from her estate roiall vnheard. Good therefore was the instruction that great Alexander gaue to all magistrates and Iudges, namely, to stop one eare when they heard one party, to the end, to reserue the other wholly to the other partie. But aboue all men, Aristides, surnamed the iust, hath in an action correspondent to his name, declared how warie and resolute magistrates should be in this dutie for on a time hauing brought his accusatio against an offender, seeing the magistrates by his allegations redie to condemn the offender vnheard, he fell vpon his knees with the offender, & besought the magistrate to heare him before he gaue sentēce of condēnatio.

29 Magistrates also ought to be affable, readie to graunt access to euery one that commeth to craue audience: yet to the contrarie, the kings of Persia kept themselves so close, that no man might lawfully come vnto them into the porch vncalled. For they had one law which imported, that whosoever man or woman came in, vnles the king extended his golden rodde to him, he died. And herein they resembled wild and cruell beasts, whom no man might come neere for feare of death. Philip king of Macedon and father to great Alexander, was not so wild, yet in this which is reported of him, to be reprovēd, That when a poore old woman craved audience in her cause, he answered that he was not at leasure: wherupon she also taking hart, said: Then be not king. Therin declaring it to be a dutie conioined with the roial dignitie, to be affable & easily intreated to heare the complaints of the oppressed. As indeed Philip wondring at her speech, & in hart touched, gaue audience not onely to her but from thenceforth to all men. Artaxerxes Mnemon followed not the austeritie and cruell maiestie of his predecessors, kings of Persia: for he was not onely redy to heare all commers, but also opened & shewed himselfe in his chariot, that all might see, & such as list to speake to him might draw neere. We also reade that the Emperour Traian being on horsebacke, ready to go to the battel, alighted to heare the complaint of a poore woman. Lewes the ninth of France, tearmed S. Lewes, may in this vertue be a mirrour to all Magistrates of our time, and therefore consider heere what the Lorde of Ionuille, who liued in his time, hath written, Hee, (sayth hee) vsed to sende vs the Lordes of Nefle,

Ester 4. 11.

Jouuille in
his hist ca. 94
cited by Ho-
toman in his
French Gaul,

of Soissons, and my selfe to the pleas of the gate: and then would enquire of vs the state of all matters, and aske whether there were anie such as could not be determined without his presence: And many times vpon our report, he would send for the parties, & content them by ministring reason and iustice. Otherwhiles he would walke for recreation in the parke at Boys de Vincennes, and there sit downe at the root of an oake euen vpon the grasse, and cause vs to sitte with him, there woulde hee giue free audience to euerie one that stood in need of him, yea, and many times aloud he would aske whether there were anie man that were in strife or sute: Then if anie stepped in, he would presently heare him, and giue sentence according to right and equitie. Otherwhiles hee woulde charge Peter Fountain and Geoffrey Vilette to heare the parties, and to determine the cause: yea, I haue sometimes seene this good king walking in a garden in the suburbes of Paris, verie simply apparelled, and there calling sutors, command them to open their griefes, and presently minister iustice to them.

30 Thus this king was not onely affable and readie to heare such as had to doo with him, but also ended their causes, and determined their sutes without anie long delaies: And in truth that is one great point which the magistrates ought mightily to regard, namely, the speedie ministration of iustice to euerie man, without admitting any long sutes or delayes, which many times ouerthrow good causes, for want of meanes to prosecute. In this respect doeth the Prophet Esaie commend Dauid, whome hee teameth a seeker of iudgement, and one that would hasten iustice. The Emperor Marcus Aurelius a little before his death, exhorting his sonne to minister speedie iustice to the fatherlesse & widdow, saith thus: I commend vnto thee Drusia, a Romane widdowe, who is in great sute with the Senate, because in the former commotions her husbände was banished. I take great compasison of her, for shee exhibited her petition three moneths since, but in respect of my great warres I had no time to doo her iustice. Then to stirre him vp to his example, he addeth: Thou shalt in truth finde, my sonne, that in fife and twentie yeeres (for so long haue I gouerned Rome) there was neuer widdow that followed sute or other busines before mee aboue eight daies. Let therefore all Christian magistrates continually fixe the mirror of this heathen Emperor before their eyes, that they may follow his example, & so purchase the title attributed to Dauid, that he was a magistrate that wold minister speedy iustice.

31 Herein is iustice by name spoken of, which as Cicero sayth, is
a con-

Esaie 16.5

In a book in-
titled a gol-
den booke of
M. Aurelius.

a constant and perpetuall will to euery man reason. For about all things, it is the duty of magistrates, to yeald to euery man his due, & so to minister iustice. Al vertue (saith S. Hiero) is comprehended vnder the onely name of Iustice. And Aristotle termeth it the general vertue. And indeed the heathen haue noted that the first cause of the establiſhmēt of kings & magistrats, was to administerr right & iustice: without the which no estate can subsist. For without iustice, saith S. Augustin, what are kingdomes but thieueries? And therefore hath Plato written that the most excellent gift that euer God gaue to man (considering what miseries hee is subiect vnto) was a gouernment by iustice, which bridleth & restraineth the presumption of the furious, preserveth and mayntayneth the innocent in their honesty, and yealdeth equally to euery man his due. And in this sence saith Solon. The safety of the common wealth consisteth in these two points: That rewards bee distributed after the desert of vertue, and punishments after the qualitie of the offence: And this doth Plato confirme, saying, that publik cōcord shal hereby be maintayned. And therfor haue some iustly termed the magistrates Guardians of iustice, in respect that in duety they are to prouide that the Poore wrong not the superiors or rich men, also that the rich oppresse not, neither tread the poore vnder foote. To bee short iustice in gouernments is as the Sunne, mercy as the moone, & other vertues as the starres. And to these ends are they to thinke that in their functions they present God: as also that in that sence the holy ghost termeth them Gods. And Moses sayth, that hee that commeth to them, seeketh God, that is to say, the iudgement of God. And this shal be to them a most liuely argument so to moue their harts that they shall not administerr wrongfull iudgement, vnworthy the maiestie of God. This did Iehosaphat declare to the magistrates of his time saying, *Take heed what ye doe: for yee do not admimister the iudgement of men, but of God: and he wil be with you in the cause of Iudgement: Wherefore let the feare of the Lord be vpon you: Take heede and doe it, for there is no iniquitie with the Lorde our God, neither respect of persons, neither receauing of reward.* In this respect doth the holy ghost so sharpelie reprove those that polute this so honorable title of God, by wrongfull iudgements: *How long saith he, will ye iudge vniustly, and accept the persons of the wicked? Do right to the poore and fatherlesse: Doe right to the poore and needy: Deliuer the poore and the needy, saue them from the bandes of the wicked?* Also because many do the rather presume to wrong the widow, the fatherlesse and others in like tribu-

Cicero offic.
lib. 2
Hierom. to
Demetrius

Aug. of the
Cine of God
lib. 4.
Plato in his
fourth booke
of the com-
mon wealth

Cicero in his
booke entituled
Brutus
Arist. Polit.
lib. 3. cap. 19

Psal. 82.
Exo. 1. 18.

2. Chron. 19

Psal. 82. 2.

tribulations, for that they neuer thinke to giue accompt to God for their wickednesse, he addeth: *I haue said yee are Gods, and yee all are children of the most high:* Here you see that yee are exalted into high estate and honor: *But yee shall die as a man, and yee princes shall fall like others.* Thus doth hee summon euen the greatest to iudgement: and in this sence doth Saint Paule speake to the masters of bondmen, saying, *Yee masters doe vnto your seruants that which is iust and equall, knowing that yee also haue a master in heauen.*

Gol. 4. 1.

32 Howbeit, there is nothing that more induceth Magistrates to doe iniurie or wrong, then the acceptation of persons, which is acted two waies: First & most vsually, in fauouring the rich against the poor, the kinsman against the stranger, the acquaintance against the vnknowne person, the mightie against the weake: (as are widowes and Orphants) to be short, al such as we dare not offend because it is in them, to helpe or to hurt vs, against such as haue no meanes to reuenge, or to reward. Secondly, in taking such compassion of the widowes and fatherlesse, the poore & others in tribulation, that contrary to right and equitie we wrongfully fauour them in iudgement. *Yee shall not doe vniustly in iudgement,* saith the Lord, *neither shall ye fauour the person of the poore, nor honor the mightie: but ye shall iudge your neighbors iustly.* In this consideration did they in old time paint iustice blinde: to the end to shew that iudges ought not to respect the apparence of any persons.

Leuit. 19. 15.

2. Chro. 19. 7.

33 Let magistrates therefore, to the end to be the more constant and resolute in this dutie, thinke ypon the admonition of Iosaphat King of Iuda to those of his time: *There is no iniquitie in God,* sayth he, *neither acceptation of any person:* Thereby declaring, that the accepting of persons engendreth iniquitie: Also as both are farre from God the Soueraigne iudge, so al magistrates that in their office doe beare the imadge of God, ought to abhorre as wel the one as the other, and not to respect the apparence of persons, least they should commit iniquitie: For they must thinke that representing God in their office and calling, they can not trespass in this point without polluting the iudiciall seat of God. And this doth Moses note, saying, *Ye shall haue no respect of persons in iudgement: But shall heare the small as well as the great. Ye shall not feare the face of man, for the iudgement is from God.* Let them therefore remember that they are as Gods lieutenants, sitting vpon his seate to iudge vprightly: To the end that closing their eies against al respect of persons, their eares may be open to heare & vnderstand the equitie of the cause, that so they may iudge vprightly. If needs they must fauour any friend

friend or kinsman, let them doe it with their owne goods, not with the hurt & preiudice of others. To this purpose doe we read of Artaxerxes a heathen king: he when one of his fauorites required him in an vniust cause, to the end to finger a good sum of mony, caused his treasure to deliuer vnto him the like sum as he supposed that he should get by his sute, and said vnto him, by giuing thee this money I am neuer the poorer: But by granting thy demand, I shall be the worse iusticer. And as a iudge must not wrong one for anothers sake: So must hee not vniustly fauour one, because an other hath displeased him. Hercof did Aristides in his example, leaue vs a notable lesson. For he sitting as iudge between two persons, when the one charged his aduersarie with great wronges doone to Aristides, hee laide vnto him: Friend, tell me onely what hee hath doone to thee. For I sit heere to doe right to thee, not to my selfe.

Plut. in his
Apotheg.

34 Aboue all things let not magistrates couet rewards, neither accept them when they are offered. For nothing doeth more infect the heart and incline it to iniustice, considering that, according to the prouerbe, He that taketh anie thing selleth himselfe: and is bound to recompence the reward that hee hath receiued.

Deut. 16. 19.

Thou shalt not, saith the Lord, take anie reward: The reward putteth out the vie of the wise, and peruerteth the wordes of the righteous.

Exod. 23. 8

If this happen to the wise and the righteous, who can boast of receiuing rewardes without corruption? yea, experience doth so ordinarily teach vs this, that rewardes are now termed Corruptions. And this doth the holy Ghost confirme, in that hee vsually adioyneth rewardes, with corrupting and perverting of iustice. David speaking of such men, sayth, *In their bands is wickednes, & their right hand is full of bribes.* The wicked, sayth Salomon, *taketh the reward out of his bosome, that he may peruert the path of iudgement.* I knew, saith the Prophet Amos, *your manifold transgressions and your mightie sinnes, ye afflict the iust, ye take rewardes, and ye peruert the cause of the poore.*

Psal. 26. 10

Prou. 17. 23.

Amos. 5. 12.

And so strong is this poison, that euen for a piece of bread wil man commit iniquitie, sayth Salomon. But what iniquitie? *He will condemn the innocent, as Moses noteth, saying: Cursed bee hee that taketh rewardes, to condemne the innocent to death.* And in this sense dyd the Egyptians, who were greate obseruers of iustice, paint Iudges without handes. And in deede Salomon sayth, *The King maintaineth the land by iudgement, but hee that is addicted to rewardes will destroy it.*

Prou. 23. 25.

Deut. 27. 25.

Prou. 29. 4.

35 This corruption hath euermore rained in many, euen
of

1 Sam. 8. 3

Esay 1. 23.

Mich. 13. 10.

1 Sam. 12. 3.

Alchamenes
the sonne of
Telecras.

Plut. in his

Apotheg.

Iob 15. 34.

Deut. 27. 25.

Lamp. in the
life of Seuer.
Valer Max.
lib. 6. cap. 3

of those that should haue been mirrors of integrity: as we read of the children of Samuel, who turning after dishonourable gaine, tooke rewards & peruerter iustice, *Thy Princes (saith Esay) are rebellious, and companions of sheeues: euery one loneth giftes and followeth after rewards: They iudge not the fatherlesse, neither doth the widowes cause come before them.* The like complaint doeth Micheas set downe, saying, *Syon is built with bloud, and Ierusalem with iniquitie: The princes do iudge for giftes, and the priestes doe teach for hyre: & the Prophets do prophesie for siluer:* Let not any man therefore dispence with himselfe to take rewards, as thinking that he may be more constant or vertuous then others. For as in a ballance that scale that beareth most weight, wayeth downe the other: so he that giueth the greatest reward wayeth downe him that receiueth it euen into hell, by corrupting him, & carrieth away his cause, wrongfully gotten, to his owne damnation. Samuell in this matter, bare himselfe vprightly, refraining from all bribes, and doing any iniury, euen the least, to others, as himselfe protesteth, saying, *Behold here I am: beare record of me before the Lord, & before his annoynted. Whose Oxe haue I taken? Or to whom haue I done wrong? Whom haue I hurt? of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you? Then they said: Thou hast done vs no wrong, nor hast hurt vs: neither hast thou taken ought at any mans hand.*

36 Let all magistrates here take an example, and let this be a mirror before their eyes, to follow it. And to that end let them remember, first, that by taking gifts, they are bound, and cannot satisfie both the giuer and a good conscience in the sight of God: as a heathen hath wel noted, saying: If I should receaue the gifts that are offered, I cannot be at peace with the lawes. Secondly, let them not thinke that God will suffer such corruption and prophaning of the seat and throne of his maiestie, according to the saying of Iob. *The fire shall deuoure the tabernacles that are built with presents:* which also concurrerth with the sentence of almighty God before alledged, *Cursed be hee that taketh rewards to condemne the innocent.* And this sentence haue the hethen also confirmed by seuer executions, as we read of the Emperor Alexander Seuerus, who caused his secretary to bee empaled, because he had been with money corrupted, and induced to do some wrong. And as he caused him to be executed: so would he haue the body left in the high way, whereby his seruants and officers had their vsuall passage, that hee might so be an example vnto them. Cambises King of Persia, causing a iudge to be flaine quicke, because he had suffered himself to

be corrupted with money, willed his skinné also to be hanged vp in the iudgement seate thereby to warne all other iudges that should succeed to beware of that iniquitie. On the other side, let the ponder the saying of Salomon. *He that hateth rewards, shall live, euen (which is the principal) for ever.* Which also Dauid confirmeth, saying: *He that taketh not rewards against the innocent, shall not be moved: but shall abide in the tabernacle of God, and shall inhabit in the hill of his holynes.* And Esay also saith. *He that shaketh his hands from taking of gifts shall dwell on high, his defense shall bee the munitions of rocks. Bread shall be giuen him, and his waters shall bee sure: yea his eyes shall see the king in his glorie.*

Valerius
Max, lib. 6, c. 3

Pro. 15, 27.

Psal, 15.

Esay, 33, 15.

37 But as auarice engendreth conetoulnes after gifts, and consequently the peruerting of iustices: so out of the same spring floweth another most pernicious corruption: Namely the sale and purchase of publike offices and functions. And indeede, what is to be looked of such purchasers, but that he that hath bought his office by whole sale, will afterward sell iustice by retayle, and doe wrong to reemburse and enrich himselfe? And therefore the Philosophers, euen the heathen, are of this opinion, that nothing can bee more pernicious in a common wealth, then the traficke and sale of offices: For the sellers of them doe sell the most sacred thing in the world, euen iustice. They sell the common wealth: the blood of the subiects and the lawes. They take away the reward of honour, learning, godlinesse & religion. They open the gates to theeuery, spoyle, iniustice, euen to all vice and corruption. In this respect would not the Emperour Alexander Seuerus tollerate the sale of any office or dignitie. His reason: For the buyer must of necessitie sell againe. Sith in a heathen and a yong Prince this holy resolution could take such roote, what shame is it that Christian Kinges and Magistrates should take another course? The Emperour Septimius Seuerus, being endued with the like vertue, wold neuer suffer the sale of any office or estate. This dutie haue many Christian Kinges and Princes also acknowledged, who haue made sundry expresse decrees in prohibition of purchase of offices, especially of iudgement. Among the rest, King Lewes the ninth of Fraunce, most straightly prohibited the sale of offices and dignities, which hee willeth shoulde bee giuen to vertuous and capable persons. But experience hath often taught that such decrees haue bene but simply obserued: also that there was neuer seller, but found a purchaser, neither purchaser but found one that would sel. But as such as thrust themselves into publike offices, or purchase the same with quoyne,

Plato in his
common
wealth, lib. 4.
Cicero of office,
lib. 2.

Plutarch in
his politicks.

I amprid. in
his life.

victorin. in his
life.

Æmilius &
Gaguin, lib. 7

quoyne, doe thereby reueale their auarice and ambition, the mothers and nurfes of great & hainous corruptions: So they that make sale of the same, are the causes of vniultice & wrong thereof ensuing, and thereof shall giue accompt in the sight of God.

Deut. 19. 17.
11.

38 Nowe let vs proceede to another dutie requisite for the maintaining of subiects in peace & tranquility. That is, to execute iustice against transgressions and trespasses. Heereof besides the commaundement of God so often and so expressely propounded in his word, the holy Scripture also exhibiteth two notable reasons. The one, to appease Gods wrath: The other, that others may feare to commit the like iniquitie. As concerning the first, This is one resolute point, albeit few doe consider of it: that vpon the committing of a trespasse, man-slaughter, fornication or such like, God is highly displeased, not onely with him that hath committed it, but also with the whole nation, as if all the people had committed it. And to this purpose hath almighty God set downe a notable decree, saying: *If one be found slaine in the land, and it is not knowne who hath slaine him, then shall the elders of the next towne to him that is slaine, take a Heyfer that hath not bene put to labour, and bring her into a vally that is untilled. There shall they smite off her head, and wash their handes ouer the Heyfer that is beheaded, and say, Our handes haue not shed this blood, neither haue our eyes seene it: O Lord be mercifull to thy people Israel whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel: And the blood shall be forgiven them: So shalt thou take away the cry of innocent blood from thee.*

Deut. 21. 2.

This doth evidently declare, that albeit the murder was committed in the field, and no man knoweth who committed it, yet is the people of the next towne polluted therewith & holden to guiltie in the sight of God, that they must haue recourse to his mercy by praier, that he execute not his wrath against the people.

Iosua. 7.

39 This same doth the historie of Acan also represent vnto vs: for when Acan had taken of the forbidden things, God was wroth against all Israel: And that did he tellise in causing the souldiers whom Iosua had sent, to flie before the inhabitants of Hay. But Iosua disquieted with their flight, complaineth to God, who maketh him answere, saying, *Israel hath sinned, & they haue transgressed my couenants which I commaunded them: For they haue euen taken of the excommunicated thing and haue also stolen, and haue dissembled also, and haue put it euen with their owne stuffe. Therefore the children of Israell cannot stand before their enemies: Because they be execrable. And then he addeth, I will not be with you any more except*

yet

ye destroy the excommunicate from among you. Here do we see (which also is manifestly noted in the beginning of the historie) that albeit Acan onely tooke of the thing excommunicate, yet was his offence imputed to all the people & the wrath of God was kindled, not against Acan only, but also against all Israell, & to conclude, that the punishment and execution of Acan was the only meanes to appease that wrath, as it is expressely set downe, that after Acan was put to death, *The Lord turned from his fierce wrath,* Iosu. 7. 26.

40 An other excellent mirror and example of this doctrine, we haue in the historie of Ionas. He onely offended God in seeking to flie from the presence of the Lord to Tarsus: & to the end shipped himselfe: But God raised a tempest, a testimony of his wrath, not against him onely, but against all that were in the ship, who all were in danger of drowning. They sought to saue themselves by casting their goods into the sea: But it was in vaine. Then finding Ionas guiltie & the motiue of this tempest, they made toward the shore to preserue both him and themselves: but God withstood them. Lastly the only meanes to saue their ship & themselves, was by casting Ionas into the sea. Which being done, the tempest suddenly ceased.

41 If vpon the committing of some manlaughter or some other notorious crime in some Towne or Cittie, the Lord by sending an Earthquake, should threaten to subuert the same, vntill the offender were punished, men would take better heede. And therefore this first reason ought earnestly to touch the harts of Magistrates, & to make them to punish the offences & transgressions of their subiects: considering that otherwise they maintaine the wrath of God kindled against their whole nation. *There shal not be,* saith the Lord by the mouth of Moses, *any recompence for the blud that hath bin shed, but by the blud of him that hath shed it.* And therefore hee doth expressely forbid the iudges not to take any rewarde for the life of the murtherer, who is wicked and deserueth death, but commaundeth that he bee put also to death. For (sayeth hee) *Bloud Numb. 35. 33.*
defileth the land, & cannot be cleansed but by the death of the murtherer. And therefore, as when fire hath taken a house, men vse to pull it downe & to cast it to the earth, least it should fire also the neighbours houses: So must the magistrate pluck downe and punish the transgressor, least the heate of Gods wrath be kindled, & consume all the people. The transgression & offence of one subiect, is as a cancre or gangrene to the whole body of man, for if the disease which hath infected but one member be not taken away, it consumeth the whole body: negligēce therfore & dissimulatio or bearing with vice
 and

and transgressions is no mercy or clemencie, but crueltie and felonie against the subiectes, because it kindleth the wrath of God against them.

42 The other reason propounded by the Lord, importeth that by the punishment of sin & transgression, the subiectes shall feare to commit like iniquities. And in that consideration is the punishment of transgressors vsually in all countries publike, to the end that others may vnderstand, & in themselves find, that vpon their committing of the like wickednesse, they shall in like maner bee punished, and therefore may feare to offend. And is not this also the meaning of Gods iudgements and punishments executed vpon transgressors in this life, euen that others should feare, & shun sin, least they also should fall into the like punishment? The Apostle Saint Paul, speaking of the sundry punishments inflicted vpon the children of Israel in the wilderness, expressly saith. *These are examples vnto vs to the intent that we should not lust after euill things, as they also lusted: That wee should not commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand, That we should not tempt Christ, as some of them tempted him and were destroyed of Serpents: Neither murmur, as some of them murmured and were destroyed of the destroyer. Now all these things came vnto them as ensamples, and were written to admonish vs vpon whom the ends of the world are come: Wherefore let him that thinketh he standeth take heed lest he fall.*

43 This also is the fruit and purpose of Ecclesiasticall censures, which are performed in excommunication, as Saint Paul sheweth, saying. *The incestuous person excommunicate, least as a little Leaven soweth the whole lump, so the tollerating of the incestuous person should by his ensample, corrupt the whole Church.* And therefore in conclusion of this purpose hee saith. *Put away from among you that wicked man.* And this sentence and commaundement is also many times directed to the magistrate, namely that hee put away the sinne or the sinner from among the people, by punishing him according to his offence. It is therefore the magistrates dutie to punish the transgressions of men, to the ende that others may feare to commit the like iniquitie. And indeede what will become of that Towne or prouince, wherein sinne and wickednesse is not punished? If as Esay saith, men be each to other as Tigers, Lyons, Beares, Wolues and Serpents, what peace or tranquillitie can there bee among the people? if men bee not restrained from wickednesse by the exemplarie punishment of transgressors? And indeede as Saint Au-

gustine

1, Cor. 10. 6,

1, Cor. 5.

Deut. 23. 5, &
17. 10, & 21
21.

Esay, 11.

fine sayth, Albeit the feare of punishment breedeth not the comfort of a good conscience, yet doeth it at the least reſtraine the wicked deſyres incloſed in the ſecrets of the thought. And as it is the better parte that is inducd to this dutie by loue, ſo is it the greater part that came to it by feare.

44 Yet is there another conſideration. Saint Paul exhorting vs not to requite euill with euill, but to giue place vnto wrath, addeth this reaſon, *Vengeance is Gods, and hee will repaie it.* And in the next Chapter he declareth, that God hath ordayned the ſuperior powers and magiſtrates, as his vicars & lieutenants, deliuering to them the ſword to execute vengeance in his name. If the magiſtrate therefore doth not imploy his ſword and power to the puniſhing of the wicked, hee wrongeth thoſe that keepe themſelues within the compaſſe of Gods commandement, and doo depende vpon his promiſe, that hee wyll reuenge the iniuries that they doo beare: and withall, ſo farre as in him lyeth, he doth bring vpon the maieltie of God a great reproch, as if hee were not eyther true or almightie to fulfill his promiſe, or to take reuenge of thoſe that wrong others. To conclude, hee giueth occaſion to ſuch as be injured to defend themſelues, to render euill for euill, and ſo to vſurpe vpon the authoritie of God, to whome only vengeance doth belong.

Rom. 12. 19.

Rom. 13.

45 By the premiſes it euidently appeareth, that it is a meere & moſt dangerous corruption, in ſhewing fauour to offenders, to let them eſcape vnpuniſhed, yet this was a cuſtome among the Iewes after the Romanes had ſubdued them, that at the feaſt of the paſſouer they would haue ſuch a priſoner let looſe vnto them, as themſelues would demand, to the end to exempt him of his deſerued puniſhment: and thereupon was Barrabas, a ſeditious perſon and a murtherer, by them preferred before the righteous Ieſus Chriſt: & by Pilat at their requeſt deliuered to go free without puniſhment. But greater corruption than this may wee finde among Chriſtians. Firſt, in that at the firſt entrie of kings & princes into their towns, alſo in ſome places vpon the day that is tearmed *Good friday*, many tranſgreſſors are deliuered out of priſon. This is a peruerſe affection of mercie in princes, and a wicked imitation of the grace and mercie of God. As alſo it is a pernitiouſ priuiledge pretended by thoſe that name themſelues Eccleſiaſtical perſons, and repugnant to the dutie & authoritie of magiſtrates, to exempt from puniſhment by death ſuch manſlaiers as haue taken the firſt toulure or crowne, as they tearme it. And therefore it is the office of the

Math. 27.

faithfull magistrate to abolish such corruption.

46 What then? Is it not lawfull for the Prince to pardon an offender? In answer hereto, we say that he ought to distinguish between sinnes & transgressions perpetrated contrarie to the law of God, which hee commandeth to punish; and such offences as are committed against the lawes and statutes of magistrates in matters either of warre, or pollicie only. As concerning the first, true it is that Christian magistrates are not bound to inflict the same punishment, which God in his lawe hath decreed: Yet are they bound to obserue this rule, namely that they punish all transgressions, each according to the grauitie thereof. For that doeth Gods Iustice require. Secondly that the grauitie as well of the offence, as of the punishment for the same bee estimated, not after the lycence and tolleration now in vse euen among Christians, but after the rule of Gods wisdom reuealed in his word. Wherein wee are to consider first the kindes of sinne, as that murder is more heynous then theft, because mans life is more precious then his goods. And therefore hath God decreed one punishment against the murderer, and another against the theefe. Moreouer in one kinde of sinne there are sundrie circumstances to be considered, which make the sinne, and consequently doe enforce or mitigate the punishment. As manslaughter vpon ignorance, or at vnawares, is not so heinous, neither so feuerely to bee punished as when it is doone vpon hatred and wilfully. And in that consideration did the Lorde in olde time graunte townes of sanctuarie for the safetie of such as vnwittingly chanced to kill any man: As contrariwise hee commaunded the execution of such as wilfully and vpon mallice slew any man, to bee performed without remission or exception. So likewise doeth God by Moses decree diuers sortes of punishments for theft, according to the diuers circumstances thereof: And therefore according to such considerations, noted in Gods worde, as the sinne is more heynous or easie, euen so must the punishment be executed without respect of persons, whether kinsfolke or straungers; friends or vnknowne persons: rich or poore: and so consequently. For as it is great rigour to condemne to death the man that by mischaunce killeth one: So is it a mercie condemned by the Lorde himselve, to pardon him that wilfully committeth murder. Neither can it bee denyed, but that such negligence as wee dayly see among Christians in not punishing blasphemie against Gods Maiestie, fornication, and especially whoredome,

haun-

Deut. 14. 4.

Num. 35.

Exod. 22. 1.

Deut. 13.

haunting of Tauernes and ordinarie drunkennesse, cryeth for vengeance against those Magistrates that suffer such abomination to beare sway and haue free passage, without exemplarie punishment requisite for the appeasing of Gods wrath: for the terrifying of others: and for the maintenaunce of their subiectes in peace and tranquillitie. But as for transgressions against the politicke lawes and Statutes of Magistrates, themselves haue power and authoritie vpon sundrie and diuers reasons, to mitigate or wholly to remit the punishment. As when Saule following the Philistians, decreed death against anie that shoulde tast anie foode before night, and therevpon determining the death of his sonne Ionathan for tasting the homie: It rested in the people to free him from death in respect of the great victorie by him obtained against the Philistians.

1.Sam.14,

47 But in as much as there bee sundrie Christian Magistrates, that bee negligent in this dutie of punishing the trespasses and offences of their Subiectes, in hope of amendement: Let such remember the horrible vengeance executed vpon the inhabitants of Gibeah, and almost the whole tribe of Benjamin, who were in manner vtterly rooted out, because that when the saide habitantes of Gibeah had committed great abomination against a Leuites concubine, the said tribe of Benjamin refused either to punish them, or to deliuer them into the hands of the children of Israell to be punished. Let them consider what became of the Lacedemonians, when they cared not to punish two of their Subiectes that had deflowred and murdered and throwne into a well the two daughters of Scedafus, an inhabitant of Leuctres. This Scedafus, vpon notice of this odious fact, complained to the Magistrates, tearmed the Ephores, and craued iustice: But in vaine. Then hee went to the King: but might not bee hearde. Thence to the people, weeping and crying out vpon such an outrage: but no man tooke heede? Shortely after in a battell betweene the Lacedemonians and the Thebans, the Lacedemonians were vtterly ouerthrowne and lost the dominion that they had holden for six or seuen hundred yeeres. This historie doeth Plutarch, a heathen man, report, (which thus aptly fitteth our purpose) to bee fought neere to Leuctres, the same ground where the two daughters of Scedafus were buried: Yea hee addeth, that as Pelopidas, one of the Theban Captaines stode in some doubt before the battell, Scedafus appeared vnto hym in a

Iudges.21.
&.21.Plut. in the
life of Pelopidas.

mighty vision, and exhorted him to march against the Lacedemonians, assuring him (as it also came to passe) that they should there make satisfaction for the wrong and outrage vnto him and his two daughters done by two of their subiectes, and their neglect and contempt of punishing that iniquitie. Let also the sentence pronounced to Achab by a prophet, concerning Benhadad king of Syria, sounde in their eares, *Because thou hast let goe out of thy handes, a man whome I appointed to die, thy life shall go for his life, and thy people for his people.* Neither let them forget that Dauid putteth among his roiall verses, the support of the good, and the punishment & destruction of the wicked. Also that Salomon to the same purpose sayth, *A wise king seuereth the wicked, & canseth the wheel to turne ouer them.*

1. King. 20. 42

Psal. 101

Psal. 75

Pro. 20. 26

48 But as there is great difference betweene iustice & crueltie, to this representation of the duetie of magistrates, to punish vice and sin, according as iustice requireth, tendeth not to induce them to crueltie, but to the execution of the iust indgement and vengeance of God, according to his holy lawes and commaundements. For as for crueltie, it is so much the more detestable, as that there

Seneca of cle-
mency to Nero

is nothing more against the nature of God, and the coniunction that he hath constituted among men. It is, as Seneca sayth, a vice not of man, but of a wild beast: and therefore it is to be abhorred and detested, but especially by such as are not onely men, but also the lieutenants and vicars of God, least by crueltie they should pollute and prophane the seate of his holy maiestie. And they also who vpon ambition, couetousnes, wrath, or anie other passion, are moued and induced to this crueltie, cannot but expect iudgement without mercy, and consequently, horrible and fearefull: besides the hatred and feare of men, and so leade a most miserable & wretched life both in this world and in the world to come, as by the examples of many tyrants from time to time we may euidently perceiue. And Aristotle in his Politikes noteth, that tyrannie can neuer holde out in one family to the fourth generation: for in deede, crueltie can haue no continuance, and hee that is feared and dreaded of many, doth also stand in feare and dread of many. It breedeth rather feare in gouernment, than power to gouerne: the rather, because that continuall seueritie taketh a waie authoritie: besides, it is most certaine and vndoubtedlye true as Iulius Caesar sayeth, that the remembraunce of a palled. crueltie is meruaylous and exceeding grieuous to olde age.

Seneca of Cle-
mencie.

49 This cruelty may be considered three waies: first, when by death or otherwise hee is wronged that hath not deserved it. As when Saul, wrongfully charging Abimelech, the priest of Nob, of conspiring with Dauid against him, caused him together with foure score and five priests that wore the Ephod, to be murdered: yea, and which is more, stroke with the edge of the sword all the inhabitants of the towne, men and women, young and olde, and all their cattell. This was monstrous crueltie. The lyke crueltie is set downe of Herod, who seeking to slaine him whom the wise men reported to bee borne king of the Iewes, put to death all the children that were in Bethleem, and in all the borders round about, from two yeeres old and vnder. The second kind of crueltie consisteth in punishing transgressions excessiue, and with greater rigour than they deserue. I call those men cruell, sayth Seneca, that hauing iust cause to punish, doo obserue no measure in punishing. Heereupon dyd God ordaine: that if a wicked man had deserved stripes, the Iudge shoulde in his presence cause him to bee beaten according to the hainousnes of the offence, to a certaine number of stripes, but not aboue fortie. The third resteth in this, that some doo receiue pleasure and contentation in the euill and tormentes that others doo indure. This doth Adonibezecke confesse of him selfe, saying: *Senentie kings hauing the thumbe of their handes and of their feet cut off gathered bread vnder my table.* As also Herod, seeing himselfe at the point of death, & knowing that the Iewes would reioyce, because of his cruelties exercised against them, called the chiefe among them, and shutting them vp in a great roome, commanded that immediatly vpon his decease, before there were any noyse thereof, they should all be slaine, to the end the Iewes might weepe and mourne at his death. And among all tyrants, in this point the crueltie of Phalaris is to bee noted, who caused fyre to be put vnder a brazen bull, so arteficially made, that the partye there inclosed, dying with heate, and thorough anguish crying out, yeelded not the voyce of a man, but the roaring of a Bull.

1 Sam. 27

Math. 2. 16

Deut. 25. 1

Iudg. 1. 7
Ioseph. in his
Antiquit. l. 17
c. 9Lucian,
Erasm. in his
Chiliads.

50 Contrarywise, Magistrates in punishing the trespasses and offences of their subiectes, ought in themselves to apprehende the nature of parents chastising their children, for so farre are they from reioycing therein, that they doo it with griefe, and such compassion, that were it not in respect of Gods commaundement, together with experience, which teacheth that correction is euen profitable and necessarie for children, they would ne-

Ios. 7. 14.

uer do it. This may we note in Iosua, who seeing that Acan was taken by lot as guiltie and culpable of Gods wrath against the people, did neuertheless call him, My sonne, thereby shewing a fatherly affection to him, and yet disobeyed not God, but condemned him to death.

Salust to Caesar.

Pliny Epistle
Lib. 8.
Liuy, Lib. 8.
Seneca.

Plut. in the
banquet of
the 7, Sag.

Agasicles.
Plut. in his
Lacon
Apoth.
Euseb. in his
hist. and the
life of Con-
stant, lib. 1.

§ 1 This was a kinde of mercie, which being generally considered, enclineth the heart to gentleness and clemencie, but wyth judgement and discretion. And this vertue is specially requyred in Magistrates, for it engendereth loue, and loue safetie. And by experience wee haue euermore found, that such as haue vsed gentleness and clemencie, haue alwaies prospered, and haue founde theyr verie enemies more righteous in theyr behalfe, than Citizens haue beene to those that haue exercised crueltie ouer them. And in deed, of greater force is the peoples loue of the magistrate, for the obtaining of anie thing, than theyr feare: and no dominion is more sure, than the same that the subiectes like of. Neyther can that long indure, which the people doo hate. Wee reade that the seuen Sages of Greece sitting all at a banquet, beeing demanded what might make a king happie and purchase him glorie, dyd all aunswere diuersely. Solon sayde, by changing the dominion of one into a popular gouernment. Byas, If himselfe be the first in obeying his countrie laws. Thales, If by the course of nature he die an olde man. Anacharsis, If himselfe onely bee wise. Cleobulus, If hee repose not himselfe vpon his familiars. Chilon, If his mind runne not vpon worldly matters, but vpon immortalitie. If, saith Pittacus, hee teach and accustome his subiects to liue in feare, not of him but for him. But nothing doth sooner engender feare, not of the magistrate, but for the magistrate, than good will and clemencie: for as too much crueltie and seueritie of a prince doeth make his subiects to feare him with hate, so doeth generall good will and gentleness make them to loue him, and to feare least hee should bee taken from them, or incurre anie misshappe. To conclude this purpose, let all magistrates remember the aunswere of a Lacedemonian, who beeing demaunded howe a king myght raigne in safetie wythout anie garde of souldyers, verie aptly aunswered. By raigning ouer his subiectes, as the Father doth ouer the children. And it is a great comfort and felicitie to a Magistrate, to see his subiects loue him. As wee reade of great Constantine, who reioyced in the affection and good will that his subiectes declared towardes him: also that they liued so content vnder him: but especially hee conceiued great content in the

appa-

apparance of the ioye and comfort of the Church vnder his gouernment.

§ 2 Hereto wyll we yet adde two points necessarie for the maintaining of subiects in peace & prosperity. The first, that magistrats obserue theyr vowed fayth both to theyr neighbours and vnto theyr subiectes. Hee that confyrmeth anie promise or accorde by oath, taketh God to witnesse, that hee which sweareth, meaneth inuiolably to obserue his oath, vppon condition, that doing otherwise, hee submitteth himselfe to such vengeance as almighty God the louer of truth, will poure forth vppon falsehood and periurie. And therefore as God in his holy lawe protesteth, *Hee will not holde him guiltlesse that taketh his name in vaine.* Exod. 20. For it is in deede the polluting and prophaning of the name of God, as himselfe declareth, saying: *Yee shall not sweare by my name falsely, neither shalt thou defile the name of thy God, I am the Lord.* Leuit. 19. 12. The verie Heathen dyd vnderstande that God was angrie and wroth wyth falsifyers, and punished them in his wrath and heauie displeasure. As wee reade of Agesilaus, king of the Lacedemonians, who hearing that his enemye Tysaphernes had infringed and broken the agreement and oath made betwene them, sayde that hee greatly thanked Tysaphernes, because thorough his falsehood and periurie hee had prouoked both the Gods (speaking as a Heathen) and men against him, and contrarywise made them fauourable in his behalfe. Plut. in his Apotheg. The same doeth the prince of Philosophers, euen Aristotle himselfe note, saying: Magistrates must take great heede and beware of breaking theyr oath, as well for feare of the punishment of God, as of the reproach and infamie which they incurre among men. This feeling and resolution hath euermore and at all times bene printed in the heartes of men, to the end, that the feare of prouoking God by false swearing, together wyth the apprehension of his iust reuenge, might retayne them in theyr duties: And therefore euen the Heathen haue bene very carefull obseruers and diligent keepers of theyr oathes, as the prince of Oratours doth make reporte. Our auncellours, sayde he, neuer craued stronger bond to binde theyr faith than an oath: witnesse heereof the twelue tables, the sacrifices or sacred seruiCES, the agreementes or confederacies, wherein they bounde their faith euen to theyr enemyes. Arist. Rhet. to Alex, cap. 18. To bee short, the correction of the Censors, who neuer more carefully iudged of anie thing than of oathes. Cic, off, lib, 3

53 But the subiects are many times also snared in the vengeance that God powreth forth vpon the periurie of the Magistrates. As
 2. Cron, 36, 13 among the causers of the destruction of Ierusalem & the captiuitie
 2. Sam, 2 of the people in Babilon, the periurie of Zedechias, King of Iuda
 whom Nabuchadnezzar had made to sweare by the liuing God, is noted to be one: For hee rebelled against him. When Saule vpon an inconsiderate zeale had put to death certaine Gibeonites, notwithstanding the oath of Iosua and the Princes of Israel about two hundred yeeres before, who sware that they should liue, God being wroth sent a famine in the daies of Dauid, for the space of three yeeres, wherein he also expressely declared that this murder contrarie to the oath of Iosua was the cause of this calamitie: And therefore when Dauid had deliuered to the Gibionites, at their request, the seuen sonnes of Saule and they had crucified them, the famine ceased. As therefore Magistrates in dutie ought not to sweare rashly, much lesse with any intent to abuse their subiects, or neighbours: So must they diligently obserue the oath once taken, least they should breake the band of humaine societie: least they should incurre the reproch of men: but especially, least they should draw the wrath of God vpon them and their subiects. In consideration of the premises: As touching agreements confirmed by oath for the establisment or maintenance of peace among either subiects or neighbours of diuers religion: The partie that findeth himselfe the stranger, must beware of taking occasion to disturbe the state, by infringing his oath, vnder the pretence of keeping no faith to heretickes or Idolaters. For besides the prophaning of the name of God, and the Scandall ministred to those that are troubled, he shall also loose all reputation of truth: Hee shall breake the sacred bond of humaine societie: Hee shall giue occasion of new troubles: and hee shall extinguish all meanes of appeasing them. And indeede, when men can not repose themselves vpon a mans worde or his oath, they must of necessitie assure themselves by weapons and force, as the examples of our time doe most manifestly declare. And thus we see that periury doth many times entangle whole nations in warres, is the mother and nurse of great calamities, when by keeping of the faith sworne, they might liue in peace and tranquillitie.

54 The other duty of the magistrate importeth that he employ his forces in maintaining the persons, goods, and liberties of his subiects, against such as seeke to wrong them by violence, whether

ther by defending them against theyr indeauours, or in recouerie of that which wrongfully hath beene taken or vsurped vppon them. But inasmuch as within these two or three yeeres I published a small treatise, wherein among other matters, I haue declared, that God hath deliuered the sword to the magistrate, to defend the good and to punish the wicked: That warre is lawfull, & that Christians may with a safe conscience beare armes, and that they whome God hath authorized to leuie warre, both maye and ought when necessitie requireth, to doo it in defence of his seruice and true religion, I shall now be content onely to note some aduertisements requisite for the obtaining of a good conscience in making warre, and in hope of happie successe.

§5 First, let all princes and magistrates take heed of giuing iust cause to make warre vppon them, and to that purpose remember 2. Sam. 10. Hanon the sonne of Naas, who causing halfe the beardes of those whome Dauid sent vnto him, to comfort him vppon the death of his father, to bee shauen, and their garments to bee cut close off by the buttockes, gaue Dauid cause to raise warre agaynst him, and to destroie him and his people. Let them beware of leuying warre without a iust ground and reason, as did Ieroboam against Abiah 2. Chro. 13 king of Iuda: for he reiecting the admonition of the layde Abiah, was ouerthrowen wyth a great wound, and there remayned dead in the battell siue hundred thousand choise men of Israel. Moreouer, as there be two meanes (sayth Cicero) to decide controuerfies, Cic. Off. 1. the one by wordes and lawe, the other by force: also, that the first is proper to man, the other to beafts, so ought we neuer to proceed to force, but in case it cannot bee otherwise decided. And in deed it is not lawfull to leuie warre against him that is readie to determine the controuerfie by lawe, and to make satisfaction: yea, as it is better to loose some parte of a mans right, than to goe to lawe, so ought wee to beare much before wee relouue vppon warre. For as the Surgion doeth neuer proceede to cauterising or cutting off of the member, vnlesse the whole bodie bee in daunger to be lost, so are wee neuer to enter into warre but vppon the necessarie good and safetie of the people, and theyr preservation from destruction.

Thucid. 1. 1

§6 Let Magistrates also remenber, that the enterie into warre is easie, but the returne most difficult, in that the ende resleth not in the power of man, as doth the beginning: and therefore before the warre beginne, wee are to thinke what maye followe. For not the warre onely, but euen the verie feare thereof breedeth great calamities.

Salust in In-
guth.

Thucid. 1. 1
Cicero for the
law Manilio.

Augustine
of the city of
God lib 19.
Augustine a-
gainst Faustus
lib. 22 c 74.

calamities. Neither can wee enter into warre, albeit most iust, but with horror, yea, euen the name whereby the Hebrewes doo signifie war, sufficiently declareth, that it is as a consuming of all, namely, of godlynes and good manners, of goods, and of the liues of a number of men. Let them withall remember what Saint Augustine writeth, that a desire to hurt, a crueltie in reuenge, difficultie to be appeased, couetousnesse of dominion, the brutish passion of rebellion, and all other lyke affections, are iustly to bee reprehended in warres. As in deede, all warres arising of ambition and couetousnesse are vniust, and as an ancient historiographer sayth, doo breed great inconueniences: as also the Greeke Poet noteth, who sayth:

Tacitus lib 4.
Euripides

*He that warres vniustly crane,
Happie issue shall neuer haue.*

August of the
of the word of
the Lord.
Cic. offic. lib 1
Liuy lib 9.

Suetonius in
the life of Au-
gust. c. 20.
Liui. li. 5

But those warres (sayth Saint Austen) are lawfull, that are followed, not vpon couetousnesse or crueltie, but for the purchasing of peace, the suppressing of the wicked, & the releeuing of the good. The end of war, saith Cicero, is to get peace: and that warre is iust saith Liue, that is necessârie, and the weapons lawfull where there is no hope but in weapons. Augustus Cæsar was accounted happy and great, because hee neuer prosecuted anie warres but wyth iust and necessârie cause. For warres are to be followed with no lesse iustice than courage, neither shuld a prince, notwithstanding whatsoever confidence in his power and strength, hazard an estate certaine for an vncertaine.

Deuter. 20

57 Moreouer, as princes & magistrates haue their lawes, statutes, and ordinances, wherewith to contain their subiects in their duties, in the time of peace, so shuld they take order for good gouernment in the wars, to the end their iust wars may iustly & holyly be prosecuted. So did God in olde time by the handes of Moses deliuer lawes to his people, whereby they should be guided in the warres. But especially a prince is to prouide, that warlike discipline well deuised, be strictly obserued: likewise that his souldiers may bee restrained from blaspheming, from forcing of women & maidens, from dronkennes, & as S. Iohn Baptist taught them, from dooing wrong or iniurie to any. But that by paying them their hire faithfully, hee may giue them cause of contentment, as Saint Iohn commanded them, & withall, may haue authoritie and iust reason to punish transgressors.

Luke 3, 14

Numb. 10. 9
Deut. 20, 1

58 To conclude, Magistrates are to remember, that in old time God commanded that the sonnes of Aaron the priest shuld sound the trumpets wheresoeuer there was anie question of warres. Also that

that the priest should then speake to the people, to exhort them not to feare or doubt, and to assure them that God marched with them to fight for them against their enemies. For herein princes & magistrates are admonished and taught, first not to leuie anie war but that which is iust, approued by God, and as it were summoned thereto by Gods trumpet: secondly, so to behaue themselves as in his presence & vnder his conduct: thirdly, not to trust to their own strength, neither to feare the strength of their enemies, but to repose themselves vpon God, the captaine and conductor of the war: so that albeit their enemies be more in number, yet they may be assured through Gods assistance to overcome them. Thus wil he giue them grace either to preuent the tribulations of war, or els to vndertake & leade happy & blessed wars, whereby overcoming their enemies, they may keep their subiects in peace & prosperity.

59 We haue already declared how far the duty of the magistrate doth extend, namely, so to imploy his authoritie, that his subiects may liue religiously in all godlynes, and peaceably in tranquillitie. There yet remaineth the third point, namely, that they also leade their liues in all honestie. Now this honestie consisteth principally in two things: first, that among subiects ther be found no pollution in fornication, lust & other villanies: secondly, that al dronkenness, gluttony, & such like excesse & riot be suppressed, bannished, and driuen awaie. As concerning the first point, God in his word doth sufficiently testifie, and by the examples of diuers his vengeancees, declare that he detesteth all fornication: and the magistrate is the seruant of God, it is therefore his dutie to conforme his will to the will of his God, by making cōuenient decrees to restrain all whoredome & fornication, by abolishing all occasions, & by punishing such as giue themselves thereto. Neither is God satisfied with the simple prohibition of fornication, but he also addeth politike decrees, which he commandeth the magistrates to put in execution, for the punishing of such as shall transgresse his lawes & prohibitions aforesaid. First therefore he commandeth them to put to death all such, male & female, as do abandon themselves to anie vnnatural carnall coniunction. Also all incestuous persons, that is, all that by carnall copulation ioyne in any degree prohibited in his law: and all adulterers, men or women: & this taketh place in him that cōpanieth with a woman vnmarrried or betrothed to another.

60 This sinne of adulterie hath euermore bin accounted so worthe of punishment, that wee shall scarce finde anie people or nation in the worlde, that hath not from time to time exemplarily
and

Exod. 20. 10.
Leuit. 20. 11.
13. 15. &c.

Deut. 22. 22.
24. &c.

In the second
booke, c. 17. of
Adulterie and
all fornicatiō.

In the Nouell
Constitutions
Rub. of Bauds
Gen. 38. 24.

Val. Max. ca. 5
Ælian. l. 13

and notably punished the same, as before wee haue more at large declared. Princes therefore and Christian magistrates that inflict no punishment for adulterie, are vnexcusable in the sight both of God and men. And they must thinke, that as such iniquitie doeth prouoke Gods wrath, not against the adulterers onely, but also against the whole nation where it is tollerated: so by not punishing it, themselues doo maintaine the wrath of God, as a fyre kindled to consume both them and their subiects. To whom by such slacknesse and conniuece, they also giue head to commit it wythout all feare. The Emperour Iustinian in a decree whereby he ordaineth death to baudes, that make sale of women or maidens for fornication, doth adde this, Wee beleuee that thorough this our care to maintain chastitie, our common wealth wyll take great increase, and that God will graunt vs all prosperitie. We reade that the Patriarke Iuda, when hee sawe that his daughter in law Thamar, whome hee had promised in marriage to his sonne Sella, had played the harlot, hee condemned her to die, euen to bee burned. Wherein the Magistrates of our time are to note three points, that may induce them to doo their duties. First, that albeit the persons bee not yet married, but betrothed onely, yet as is afore sayd, this adulterie deserueth death. Secondly, that adulterie was punished wyth death, namely, by fyre, euen before the lawe giuen by Moses. Thirdly, that no kindred or friendship should withhold the Magistrate from punishing adulterers: And heereof we haue an instance in Zaleucus the Locryan Lawyer: hee hauing ordained that both the eies of an adulterer should bee pulled out: when his owne sonne was taken wyth that fault, would needes haue two eyes lost, and so caused one of his owne and another of his sayde sonnes to be plucked forth.

61 It is therefore a great reproch and slacknesse in Christians, so to mitigate the punishment of this sinne, that they haue shewed themselues in manner neuer touched with the abomination of such iniquitie. In the dayes of the Emperour Iustinian, adulterers were put onely to some fine of monie, which might in deed somewhat restraîne the poore: but the rich thereby tooke occasion to commit it the more, as thinking themselues quit for a smal summe of monie. True it is that by vertue of some decrees of the said Iustinian, the women taken in adulterie were thrust into some monastierie. But what else was this, but formally to oppugne the saying of Saint Paule, who commandeth that the woman who cannot containe, should marrie? In the Councell of Tibur it was decreed,

that

that if the woman that had committed adulterie, could retire and saue her selfe in the Church, shee should not bee redeliuered into the handes either of her husband or of the Iudge. The lyke was also decreed in the first Councell at Orleance, where it was moreouer ordained, that if her husband or the Iudge did redemaund her, shee should be redeliuered, but with an oath, that they should doo her no hurt, vpon paine of excommunication. And thus dyd the Cleargie in those daies drawe vnto them the notice and iudgement of adulterie, whether to purchase thereby the fines for their owne profite, or for anie more villanous or detestable purpose. But as by that meanes they were wylling to saue and preserue the bodies of the aduultresses, so haue they strained the soules, to the end to cast them headlong into euerlasting death. In deed in a Councell holden in Spaine, it was decreed that if a Bishoppe, a priest, or a Deacon, were taken in adulterie, hee should neuer againe be receiued into the peace and reconcilement of the Church, no not in the houre of death. Also, that this rule should bee in force against all other persons vpon theyr seconde offence. And therefore sayth Saint Cyprian, in his dayes some Bishoppes would not receiue adulterers to the peace of the Church. But hee was of opinion, to vse some moderation, leaſt ſinners ſhould fall into deſperation, and that deſperation ſhould draw them on headlong into all wickedneſſe. And therefore, ſayth hee, it were good they ſhoulde trye theyr repentance wythout limitation of time: which notwithstanding by one Councell was appointed to be ſeuē yeres.

Councell of
Tibur holden
the yere 395.
cap. 46.
Councel of
Orleance cap.
1. Cauſaid
conſtitui
mus. 17. q. 4.

The Councell
of Eliberrin
cap 18.

The Councel
of Ancyra
Cap. 20.

62 Thus may wee ſee whereinto thoſe men do fall, that will be wiſer and ſhew more mercie than God. But mortall man, notwithstanding what ſoever authoritie hee pretendeth, muſt not alter the decrees of the liuing Lord. And the Lord hath commanded that adulterers ſhould bee puniſhed with death. Neyther is there in manner anie nation in the world, but agreeth to this iudgement of God, as wee haue before declared. If therefore wee would obeye God in puniſhing adulterie with death, his wrath would be turned from vs, and wee ſhould bee freed from thouſands of queſtions & difficulties that growe vpon the ſparing of theyr liues, and men ſtanding in more feare of God, would not ſo ſoone abandon them ſelues thereto. In olde time theeues were not by anie lawe eyther of God or man puniſhed wyth death, but adulterers were: but now contrarywiſe, theeues muſt die for it, and adulterers muſt eſcape in manner ſcotfree. Is not this a token that Chriſtians are more ſeruently bent to the preſeruatiō of their goods, than of the chaſtite

chaſtite

Iohn 8.

1. Cor. 10. 8.

Authenticalls
in the title of
Baudes.

August. in his
booke of or-
derings.

Rom. 3. 8

chastitie or honour of their wiues? They alleadge the example of Christ, who dismissed the woman that was taken in adulterie, with out condemnation. But as Christ came not to execute the office of a Iudge, neither would vsurp it: so when he had asked her whether the sentence of the Iudges had condemned her, and vnderstood no: before he dismissed her, hee sufficiently declared, that if sentence had bene passed, he would not haue hindered the execution. And therefore by the premises let all Christian Magistrates vnderstand that it is theiyr dutie to punish such iniquitie, and with all remember, that whatsoeuer slacknesse or negligence shall bee found in them, shall not remaine vnpunished. And so let them in holines resolute straightly to forbid this abomination of adultery, to stop the course of it, and to take away all allurements & entisements thereto: and that with such punishment, that all other may feare to commit the like iniquitie. Let them also diligently see to other fornication, that it escape not vnpunished, as remembering the vengeance that the Lorde did take of the like, when for the same in one daie he slew twentie and three thousand.

63 Namely, let them not suffer among their subiects any stews, tauernes, or other receptacles of adulterie for hire, which serue as baits, allurements, and meanes to defile and destroy both bodies and soules for euer, also to prouoke Gods wrath against theiyr subiects. Especially let them rigorously punish and banish out of their dominions all baudes and ruffians (the cursed instruments of satan, to allure and put forth women and maidens to fornication) who liue vpon so abhorminable iniquitie. The Emperour Iustinian doth expressely command all baudes to bee punished with death, as is aforesayd. Withall decreeing, that whatsoeuer hath bene giuen to women or maidens for the prostituting of their bodies, they shall not be bound to restore.

64 But some to the contrarie will alleadge a sentence of Saint Augustine, saying: Take awaie the stews, and yee shall replenish the whole towne with fornication. But when he wrote that he was but a nouice, and meanly instructed in religion: and therefore him selfe in another place confesseth, that in sinne there is no tolleration, that a man of two euils should choose the lesse. *Neither must we* (as Saint Paul saith) *doe euill that good may come of it:* or allowe one mischife for the eschuing of another. But we must obey God, who forbiddeth vs all wickednes, and remit the issue and successe into his hands who cannot allowe that the wisdome of the flesh should dispense with the offending God in one sort, for feare of offending

sending him in another. Basil expounding these words, *And hath not sit in the seat of the scornfull*, saith, that adulterie neuer stayeth is one man, but infecteth the whole Citie. First one will come alone to the strumpet, then he will take a companion, and that companion another companion: whereby as fire once kindled, if the wind be high, doth somtimes inflame a whole citie, so this wickednes once kindled, spreadeth all ouer. Ambrose proceedeth farther, for he expounding this sentence of Salomon, *Who can carrie fyre in his bosome and not be burned?* saith, Who doth thinke that tolerating whoores in a towne, young men will not resort vnto them? wherein we gather this sentence, which vtterly repugneth the former of Augultine: Tollerate whores in a towne, and ye replenish the whole towne with whoredome: as God vndoubtedly for the auoiding thereof did in olde time command that there should not be anie whoore in Israel. And therefore wee will conclude this argument with this saying of Tertullian, That stewes are abominable in the sight of God. Let the Popes therefore aduise with them selues what answere they will make to God for this, that in Rome they doo not onely publicly tollerate theyr whoores and bauds, but also that they take tribute of them, therin shewing themselves likewise to be baudes, in that in lieu of punishing, expelling, and banishing of them, as plagues in a Christian common wealth, they participate with them in their cursed gaine.

Psalme 1.

Prouerb. 6.

Deut. 23, 17.

Tertul. of the Soule.

Esay 5, 11, 12
1. Cor. 6, 10.

65 As concerning the other point touching tipling and dronkennes, Seeing that God curseth all bibbers and dronkards by his prophet Esay: also that S. Paul protesteth that they shal not inherit the kingdome of God: the magistrates do sufficiently vnderstand, that they in dutie, so much as in them lieth, are to stop the course of all such excessse. The inconueniences of quarrels & itrise therof arising, & the troubles in household: as whē the husband or the wife do come drunke home, the extreme miserie whereinto many doo bring their wiues & children, in suffering the almost to starue for need, whilest theselues haunt tauerns. The abuse & prophaning of Gods good creatures, with other inconueniences that daily arise of dronkennes, do cry for vengeance in the sight of God, & do cal the magistrates, & set before them their dueties, wherein they are bound to remedie the same. For with what conscience can they suffer such corruption among their subiects, when they may remedie it, by prohibiting, not lodging for strangers, but tauerns from their inhabitants, or by punishing of tiplerrs, dronkards, and those tauerners that maintaine them in such excessse and riot?

66 Having before declared how Magistrates ought to imploy themselves, to bring their subiects to leade a quiet and peaceable lyfe, in all godlynelle and honettie, wee are now to intreate them to beleue & thinke that their authoritie shall take great increase and efficacie, when their greatnesse and power shall be accompanied wyth the excellencie of vertue aboute their subiects, & when themselves shall bee examples vnto them, in all things becoming the children and seruants of God: wherein also they are to haue such respect, that they admit not in themselves euen that which may bee somewhat tollerable among their subiectes, so farre are they from power to dispense with that in themselves which shuld not bee permitted to men of meaner calling. And in deede wee may in many notable examples note that God hath greuoussly punished in great personages those faultes which in apparance seem small, as that of Moses at the waters of strife, that of Dauid when hee numbered the people, that of Ezechias, when hee shewed his treasures to the Embassadors of the king of Babylon, and so in others. In all which God doth teach vs, that the authoritie of princes to dispense wyth themselves to worke wickednesse, is so small, that contrarywise, hee wyll punish such transgressions in them, as many times hee will beare with in their subiectes. And this instruction doth hee confirme, in that in olde time he declared that the king that shuld be chosen ouer his people Israel, shuld haue the booke of the lawe, that hee might reade therein all the dayes of his lyfe, and that he might rule himselfe according to the will of God, that hee shoulde not haue many wiues, yet was that tollerable among his subiectes. The younger Scipio knewe and put in practise his duetie in this respect, for when hee had by force taken the city of Carthage, and some of his souldyers brought vnto him a most beautifull mayden, Truly, sayde hee, I coulde synde in my heart to take her, were I not in office or a magistrate, but a priuate man. To this purpose dyd Agesilaus verie wisely saie, That the Prince must outgo his subiects, not in pleasure & lust, but in temperance and magnanimitie. And thereupon sayd Cyrus, He is not worthie to gouerne, that is no better, neither more vertuous than they ouer whome hee is to commaund.

67 Reason lykewise would, that princes and magistrates shoulde giue good examples to their subiectes, leading the waie to all vertuous & commendable actions that they require of them. As Iustine writeth of Lycurgus, that hee set downe no law for any thing whereof himselfe had not shewed an example and practise in his owne

Nomb. 20.
2. Sam. 24.
Esay 39.

Deut. 17.

Plut. in his
Apoth.
Plut. in his
Lacon.
Apoth.
Plut. in his
Apoth.

Iustia. lib. 3.

owne person. Plutarch sayth, that Agefilaus woulde bee the first dooer of that thing that he commanded those to doo, ouer whom hee bare dominion. And in deed, as a great branch cut from a tree bringeth downe a number of small ones with it: and as when a great prince commeth forth of his pallace, a multitude doo follow him: euen so doo the subiectes ordinarily followe the example of their prince and magistrate, whether good or badde. As also what so euer the prince doth, it seemeth that hee commaundeth it: yea, the affection to please princes and to imitate their actions, is of more force than the lawes and punishments ordained in the same. If the prince take a pleasure, whether in vertue or in vice, so wyll his subiects. Cicero verie aptly sayth, that the magistrates in matter of wickednes or vice, doo not onely conceiue it, but also doo spread it, and as it were, water theyr subiects therewith, hurting more by theyr example, than by the sinne it selfe. It is a common saying taken of Plato, Such as the prince or magistrate of a citie is, such are his subiects. And this doth a poet note, saying:

*What euer the king in example doth leane,
His subiects thereto full fast will cleane.*

And in this sense sayth one, Wilt thou haue thy subiects good: be thou good. For the prince by wel doing teacheth his subiects to do well. The same author sayth, that the examples of princes doo neuer rest where they first begin, but doo breake forth and scatter farre and neere. And in deed, as Seneca sayth, The worlde noteth the wordes and deeds of princes and magistrates, neither can they lie hidden no more than the Sun beames. And therefore as he addeth: the magistrate is diligently to take heed to his reputation & fame, which is of great efficacie whether it be good or bad.

68 Now let vs come to examples: When the kings of Iuda professed either the feare of God, or the seruice of Idolls, the people inclined accordingly either to good or to euill, to serue God according to his lawe, or to pollute themselues in the seruice of Idolls. Zozomenes reporteth of the Emperours, Arcadius & Honorius, the sonnes of Theodosius, that they following the example of their father, made professiō of the truth of the heavenly doctrine, and that their subiects regarding their example, were therewith so touched, that the heathen were easily conuerted to Christianitie: the heretikes returned to the catholike church: and that the Arrians and Eunomenians daily decreased, and many of them ioyned with those that folowed the doctrine which their Emperors maintained. Agis, the last king of Lacedemon, was in his youth addicted

Plutarch in
his Lacon. A.
potheg.

Quintilian in
his fourth de-
clamation.

Tacitus.
Annal. 3

Seneca.

Cic. his book
of lawes, 3.

Cic. in his Ep.
to Claudian.
Velleius Pa-
terculus, l. 2
Seneca of cle-
mencie.

Zozom. Eccl.
hist l. 8. c. 1

Eraf. Apot. l. 1.
Aurel. Victor
in his life,

Iuftin, l. 30
Velleius Pa-
terculus. l. 2

to his pleasures: but after he was called to the gouernment, he vtterly gaue them ouer, and was fo inclined to vertue, that by his fo notable change he purged the towne of Sparta, of all the corruptions wherewith the barbarous nations had infected it, & by his example reduced the inhabitants to their auncient frugalitie and sobrietie. Likewise the Emperour Vespasian fuppreffed many vices by good lawes, but more by example of life, (which in deepe is of greater efficacie, as the same authour reporteth:) as contrariwife, when Ptolome king of Egypt, sayth Iuftine, was giuen to pleasure & wantonnesse, all his fubiefts presently imitated his maners. The same also extēdeth euē into buildings, as we read that after the destruction of Carthage, the Romanes gaue themselves to pleasures, falling frō vertue to vice, not by degrees, but as it were by a headlong downefall. And when Scipio Nasica, Metellus, and Cneius Octauius, all principall Lorde in Rome, began to build porches & gorgeous galleries, the magnificence of these publike persons, saith the author, was immediatly seconded by the excessiue superfluitie of the people.

69 But as it is the dutie of magistrates to seale their good & holy decrees with good and holie examples: so is it not inough that they begin onely, vnles they also constantly perseuer in theyr sayd dutie: their estate is slipperie, and as the trees that grow vpon high places are most moued and beaten with winds, and consequently, in greatelt danger of ouerthrow: so kings, princes, and other magistrats, being exalted aboue the people, are more mightily assailed, whether by the deuill, who knoweth the consequence and importance of their fall, whether by flatterers or euill counsellours for theyr particular profit, whether by the notice of their greatnesse, together with the corruptions and vices common to others, which doo many times incline them to excessiue licentiousnes. Salomon a man indued with many the graces of God, for a long time bare himselfe so wisely and vertuously, that he atchiued marvellous reputation: but afterward, especially toward his olde age, hauing taken an incredible number of wiues and concubines, euen strangers, contrarie to Gods commandement, he grew into extreame outrage, & miserably djuerted from the seruice of God, & gaue himself to all kinds of superstition and idolatrie. And hereof grew that great calamitie, euen the diuision of the realm in his successor Roboam, when the ten Tribes reuolted, & were plunged in all Idolatry vnder Ieroboam & his successors, & many times were at warre wyth the two other tribes, in whom onely the kingdome of Salomon did remaine,

1. King: 11.

remain, Ioas king of Iuda, had a good and religious beginning in his gournment, which continued all the daies of Ichoida the high priefte: but after his death, leauing the temple & seruice of God, he gaue himselfe to Idolatrie, & so drew his subiects thereto, that albeit God sent them prophets to reclaime thē, yet would they giue no eare: wherupon the wrath of the Lord was kindled against Iuda and Ierusalem. The Emperour Nero, during the first fiue yeeres of his Empire, liued so vertuously, that Traiā would vsually say, that all princes wer far behind the fiue first yeres of Nero, yet he afterward grew a mōster in al luit & extreme cruelty. Likewise the Emperor Caligula was in the beginning a very good prince, but afterwarde very wicked, so that it is written of him, that hee was in the beginning the best, & in the end the worst Emperour that euer liued.

1. Chron. 24

Aurelius,
Victor in his
lyfe.Bab. Ignatius
in his life.

70 To the end therfore that hauing well begun, they may be the better instructed to perseuer in their duties: besides the prejnises we will also for a conclusion, adde some admonitions, sentences, & notable aduertisements, which it were good they shoulde vnderstand, meditate, & haue in continual sight, to the end to put them in practise. First, let them know, that ther is nothing more difficult than to raigne and gouerne well. Whereupon also acknowledging the waight of their charge, they ought daily with Salomō to craue wisdom at the hands of God, to the end they may well and prosperously guide their subiects, together with all other vertues requisite, and perseuerance in their duties: also, the blessing of the father of light, from whom come all good gifts, and who onely is able to giue successe and happie issue to all their labours. Secondly, that they put in practise the commandement of God to Iosua, saying: *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maiest take heed to doo all that is written in the same:* for in so doing, let them be assured that they shal prosper, as the Lord adde th, saying: *For then shalt thou make thy way prosperous, & then shalt thou haue good successe.* And in that senie let the expect the performance of the same which God said to Samuel, *I wil honor those that honor me, & they that despise me shalbe set at naught*

1. King. 3. 9.

James 3. 17

Iosua. 1. 8.

1. Sam. 2. 30.

71 Let them remember that two things are required in a prince or magistrate, namely, holines in time of peace, and magnanimitie in wars: & in both discretiō: wherof the Emperour Traian shewed him selfe as a patterne, for he was indued with both these vertues: That two things maintaine the commonwealth: Force and magnanimitie against enemies, and concord among subiectes: That the preservation of the Princes estate consisteth, first in the integritie

Aurel. Vict. in
his lyfe.
Polibius,

Plutarch in
his Aporth.
Plato in his
cōmonwelth.

Polib. 1, 6

Tacitus,
Annal. 11
Plinie in his
Panegiricks,
Curtius 1. 7.

Tacitus.

a, Chro. 10

James 1, 20
Augustine
in the 13. a-
buses of de-
grees.
Degree 6.

of religion. Secondly, in the loue of the subiects: That they which are in office of magistrates, must, as sayth great Cato, vse soberlie their power & authoritie, that they may stil vse it: That that comwealth is happie, wherein euerie man obeyeth the prince, and the prince obeyeth the lawe: That the magistrate, as the same Cato sayth, must not tarrie for exhortation to gouerne iustly, neither by exhortation bee mooued to beare himselfe vniustly: That it is a calling both steadfast and to bee desired, when euerie one in priuate doth liue in peace and holynesse, and that iustice and mercie doo abide in publike persons: That the prince must make his subiects to loue him, and his enemies to feare him: and as well to remember that he is a man, as that he is established ouer men: That there is nothing so firme & strong, but is subiect to inconuenience and danger, even by the feeble and weake. And to this purpose let them call to minde that great trees are long in growing, but cut downe in an houre. Let them not forget that they beare the image of God in regard of theyr office, and are called Gods, to the end they should neither speake nor doo anie thing vnworthie the maiestie of God. Let them beware of abating theyr authoritie, either by too much lenitie, or the peoples loue by like seueritie. Let them not prefer the aduise of young Counsellors before the iudgement of the auncient, and to that purpose make vse of the example of Roboam, who by the contrarie alienated the ten Tribes of Israel, and lost his dominion ouer them. Let them neuer pronounce sentence in wrath, neither vndertake anie thing in displeasure, but remember the saying of Saint Iames, *Wrath in man fulfilleth not the iustice of God*. Let this saying of Saint Augustine bee printed in their heartes: Three things are requisite in a gouernor, Calling, feare of him, and loue towards him, Calling is requisite, to the end he may beare himselfe in a good conscience cheerefully, yet if hee bee not both loued and feared, he cannot subsist in his calling. Let him therefore aduise himselfe to procure loue by benefites and affabilitie: and feare, by punishing wrong done, not against himselfe, but against the lawe.

72 Let him consider of the titles that Iulius Pollux, who was gouernor of the Emperor Comodus in his youth, attributeth to the prince, whome hee calleth father of the people, gentle, louing, mercifull, wise, iust, courteous, couragious, despising monie, not subiect to passion, but commaunding ouer himselfe, ouercoming lust, vsing reason, quicke of conceit, sober, religious, carefull for his subiectes, constant, no deceiuer, adorned with

with authoritie, readie in his affayres, provided to doo well, slowe to reuenge, affable, gracious in speech, open hearted, a louer of the vertuous, desyrous of peace, valiant in warre, an example of good manners to his subiects, a maker of good lawes, and an obseruer of the same. Let him remember theie wordes of Lewes the ninth, leste by his last will to his eldest sonne and successeur Philip, and are recorded in the chamber of accounts. Be deuout in the seruice of God, bee in heart pittifull, and charitable to the poore, and comfort them wyth thy good deedes, keepe the good lawes of thy realme, take no subsidies or releef of thy subiects, but vpon vrgent necessitie, and for the profite of thy common wealth, vpon iust cause, and voluntarily.

73 Let them continually looke vpon the table of Ptolome Arfacides, which the Emperour Marcus Aurelius found at Thebes, an auncient towne of Ægypt, and was alwayes layde at the kinges beds head, when hee was chosen, and by the sayde Marcus Aurelius at his death giuen as a singular treasure to his sonne Comodus. This Table was written in Greeke Characters, and contayned the protestations and sentences following: I neuer exalted the proud rich man, neyther hated the poore man that was iust: I neuer denied iustice to the poore for his pouertie, neither pardoned the wealthie for his riches: I neuer benefited or gaue rewarde for affection, neither punished vpon passion onely: I neuer suffered euill to escape vnpunished, neyther goodnesse vnrewarded: I neuer committed the execution of manifest iustice to another, neyther determined that which was difficult by my selfe alone: I neuer denied iustice to him that asked it, neither mercie to him that deserued it: I neuer punished in anger, neither promised benefite in mirth: I was neuer carelesse in prosperitie, neyther faint hearted in aduersitie: I neuer dyd euill vpon mallice, neither committed villanie for couetize: I neuer opened my gate to the flatterer, neither gaue eare to the backbiter: I alwaies sought to be loued of the good, and feared of the wicked: lastly, I alwaies fauoured the poore that was able to doo little, and God, who was able to doo much, fauoured me.

74 To conclude, wee will adde these short & excellent sayings of Saint Augustine, wherein he representeth vnto vs the duties of the degrees of princes and magistrates. The iustice of the king, saith he, is, that he doo not wrongfully oppresse anie man by his power, that he iudge without acceptance of persons betweene man and man, that hee bee a defence to the straunger, the fatherlesse, and the widow, that

Augustine of the degrees of abuse.
Degree 9.

he suppresseth theft, punish a adulterie, exalt not the wicked, maintain no quarrellers or lasciuious persons, root out the peruerse, permit no murderers or periured persons to liue, that hee vpholde the Church, feed the poore, establish iust men in publike offices, re-
taine ancient, wise, and discret counsellors, that in anie wise hee apply not himselfe to the superstitions of deuiners, magicians, and pythonical spirites, that he deferre his displeasure, and defend his Countrie from his enemies with magnanimity and iustice, that he repose his whole confidence in God, that hee bee not puffed vp in prosperitie, and with patience beare aduersitie, that hee maintayne the Catholike faith, and suffer not anie wickednes in his children, that he allot certaine houres to praier vnto God, and eate not but in due season: for woe be to the earth, where the gouernors doo arise early to eate. These things (sayth Saint Augustine) doo minister prosperitie in this lyfe, and doo leade the king to a better dominion, euen to the celestiall and eternall kingdome. Seeing therefore that our Lorde Iesus Christ exhorteth vs to amend our liues, let all magistrates, examining themselves by that which hath bin before spoken concerning their duties, determine & aduise themselves to amend such faultes as may be in them, that they may imploy themselves to gouerne theyr subiects more and more in vertue, wisdom, and holynesse, to the glorie of God and the benefit and saluation of themselves and their sayd subiects.

Of the dutie of Subiects to their Magistrates.

Chap. 7.

NOW let vs proceede to the duetie of subiectes to their Magistrates. As in the fifth commandment of the Lawe, the word *Father*, signifyeth all superiours that haue charge, conduct, and gouernment of others, and consequently all Magistrates: so the word *Honour*, includeth all duties and offices wherein the subiects are bound to the superior powers. And this doth Saint Peter confirme, saying: *Honour the king*. Where this word *Honor* doth especially import loue, reuerence, subiection, obedience, assittance, & to conclude, praier and supplications for them. As touching the first point, that is, to loue them, God commaundeth it in his lawe: for the summe of the second Table thereof importeth, that wee loue our neighbour as our selues. And if all men bee our neighbours how much rather the Magistrates, who in the fifth commandment are signified by the worde *Father*, the rather to admonish

monish vs, that we ought to loue them as our fathers : and in deed they be many times tearmed fathers of the people. Moreover, if the image of God that resteth vppon all the children of Adam, doth binde vs to loue them, howe much rather are wee to loue those, who besides the image common to all the rest of Adams brood, haue yet one particular and most excellent portion therof, in that they are as it were Gods lieutenants to gouerne his people, and of the same doo beare the title of God. *I haue sayde yee are Gods, and the children of the highest*, sayth the prophet Dauid. *Agayne, God sitteth in the assemblie of Gods, he iudgeth in the midst of the Gods.* Psalme 82.6

2 This consideration bindeth vs to loue them, albeit they discharge not their duties to theyr subiects. For theyr faulte taketh not awaie the Image or priuiledge of God. The king, sayth Saint Augustine, beareth the image of God, and must therefore be honoured and loued. If not in respect of his person, yet for his calling and office : howe much rather then shoulde the people loue theyr magistrats, when they shew themselves to be the seruants of God, for our good, and as their office requireth, to draw vs to liue a quiet and peaceable lyfe in all godlynes and honestie, and so to make vs happie ? For were it not a monstrous and vnnaturall matter, not to loue those, by whose handes, care, wisdom, power, and authoritie God vouchsafeth to establish and preserue vs in a blessed estate both of bodie and soule ?

3 This image and title of God, which they doo beare, doth also admonish vs to reuerence and regarde them both in heart and minde, in worde and worke. For surely he that despiseth them, despiseth God in them. And that is one cause why hee forbyddeth backbiting of them, saying : *Thou shalt not speake euill of the Iudge, neither shalt thou curse the prince of thy people*. And because many doo presume to murmur and backbite them, as imagining that they shall neuer knowe of it, Salomon warneth vs not to deceiue our selues in that point, saying : *Curse not the king, no not in thy thought, for the foules of heauen shall carrie the voice*. Besides, albeit the same bee kept secret from man, yet God that heareth it, wyll reuenge the wrong done to his maiestie. Saint Peter and Saint Iude doo declare, that euen in their time there were some that contemned the superiour powers and dominions, proude persons, giuen ouer to theyr owne sense, euen such as dyd not abhorre to reprove and controll authoritie. And some there be in these our daies that shew themselves to haue bene their schollers,

Exod. 22. 28

Preach. 10. 30

1. Pet. 2. 10.

Iude. 8.

for they maintaine that a faythfull man, the childe of God, cannot exercise the office of a magistrate, especially as concerning the vse of the swoorde agaynit tranigrellours: Doo not such men tread this holy ordinance of God vnder foote, when they asfyrme that superior power befeemeth none but the wicked and vnbeleeuers.

4 Besides the loue and reuerence due vnto Magistrates, we are also to yeeld vnto them subiection and obedience, as Saint Paule admonisheth vs, saying: *Let euerie soule bee subiect to the higher powers, for there is no power but of God, and the powers that be, are ordained of God.* Whereupon hee also interreth, and that iustly, that *whofoeuer resisteth the magistrate, resisteth the ordinance of God, and they that resist, shall bring vpon themselves iudgement.* The same Apostle writing to Titus, sayth, *Put them in remembrance, that they be subiect to principalities and powers, and that they obey their gouernours.* And surely, sith God hath printed in the person of the Magistrate, the characters of his image and maiestie, wee haue greate reason to beware of offending him. And this wee reade of the people of Israel in the behalfe of Iosua. *That the Lord did magnifie him in the sight of all Israel, and they feared him as they had done Moses, all the daies of his life.* This feare of offending the magistrate is grounded vpon two reasons: first, vpon the authoritie and power that God giueth him to punish such as are rebellious, as the Apostle sayth: *If thou doest euill, feare the magistrate, for hee beareth not the swoorde for naught, but is the minister of God to take vengeance on him that doth euill.* Secondly, because albeit hee were not armed with this power, yet we ought to feare God who commaundeth vs to be obedient to the Magistrate, and to bee subiect vnto him. And this doth Saint Peter note, saying: *Submit your selues vnto all manner ordinance of man, for the Lordes sake.* As also Paule sayth, *Obey the magistrate for conscience sake.* As if he sayde, that albeit wee coulede escape the punishment of the magistrate, yet our conscience condemning vs in the sight of God, shoulde restraine vs from offending those whome hee hath appointed to bee ouer vs. It went hard with Abrahams seruants to bee circumcised, especially in that they were well stroken in yeeres: yet dyd they obey him without replie or gaynsaying. And nor they onely who were instructed in true religion, but also the inhabitants of Sichem, poore idolaters, in like obedience to theyr king, suffered themselves also to bee circumcised.

5 Which is more, as Saint Peter admonisheth seruants to bee subiect

subiect to their masters, albeit froward and peeuisht: So are subiects bound to obey their magilstrate, albeit an infidell, a wicked man or an Idolater, as were they that bare rule in the daies of Saint Paule and S. Peter, to whom neuerthelesse they commaunded to yeeld obedience and subiection. For as Christian religion doth not subuert the order of policie: so the wickednesse and impietie of the magilstrate doth not deprivie him of his right to command, neither doth it exempt the subiects from their dutie to obey. And surely so long as in them remaineth the image and ordinance of God: euen so long continueth the bond to yeeld obedience to them, not as to man, but as to God. And in this case wee are to consider and diligently to note, that albeit euerie thing that happeneth, is by the prouidence of God: Yet doth the holy Scripture represent vnto vs this diuine prouidence and conduct, as it were most expressely and vsually in the vocation and establishment of Kings, Princes, and Magilstrates, euen heathen, Idolaters, tyrants, and such as are giuen to all wickednesse & iniquitie. What tyrannie did Pharao exercise against the children of Israel? Yet God himselfe saith that he had exalted him into that estate. What a robber, a reauar and a tyrant was Nabuchadnezzar? Yet Daniel speaking vnto him, *Exod. 9. 16.*
Rom. 9. 17.
Dan. 2. 37.
1 Sam. 21.
1 Sam. 10. 1.
Jerem. 35. 9.
Ezech. 29. 18.
Jeremie. 26. 7.
Jeremie. 29. 7.
Prosper in his sentences out of S. August.
saith, Thou king art a king of kinges: For the God of heauen hath giuen thee a kingdome, power, strength and glorie. How tyrannously and vniustly did Saule gouerne, as in that hee commanded to slaie all the priestes and inhabitants of Nob, and so diuersly persecuted Dauid to the death? Yet had Samuel, by the expresse commaundement of God, anoynted him king ouer Israel. As good Princes therefore are giuen by the Lord in his mercie, to do good to their subiects: so doth he giue wicked Princes to correct some, and to punish others: and thus the princes, whether good or bad, (albeit of themselves not knowing so much) doe serue vnto God: And in that sence doth the Lord call that great tyrant Nabuchadnezzar his seruant: He giueth him Egypt in recompence for his seruice making his armie to serue against Tyrus: He commandeth all nations to be subiect vnto him and to obey him: yea which is more: He commaundeth the poore Iewes that were in his captiuitie, to pray to God for the peace of his Citie, promising that in his peace they shall haue prosperitie. And therefore notwithstanding wee hate their tyrannie, yet ought wee to loue their parsons in respect of the image of God that they doe beare, and also for their vocation which proceedeth of the will of the Lorde. For sayth Saint Augustine. It is one thing to hate that which they doo: And an other

other to loue that which they are.

6 We are therefore to yeelde vnto them subiection and obedience, without murmuring or strife against them. When the people of Israel asked a King, Samuel at Gods commaundement warned them how they should be entreated, saying: *This shalbe the manner, that is to say, the ordinary and customable entreaty (for the worde sometime signifieth custome) of the king that shal raigne ouer you. He will take your sonnes and apoint them to his Chariots, and to be his horsemen, and some shall runne before his chariot. He will also make them his captains ouer thousands, and captains ouer fifties, and to eare his ground, and to reape his haruest, and to make his instruments of warre, and the thinges that serue for his chariots. He will also take your daughters and make them apothecaries, and cookes, and Bakers. He will take your fields, your vineyards, and your best Olyue trees, and giue them to his seruants. And he will take the tenth of your seed, and of your vineyards, and giue it to his Eunuches and to his seruantes. He will take your menseruantes, and your maid seruants, &c.* Heere to he addeth, that when they finde themselves thus tirannized, they will crye out to the Lord, because of their King whome they haue chosen, and the Lord will not heare them: Whereby he sheweth, first that such as finde themselves so oppressed, must haue recourse to God by prayers. Secondly, that albeit God doth not deliuer them, yet they must continue and with patience beare their estate, and not rebell or raise mutinie: muche lesse therefore is it lawfull for them to attempt against the life of the Prince, albeit a tyrant: and heereof we haue a notable example in Dauid, who notwithstanding he was annointed to raigne after Saul, yet when Saul tyrannously pursued him, would not neuerthelesse attempt any thing against his person, but euer restrayned others that would haue slayne him. *Slay him not,* said he to Abisay, *for who can laye his hand on the Lordes annointed, and be guiltlesse?* then he addeth, *As the Lord liueth, either the Lord shall smite him, or his day shall come to dye, or he shall descend into battell and perish. The Lord forbid that I should lay my hand vpon the Lords annointed,*

7 Neuerthelesse, albeit God thus defendeth their right and authoritie, yet it is not meant that we should forsake him, or dispence with our selues by obeying man to disobey him: for sith man hath no power, as Iesus Christ saith, but what is giuen him from aboue: it is not meet that man should be obeyed, when he commaundeth any thing repugnant to the will of him, without whose authority he hath no power to commaund: Also, in as much as it is for the loue of God (as S. Peter saith) that we must yeelde to be subiect and obey

1. Sam. 8. 11.

1. Sam. 26. 9.

John 19. 11.

1. Pet. 4. 13.

obey them: this loue of God bindeth vs to refase to obey them in any thing that they commaund contrary to the loue that we owe vnto God, and this they ought theſelues to acknowledge & confeſſe, as the Apoſtles ſhewed to the governours of the Iewes, ſaying: *Whether it be right in the ſight of God, to obey you rather then God, iudge yee.* We muſt therefore as they did adde, obeye God rather then man: and this doth S. Auguſtin confirme ſaying: Euery ſoule is ſubiect to the ſuperiour powers, for there is no power but from God, and the powers that are, are ordeined by God, and therefore he that reſiſteth the powers, reſiſteth God: but ſaith he, what if the power commaundeth you that which God forbiddeth? truly then muſt you not obey the power, but in fearing the powers, conſider the degrees of humain things, if the tutor cōmaundeth muſt thou not obey? but if the Proconſul cōmandeth the contrary, thou doſt not contemn thy tutor, but thou obeyeſt a greater power: neither ought the leſſer to be diſpleaſed. Again, if the Proconſul cōmandeth any thing, and the Emperour cōmaundeth the contrary, thou muſt vndoubtedly obey the Emperour: but what if the Emperour commandeth a thing and God cōmandeth the contrary? what will ye ſay thē? Pay tribute, wil the Emperour ſay obey me, & good reſon: but not to ſerue Idols: Who forbiddeth thee? God, a greater power: beare with me therfore O Emperour, thou threatneſt imprisonment, and God thretneth hel. Heerupon muſt thy faith reſt, that thou maiſt quench the fiery darts of ſatan: Yea, but the Emperour pitcheth a ſnare for thee, what ſnare? hee whetteth his razor, that is but to ſhaue thee, not to cut of thy head. This doth S. Aug. write: But not onely they that vpon obedience to the Magiſtrates commandement do participate in idolatry, but alſo they that abſtain from the profeſſion of true religion, becauſe man doth prohibit it, are deceiued, albeit they pretend abſolution in the ſight of God, who commandeth. And therfore as the three Hebrew Prin-
Acts 4. 19.
Aug. vpon the word according to Mat. Ser. 5.
Dan. 3.
Dan. 6.

8 Moreouer, Subiects are bound to aſiſt the neceſſities of their Magiſtrates, both with bodies & goods. Concerning their bodies, the ſame doth appeare in the watches that Burgeſſes doe keepe at
the

the commaundement of their superiours. Whereupon it also followeth, that in case of necessitie they are at their magistrates authoritie and commaundement, bound to take armes. Neither is this a bond of mercenarie souldiers, that without necessitie doe voluntarily binde themselves: But it is a bond in nature, and consequently necessarie. For as God armeth the magistrate with the sword for the preservation of his subiects against the violence of their enemies, and to enforce rebels to yeelde obedience to their lawfull decrees: So when alone, or with his sargeants he is not able to performe this dutie, he may and ought to commaunde his subiects to helpe him to execute his office: and they are bound at his commaundement to take armes & to imploy themselves. Subiects do resemble a body guided by a head which is the magistrate: As therefore by naturall affection the hands and other the members of the body, doe stand bound to imploy themselves for the safetie of the body, but especially of the head against all violence and iniurie: So ought all subiects, to thinke vpon this naturall bond and affection, and in dutie vnder the conduct of their head to preserve the body of the communitie, but especially the person & authoritie of their Prince and Magistrate, against the violence and endeavours of their enemies. In this consideration, when Saul understood of the iniurie of Naas the Ammonite, who would not receive the inhabitants of Iabes in Gilead, to mercie, but vpon condition that he might put out euery mans right eye, he commaunded the people to take armes: yea and proclaimed that hee would punish euery one that would not obey. Hereupon also did Debora commend all those that with a voluntarie mind came to helpe Barac. And contrariwise addeth, *Curse ye Meros, saith the Angel of the Lord: Yea cursed be the inhabitants thereof, for they came not to helpe the Lord among the mightie.* In this respect also were all the inhabitants of Iabes Gilead put to the edge of the sword, because none of them came to the field with the rest of Israel to fight against the tribe of Beniamine, in punishment of the infamous adulterie committed by the inhabitants of Gibeah.

9 As for the reliefe by goods due vnto the magistrate: Is it not reason that he imploying his time and labor in the publike good, should receive some reward or recompence? Must he not also find meanes to reward many officers that attende vpon the magistrate in their charge, and to pay such as are in wages for the preservation and defence of his towne or countrie? Is it not requisite that the subiects shoulde defraye the building and reparations of publike places?

1. Sam. 11.

Iudges. 5. 9

Iudges. 21.

places. In brieft, that they should beare all other expences and charges necessary for the maintenance and preservation of the estate. In this consideration as the magistrate is by God authorised to leaue toulles, taxes, tributes, and many other subsidies of the people, so are the subiects bound to furnish and pay them. And this doth S. Paul teach, saying to this effect. *For this cause ye pay also tribute, for they are Gods ministers, applying themselves for the good of the people.* And then he addeth, saying: *Giue to all men therefore their duetie, tribute to whom tribute belongeth, custome to whome custome appertaineth.* The same doth Iesus Christ likewise commaund, where being asked whether it were lawfull to paye tribute to Caesar, hee answered, *Giue vnto Caesar that is due vnto Caesar, and to God that is due vnto God,* and this commaundement did hee confirme by his owne example, in that he commaunded Peter to paye tribute for him and himselfe. True it is, that being the sonne of God, he might haue exempted himselfe, but he would shew no euill or offensive example, as expressly he saith to S. Peter. *The Children are free, neuerthelesse least we should offend them, goe to the Sea and cast in an angle, and take the first Fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a peece of twenty pence, that take, and giue it vnto them for me and for thee.* Beholde, albeit it were a matter vnworthy the children of Israel, to pay vnto the Emperour in those dayes a heathen and tirant, the tribute which before they payed to God for an homage and acknowledgment of his redemption, and for a testimony that God was their Lord, and they his subiects: yet in as much as they were subiect to the Emperour, Iesus Christ himselfe taking vpon him the foume of a seruant, was content to pay tribute as other men. We also finde that Ioseph and Mary in discharge of their dutie in this point, departed from Nazareth, and came to Bethleem to be enrouled. True it is that Kinges and Princes ought neuerthelesse to be as moderate and stayed in these matters as their estates may beare, and remember this saying, that taxes and tributes are as the blood of the people, also in case they haue no measure, but tyrannously do oppresse their subiects heerin, the States of the Countrey are to put vp their complaints, in defence of the right and libertie of those whom God hath deliuered into their charge, and so much as in them lyeth, oppose themselves, as also in all other tyrannous oppressions of the people. But as for priuate persons, it is not lawfull for them so much as to murmur or to alleadge that the taxes or tributes are excessiue, either that the Magistrates doe abuse them, but they must thinke that sometimes

Rom. 13. 6.

Mat. 22. 21.

Mat. 17. 27.

Exod. 30.

Luke 2.

sometimes they complaine wrongfully and without cause, in that they know not either the greatnes of the Magistrates charges, neither wherein he imploiet that which is gathered of the people. Also that albeit there were some exces or abuse, yet that it is not properly for the people to take account thereof, but for God, who milking with the oppression of his people, and the corruption of the Magistrate, can and will take vengeance of the same: and therefore let those likewise who vnder like pretence doe priuiledge themselves to defraude the Magistrate of his right, thinke and consider what account they may giue vnto God, and to this purpose may we referre that which S. Paul saith of the subiection and obedience due to the superiour powers: namely, that we must yeeld *it, not because of wrath and punishment onely, but also for conscience sake*: thereby declaring, that albeit the fraud be not revealed to man and so punished, yet that God doth see and will punish it: also that our conscience knowing it, accuseth and condemneth vs for it in the sight of God.

Rom. 13. 5.

S. Angustine
in his fourth
exposition of
the propose
to the Rom.
trop. 72.

10 Some there haue bene, neither are our dayes free from them, that haue beleued and vpholden, that the faithfull and children of God are called to such liberty, that they ought not to be subiect to superiour powers, neither to paye taxes, tributes, or other like charges. But S. Angustine very fitlye answereth such persons, saying that by this sentence of S. Paul. *Let every soule be subiect to the higher powers*, we are admonished that no man by his conuersion to Christianitie is so called to libertie by the Lord, that therefore he should grow proude thereof, or thinke him selfe in the course of this life freed from his obedience due to the superiour powers, to whom the Lord hath deliuered the gouernement in temporall affaires: for albeit we be called to this heavenly kingdome, wherein there shalbe no principalities or powers, yet so long as we trauaile vpon this way which leadeth vs to the possession thereof, wherein all powers shalbe abolished, we must be ordered according to the conduct of humane affaires, and yeelde all obedience, not so much to man as to God who hath so commanded vs. Likewise, where Christ saith, *Giue vnto Caesar that is Caesars, and to God that that belongeth to God*: he doth sufficiently declare, that there is a good harmony & concurrence between the spirituall kingdome of God, and the politique gouernment of man, & that the one subuerteth not the other, but each helpeth other to perfourme the will of God. For as the obedience yeilded to the Magistrate is of no value in the sight of God, vnlesse it proceede, as S. Peter saith, of our loue toward God,

Mat. 22. 21.

1. Pet. 2. 13.
Rom. 13. 5.

or that as Saint Paul willett, it be conioyned with a good conscience: so in respect of mans infirmitye the office of a Magistrate dooth greatlye conduce to this, that the Church be maintayned in peace, iustice and godlyneſſe, as the ſame Apoſtle doth teach, whereupon this rule is to be obserued, that all faithfull (for heere wee treat onely of their dueties) ought to yeeld all dutie and obedience to all Magistrates, euen to the vnbeleeuers: (how much rather when they beleeuē) in every thing that is not repugnant to the will and pleasure of almighty God, and the saluation of the soule? Did not the Apoſtle Saint Peter speake to the beleeuing Jewes, when he commaunded them to be subiect to all ordinances of man euen for Gods sake: whether to the King as the superior, or to the gouernours as sent by him? The holy Apoſtle S. Paul writeth to Tytus to exhorte the congregation to be subiect to principalities and powers, and in another place he speaketh more generally, saying? *Let every soule be subiect to the higher powers.* The Romish clergie exempteth themselves: but Saint Paul in saying *Let every soule*, exempteth none from this subiection, no, were he euen an Apoſtle. And this doth our Sauour Iesus Christ himſelfe also moſt plainly declare, where he commaundeth the Apoſtle Saint Peter (as is aforeſaide) to pay tribute for them both: neither was that which he did any new matter, as the anſwere of Saint Peter to the Customer did declare, namelye, that Christ did vſuallye pay it. And therefore they that did riſe in Germany in the yeere of our Lord God 1525, pretending to free themselves from taxes, tributs, and other subiection due to their superiours, were greatlye deceiued and seduced, for were they in worſer estate then were the beleeuing bondmen, whom the Apoſtle Saint Paul commaunded to be subiect to their mailers, and to yeeld vnto them al obedience, ſeruing them in feare and trembling, in ſimplicitye of hart as vnto Christ? euen albeit as the Apoſtle Saint Peter ſaith, they were bitter vnto them? And where the Apoſtle giueth a reason for this dutye ſaying, *Least the name of God and the goſpell ſhould be blaſphemed:* he doth very euidentlye and plainlye declare, that they which teach this exemption from the subiection due vnto the Magistrate, doe teach men to giue occasion to blaſpheme and dishonour the name of God, and to ſpeake euill of the Goſpell, as if the pure woorde and ſincere doctrine of Iesus Christ did ſubuerſe and ouerthrowe all publique order and ciuile gouernement with diſobedience: and taught no other thing but the libertye of the fleſhe and vaine luſtes thereof.

1. Tim. 2.2.

1. Pet. 2.13.

Titus 3.1.

Rom. 13.1.

Mat. 17.27.

Eph. 6.5.

Col. 3.22.

1. Pet. 2.18.

1. Tim. 6.1.

1. Tim. 2. 1.

11 The fourth dutie of subiects to the Magistrates, is the same which S. Paul teacheth, when he saith: *I exhorthe therefore that first of all, supplications, prayers, intercessions and giving of thankes be made for all men, for Kings, and for all that are in authoritie, that we may lead a quiet and peaceable life in al godlynes and honesty.* This end and purpose of their charge, doth already teach vs how far we are bound to this dutie, to pray vnto God for them: For sith from them we cannot expect this soueraigne felicitie, namely, to liue in peace, in honesty and piety, vnlesse they also be guided or strengthened by the spirite of God in their charge: our desire and necessitie to enioye it, doe sufficiently admonish vs feruently to praye vnto God for them. And whereas Kinges were in those dayes idolaters, hee addeth this farther reason: that God desiring the saluation of all men, that is to saye, men of all callinges, and that they should be brought to the knowledge of the truth, wee might by our praier obtaine that the idolatrous and peruerse Magistrates might be conuerted and saued, as well in respect of themselves, as for the happy conduct and gouernment of their subiects.

Pro. 11. 14.

Iudg. 2. 19.

& 8. 33.

1. Sam. 7. 13.

12 Now if we be bound to pray for idolatrous and peruerse Magistrates, how much rather for those whome God hath already in mercy vouchsafed to illuminate or adopt for his children, and to constitute to be protectors and nurses in his Church? Both reason and experience doe shew what a benefite it is to haue such. *Where the Gouernour is unwise, saith Salomon, the people are scattered.* And it is with them as with a shippe that wanteth a Pylot or guide. We read, that when the iudge or gouernour of Israel was dead, the people returned to their wickednes. And it is noted in this historye, that all the time of Samuel the hand of God was heauye against the Philistines, and it is truely a great fauour and grace of God, when he giueth vs good Magistrates: as Hyran King of Tyre said vnto Salomon: *Because God loned his people, he made thee to raigne ouer them:* and contrariwise, *he maketh an hypocrite,* saith Iob, *to raigne for the finnes of the people.* And in the same sence doth God threaten to send children to be Princes, and effeminate persons to beare dominion. Sith then it is so great a benefite of God to haue good, holy, and vertuous Magistrates, is it not our partes feruently and continually to pray to God still to send vs such, to preferre them, to guide them by his holy spirite, and to blesse their counsailes and labours to his glory, and to the good and saluation of his people?

2. Chro. 2. 11.

Iob. 34. 30.

Esay. 3. 3.

13 It also hath beene the continuall custome of all Chrlitian Churches to make publique supplications for Kinges, Princes, and

and Magistrates: and thereof wee haue a formularye written by that good Father and Doctor Tertullian. And the reformed Churches of our dayes doe also recōmend and ordinarly vse the same dutie: for in trueth there is no seruice that the Magistrates ought more to desire and require of their subiects, then that they should pray for them. And in this respecte Dauid a King after Gods owne hart, and endewed with such excellent graces, knowing neuerthelesse how highly he stode in necessitie of the praier of his people, framed them that excellent praier for their prosperitie, which we doe reade of in the twentieth Psalm. Eusebius reporteth that the Emperour Constantius, the Father of great Constantine, protected his house by the praier of such as feared God. Also that his Sonne Constantine the great imitated his piety: For knowing as the saide Eusebius writeth, that the praier of good men & those that feared God did greatlye conduce to his preservation, he instantly required them to pray for him, and commaunded the Bishops by name to imploy themselues in this duetye, and contrariwise he reprobued the Emperour Licinius for banishing the Christians out of his Courte, alleading this reason, that hee deprived himselfe of the fruit of their praier.

Euseb. in the
life of Const.
lib. 1. & lib. 4.
Euseb. in his
Ec. hist. lib. 10
and cap. 8.
& lib. 1. of the
life of Const.

14 Seing the fruit of praier for the Magistrate is such, how vnthankfull are those subiects that will not feruently employe themselves therein: especially considering the good and prosperity that themselves are to reape thereof? we may truly say, that the vsuall negligence of the people in employing themselves in this duetye, doth many times procure God to giue vs Kinges and Magistrates in his wrath, to chastice our ingratitude and slackenesse in matter of such importance. That we may therfore amend our liues according to the exhortation of Iesus Christ, let vs diligently employe our selues in this so profitable & necessary a dutie, wherby we may alwaies haue good, holye, and vertuous Magistrates, that vnder their conduct and gouernement we may liue happily, and beare to them all loue and reuerence: yeelding vnto them voluntarilye all subiection and obedience, and employing our bodies and goods in their seruice and assistance, with assurance that in so doing, and in praying vnto God for them as is aforesaide, the Lord will blesse them, and vs with them, and by them.

*Of the duty of the Pastor and Minister of Gods woord,
to his congregation.*

Chap. 8.

IT now remaineth that wee speake of the duties of the Pastors and Ministers of Gods worde to their Congregations, and of their

their congregations vnto them, As concerning the Pastors dutye, the same may be referred to the principall end of their vocation, together with whatsoeuer is requisite thereunto. This end is the saluation of the soules, redeemed with the blood of Iesus Christ, as the Apollle writing to Timothy doth note, saying: *Take heed vnto thy selfe and vnto learning, continue therein, for in doing thus thou shalt saue both thy selfe and them that heare thee.* This is their principall end, euen to saue soules: and indeed S. Paul applieth to his Ministry this sentēce of Esay, spoken in the person of the Lord: *I haue ordained thee to be a light to the Gentiles, that thou maist be a saluation to all the ends of the earth.* True it is that God onely is the Sauour, also that he can saue without the ministry of men, but it pleaseth him so to vse their seruice, that S. Paul therfore calleth the Ministers of the word coadiutors and workemen with God: therefore the doctrine that they preach is tearmed the worde of saluation, and the power of God to saue all that beleue: likewise where the holy ministry is called the ministry and word of reconciliation with God, the same is only to teach vs, that where we be by nature the children of wrath, and consequently in death: the ende of the holy ministry is to withdraw & saue vs, by reconciling vs to God, and making vs acceptable to him in his welbeloued sonne.

2 Heerto must we also referre the saying of S. Paul, *that Iesus Christ gaue some to be Apostles, some to be Prophets, some Euangelists, some Pastors and teachers, for the gathering together of the Saintes, for the worke of the ministry, and for the edification of the body of Christ.* For sinne, by seperating vs from God, did engender this cursed dissipation, wherein euery one being a pray vnto Satan, runneth and casteth himselfe headlong into death and euerlasting destruction. But the end of the ministry tendeth to assemble from this dissipation the elect in Iesus Christ, to make them pertakers of that saluation that is in him. And this doth the other similitude of the building of the body of Christ confirme: for as they which are separte from Christ our life, are in death: so the meanes to reuiue and saue them resteth in this, that we be builde and engrafted into the body of Christ, that we may be saued in him, and thereupon doth S. Luke say that *by the preaching of the Apostles God did dayly adde to his Church such as should be saued:* In this sence also are Ministers called Fathers, engendring children to God, because he vouchsafeth so to vse their ministry, that they who by nature are the children of the deuill, doe become the children of God, and heires of euerlasting saluation. The principall end therefore of the holy

1.Tim.4.16.

Esay.49.61.

Afts 13.47.

1.Cor.3.1.

Afts 13.26.

Rom.1.16.

2,Cor,5.18.

Eph.4.11.

Afts 2.43.

1.Cor.4.15.

holy ministry is to withdrawe men from death and destruction, and to make them partakers of saluation and life euerlasting. And therefore as S. Ciprian saith, The shepheard can receiue no greater hurt, then in the hurte of his flocke: and this doth S. Paul sufficiently shew in his owne person, saying: *I feare least when I come, I shall not finde you such as I would, and least my God abase me among you, and I shall bewaile many of them which haue sinned alreadye, and haue not repented of the uncleannes, and fornication, and wantonnes which they haue committed.*

Cipri. in his
Ser. of fall.

2. Cor. 12. 30.

3 And indeede as they which shalbe saued by their ministry, shalbe, as S. Paul calleth them, their crown, glorie & ioy in the day of the Lord, & they that shal win most to righteousnes shal shine as the Starres for euer: so contrariwise, the bloud of such as shall perishe through their owne negligence shall be required at their handes, as the Lord doth protest by the Prophet Ezechiell, saying: *Sonne of man, I haue established thee to be a scout over the house of Israel, thou shalt giue care to the worde of my mouth, and shalt warne them from me. When I shall say to the wicked, thou shalt surely dye, and thou giuest not him warning, neither dost admonish him to departe from his wicked way, that he may liue: the same wicked man shall dye in his iniquitie, but his bloud will I require at thy handes.* God also establisheth Pastors over his flocke, as the Apottle saith, vpon condition to be accomptable vnto him for them in the day of iudgement. If he, saith a good old father, to whom the dispensation of the word is committed, be afraide or ashamed to reprove offenders, albeit for himselfe he lead a holy life, yet shall hee perishe through his silence. And so what shall it auaille him not to be punished for his owne sinne, when he shal be punished for the sinnes of others.

Phil. 4. 1.

Dan. 13. 3.

Ezech. 3. 17.

Heb. 13. 17.
Prosper of
Contemplatiue
life. li. 1.

4 Now, to satisfie this end of the saluation of men by the ministry, the first & principall duty consisteth in preaching the worde of God, which S. Paul therefore calleth the power of God to saluation to all that beleue, and this is it that hee teacheth in the sentence beforealleadged, saying: *Take heed vnto thy selfe and vnto learning, for in doing thus thou shalt saue both thy selfe and those that heare thee.* The same maye wee also note in the other sentence, where the Lord saith, *I haue ordained thee a light to the Gentiles, that thou maist be a saluation to the ends of the earth.* And truly how are the ministers the light of men to saue them, but by preaching Christ: also if it be so that we be saued by faith, & that faith cometh by hearing the word of God: likewise that we cannot heare without a preacher: It followeth the duty of the minister is to preach, & so to saue.

Rom. 1. 16.

1. Tim. 4. 76.

Acts 13. 47.

Rom. 10.
 Marc. 16. 13.
 1. Pet. 3. 2.
 2. Tim. 4. 2.
 2. Tim. 4. 1.
 1. Cor. 9. 6.
 1. Tim. 3. 1.

saue. In this sence doth Christ commaund his Apostles to goe & preach throughout the world: adding this, that *he that beleueth & shalbe baptised, shalbe saued*: for this cause doth S. Peter commaund them to feede the flock of Christ comitted vnto the. And S. Paul so earnestly comendeth this duty to Timothy, and in his person to al Ministers. *Preach the worde*, saith he, *be instant in season and out of season, improue, rebuke, exhort with all long suffering and doctrine*, yea, he adueth him in the name of God and of our Lord Iesus Christ, who shall iudge both the quick and the dead in his apparition and kingdome, to employe himselfe in this duetie: whereby he declareth that they cannot neglect this dutie, but they must hainouslye offend God, and feele the vengeance of the soueraigne Shepheard of the sheep, whē he shal appeare in iudgement, as S. Paul also saith: *Woe be to me if I preach not*. The same Apostle saith, *If any man desireth to be a Bishop, he desireth an excellent worke*. But all titles and professions be knowne by the workes proper vnto them, as hee is knowne to be a tailor that cutteth out and soweth garmentes, he a shoemaker that maketh shoes, hee a phisition that imploiethe himselfe in curing of sickneses, and so of others. And so likewise is a Bishop, a Pastor, and a Minister knowne, in that he preacheth and teacheth the word of God.

5 Howbeit, as the Phisition who ordeineth a potiō, which in lieu of health procureth death, is not a Phisition, but a murderer: so is it with the Pastors that doe preach lyes in stead of truth, and the inuentions and traditions of men in stead of Gods word: and therefore did Iesus Christ enioyne his Apostles to teache men to obserue all that he had commaunded them, and the same doth lere- my note, saying: *The Lord stretched forth his hand and touched my lips and said vnto me, Beholde I haue put my words in thy mouth*. The same doth the Lord also teach to Ezechiel, saying: *Sonne of man, I haue made thee a watchman ouer the house of Israel: Thou shalt hearken to the woordes of my mouth, and shalt warne them from me*. This duty is very plainly and expresselye by the Lord commended vnto al Prophets and Ministers, in that speaking to Moses, he saith: *I wil raise them vp a Prophet like vnto thee from among their brethren, and I will put my wordes into his mouth, and he shall saye vnto them all that I shall commaund him*. It is therefore their duty to propound nothing to the Church either in doctrine, or for the seruice of God, but what they haue receiued from the Lord, according to the rule that S. Saul prescribeth to himselfe & protesteth, saying:

Ier. 3. 15.

saying: *What I haue receiued from the Lord I doe deliuer to you*, and heereto must wee referre that fauourable promise that God made to his people, saying: *I will giue you shepheards after mine owne hart, that shall feede you in knowledge and vnderstanding*; and indeede the onely worde of God is the knowledge and vnderstanding of man, and therefore Christ condemneth the Scribes and Pharisees, who in steed of Gods commaundements taught the traditions of men: as also by Ezechiel he reprobeth such false Doctors, saying: *Her Prophets haue danted them with vn tempered mortar, seeing manyeyes and drining lyes vnto them*; saying, thus saith the Lord God, *When the Lord had noe spoken*. Marke 7. 9. Eze ch. 22. 10

6 As they are therefore to reiect the doctrine of men, and to teach the pure worde of God, so must they behaue themselues therein in all reuerence and pietye, as if God spake by them, without mixing any prophane matters: and applying euery thing to his right end, that is to edifie: and the same doth S. Peter note, saying: *If any man speaks, let him speake according to the word of God*. I. Pet. 4. 11.

7 Moreouer the minister being such a one as S. Paul requireth, namely, fit to teach, must so preach, that cutting out directlye and skilfully the bread of Gods worde, as the houlholder cutteth out bread to his children, the Church may therewith be nourished and edified. In correspondencie whereof, it is his duty not only to teach, but also to comfort the afflicted hartes, to exhort such as are slack, to strengthen such as are weake and fainte, and to helpe vp those that are fallen: yea, he must accomodate himselfe to the weaknes of his auditorye, and after the example of the Apostle, minister milke to such as are not capable of stronger meate: also as saith a good father, beware of teaching high misteries to yong hearers, least preaching without fruite, he minister occasion to thinke that he preacheth rather for ostentation of his knowledge, then to seek the edification of the Church: and therefore it is also the ministers duetie to insist especially vpon arguments and matters necessarye and profitable to the Church, euen as the myners, who when they finde a vaine of golde or siluer, will not willingly leaue it, but continue and follow it to an end. 1. Tim. 3. 2. Gregory

8 Moreouer, as all scripture is giuen by inspiration from God, and is profitable to teach, to improue, to correct, and to instruct to righteousnes: 2. Tim. 3. 16. so ought the Pastors to be instructed and strengthened, that they may be able not onely to teach, but also as S. Paul saith, to conuince those that with it and the same doctrine, and to reduce such as are gone astray, into the way of saluation. Tit. 1. 9.

consisteth in 2. points: first, to prescribe things meet for the health, and to preuent diseases: and secondly, to cure such as fall into any sicknesse: so it is the office of the Pastor in such sorte to accomodate his doctrine, that it may serue to preuent the snares & stumbling blockes of sinne, also to reprove, redresse, and comfort such as are fallen: and as the curing of the plague requireth more forcible and violent medicines, then the preuenting therof: also as it is necessary to haue more helpe to pull a man out of the water when he is fallen in, then to holde him from falling in: euen so must the Pastor vse more sharpe and vehement admonitions in the raising vp of such as are fallen into sinne, then in preuenting the fall: neither is he to employ himselfe in his function slightly, and as it were for a fashion, but as S. Paul protesteth of himselfe, where he saith:

Acts 20.31.

Remember that in thre yeres space, night and daye, I neuer ceased to w^hne euery one with teares: so must hee be carefull, diligent, and constant to teach and admoinshe,

9 And albeit many times the Pastor doe perceiue no great fruit of his labours, yet must he not faint. Phisitions, albeit when they haue tryed many receipts for recouery of a sicke person, they perceiue no amendment, yet do they not desist from visiting him, and continuing the employemēt of their art, so long as there is any hope of life: the like custome are the Pastors to vse for the soule, as the Phisition doth for the bodye, and still to perseuere in due admonitions, exhortations, and consolations, in hope that finallye God will blesse their constancy in this duetie. When a man taketh vpon him to fell a great Oake, with 40. or 30. of the first blowes, it may seeme that he loseth his labour, because the tree wil not stirre, but stand stiffely without stooping: yet in continuance it commeth at length downe, and so sheweth the effect of the first blowes conioyned with the last. Iesus Christ, as Chrysostome very aptly noteth, chose Fishermen to be his Apostles, for as Fishermen doe often cast their nettes into the Sea and take nothing, yet are not discouraged, but cast so long vntill they light vpon some fish: so are the fishers of men patientlye and constantlye to proceede in their duties, in hope that it wil be with thē as it was with S. Peter, who, when he had taken nothing all the night, yet notwithstanding so much labour lost, did againe cast forth his nets at the commandement of Iesus Christ, and took a great multitude of fishes.

Chrysost. vpō
Iohn.

Iohn, 21.

10 And albeit the incredulity and obstinacy of man should make their constancye and labour viterly vnprofitable in their behalfs, yet should they not lose their labours with God, for first as S. Paul protesteth

protesteth of himselfe, they are free from the bloud of those that perish: as God also saide to Ezechiel. *When thou shalt admonish the unbelcener to turne from his waies, if he returne not from his waies, hee shall dye in his iniquitie, but thou hast deliuered thy soule.* Besides, our zeale and obedience in this respecte is a sacrifice of sweete fauour before God, as S. Paul also saith, that they which preach the Gospel are a sweet fauour in Christ, euen in those that perish: because thereby they are made the more inexcusable in the iudgement of God. And therefore albeit wee thinke that we haue laboured for nothing, and wasted our strength in vaine and for nothing, as Esay saith, yet let vs be content with this, that as he addeth, *our iudgement is with the Lord, and our worke in the sight of God.* The husbandmen whē they are disapointed of their expected haruest, haue not anye to recompence their losse but all is gone, both seeede and labour: but notwithstanding the labour of the Minister doth not profite with men, in respect of their incredulitie, yet hath hee his reward in heauen. And indeed as the false Prophet, that hauing endeououred to seduce and diuert the faithfull from the truth, but through their constancie cannot compasse his purpose, is notwithstanding worthy to be pnnished: so the true Pastors whē they haue constantly employed theselues to reduce those that be straied, into the way of saluation, albeit in respect of this constancy they cānot profite, yet are they worthie their hire & recompence in the sight of God. As therefore the springs doe not cease from giuing forth their waters, or the riuers their streames, albeit no man come to take vp any, or to sayle vpon them: so must not the Minister cease from preaching, admonishing and reprobuing, albeit in manner no man inake profite of his doctrine and admonitions.

Moreouer, albeit many times it fall out that the Pastors by preaching, admonishing, reprobuing, and threatening with Gods iudgements, do incurre the displeasure of some, yet must they not therefore faint, but remember what God commaundeth to Esay, saying: *Cry out with open throat, spare not, lifte vp thy voyce as a trumpet, signifye to my people their offenses, and to the house of Iacob their finnes.* As also they are to this purpose to marke what the Lord saide to the Prophet Jeremy: *Gird vp thy loynes and arise, that thou maiest tell them all the thinges that I commaund thee, feare them not, least peraduenture I treade thee downe in their sights.* It is very dangerous saith Hierome, to desist from preaching the worde of God for any of these three thinges, for feare, sloth, or flattery:

Acts 20. 26.
Ezech. 33. 9.

2. Cor. 2. 15.

Esay 49. 4.

Esay 58. 1.

Ierc. 1. 17.

- yet doe we not say that they must cry out like mad men, and seek glory in bolde reprehensions. When the Apostles said vnto Iesus Christ, *Lord wilt thou that we commaund that fire come down from heauen and consume these Samaritans*, that deny thee lodging as Elias did, he answered, *ye was not of what spirit ye are*: euen to there are some that think to imitate the Prophets, in bitter and sharpe reprehensions, but they are not led by the like spirit: For they doe it either to purchase a reputation of zeale, and to be thought such as will spare none, or for some other peruerse passiō. God saith S. Paul, *hath not giuen to vs the spirit of feare, but of power, of loue, and of a sound minde*: thereby shewing, that Pastors truly must not feare the apparance of persons to dissimble their sins and offences; but must be strengthened by the spirit of Christ, to discouer and open their wounds that they may be healed: But to this power and boldnesse let them ioine on the one side, discretion and soundnes of minde, whereby to be able to yeeld a reason of their power and boldenes: and on the other side such loue and charitie, that their reprehensions and threatnings may proceede from a hart not prouoked, bitter, or flowing with reuenge: but as hauing compas̄ion on such as doe amisse, and seeking by loue to reclaime and reduce them into the waye of saluation. Being thus disposed, let them sound forth Gods iudgements, with all holie boldenesse, saying with Esaye, *The Lord God is my helper, and therefore I shall not be confounded: for I haue hardened my countenance as a stone, and I know that I shall not be confounded*: yea, let them remember the protestation of Micheas, saying: *I am full of power by the spirit of the Lord, and of iudgment, and of strength to declare vnto Iacob his transgressions, and to Israel his sinne*.
- 12 This holy constancy must remaine in the seruantes of God, to the end that in the defence of the truth against such as would oppress it, they may overcome all slaunders and reproches wherewith the Deuill seeketh to quail their hartes or otherwise to hinder the truth of their faith and zeale. Thus when the Apostles had told Iesus Christ that the Scribes & Pharisees were offended, and murmured because he saide: *It is not that which entres by the mouth that defileth the man*, he proceeded and shewed thē, that they must not for that desist from teaching and defending the truth and purenes of doctrine. So S. Paul declareth, that whē Peter came to Antioch, he resisted him to his face, for he deserued to be reproued in that by his exāple he endued the Gentiles to playe the Iewes.
- And

And by his writings wee may perceiue how earnestly hee opposed himselfe agaynst those false Apostles that sought to mixe the necessitie of the ceremonies of the lawe with the doctrine of the Gospell. Wonderfull also was the constancie of Athanasius Bishop of Alexandria, in defending the Godhead of Christ against the Arrians, whose furious persecution and most impudent slanders he overcame, and was therefore iustly tearmed, The bulwarke of the truth. Him dyd Liberius Bishoppe of Ronie most vertuously second in this constancie: for being most sharply vrged both by the reproches and threatnings both of the Emperour Constantius, of Eusebius the Eunuch, and of Epictetus the Bishop, to subscribe to the condemnation of Athanasius: after many couragious answers to the instances of the Emperour, he chose rather to be banished, than not to defend the iust cause of Athanasius. And this his constancie (thus much by the waie) dyd the Romane women followe, who when they had procured the Emperour to call him home agayne, vnderstanding that hee should be ioyned in the ministry with Felix, who had bin aduanced to his place, did with one consent crie out, One God, one Christ, one Bishop: and thereupon Felix withdrew himselfe from Rome.

Theodo. Eccl.
hist. l. 2. c. 16
& 17.

13 Basil the great, whom Theodoret tearmeth, The light of the world, shewed the like vertue. For when the Emperour Valens, an Arrian, had expelled the faithfull pastors out of all the Churches, and was come to Cesarea in Cappadocia, where Basil was Bishop, the gouernour of the towne sent for him, and hauing honourable receiued him, hee spake louingly vnto him, and exhorted him to frame himselfe to the time, and not to bring so many Churches into daunger for some small difference in doctrine, promising him in the Emperours name, all friendship, and great benefites. But hee stoutly answered, that such perswasions were fit for yong men that toke plesure in such things, but that such as are brought vp in holy learning, cannot indure that one title of the truth shoulde be endangered: yea, that they vse not to refuse any kind of death in defence of the truth. And heereupon dyd Denis Bishoppe of Alexandria iustly condemne both the deede of Nouatus, who ioyned with those that denied that there was any place for repentance or saluation for sinners, and his excuse, when hee alleadged that hee was inforced and compelled thereto. And to this purpose is the Epistle that hee wrote vnto him verie notable. Denis wisheth health to his brother Nouatus, If thou wert, as thou saiest, forced agaynst thy will, thou mayst now shew it, in returning with thy will,

Theod. Eccl.
hist. l. 4. c. 19

Euse. Ecc. hist.
l. 6. c. 45

It had beene better to haue indured all things, rather than to haue brought a schisme into the church. Martirdome for preferuing the Church from diuision, is no lesse glorious than the same that is suffered for not communicating in Idolatrie: yea, in my opinion, it is worthie greater glorie, because it is a greater matter to suffer for the preferuation of the vniuersall Church, than for the sauing of one soule. Now therefore, if thou perswadest the brethren, and euen compellest them to reunite themselues with the Church, that notable action will be accounted greater than the former fault: yea, as the fault shall not bee imputed, so the dutie and power to reduce them to concord shall be commended. Yet if it shall happen that they rest so obstinate, that thou canst not induce or perswade them, at the least haue a care to saue thy owne soule, by retiring from them.

14 It is another case, when the question concerneth thinges indifferent in Gods Church. For therein wee must much relent, and rather accomodate our selues than trouble the Churches, or bring in anie schisme. And therefore when Victor Bishoppe of Rome had excommunicated all the Churches in Asia, because they celebrated the feast of Easter vpon the fourteenth daie of the Moone, contrarie to the custome vsed in the Latine churches, where it was holden, as it yet is, vpon the daie of the resurrection. Irenaeus Bishop of Lyons (albeit himselfe also allowed the celebration vpon the daie of the resurrection) did iustly reprove him, and wrote to him a notable Epistle, wherein he alledged the example of his predecessor Anicetus, and of Polycarpus, S. Iohns discipule, who when he came to Rome, and could not by Anicetus bee induced to alter the custome receiued from Saint Iohn in the Churches of Asia: neither could induce Anicetus to receiue his custome, they notwithstanding remained vnited, and sealed their agreement wyth the holy communion.

15 If the pastor for the faithfull discharge of his dutie in defence of the truth be wronged or slandered, euen of some of his owne flocke, the rather must he beare it, & seeke to cure & reduce them to amendement of lyfe. And in deed, albeit a sicke bodie, troubled in minde, should spit in the phisitions face, yet would he not bee so displeased, as to forsake and giue him ouer for it: Likewise albeit the nipples of a womans breist should be so sore, that she could not suffer her child without great pain to take them, yet would she indure all to suckle her child: euen so must pastors deale with their flockes, and haue patience, as S. Paul requireth them. For hee exhorteth

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21.10

Euseb, Eccle.
hist. l. 5. c. 26.

horteth Timothie to preach the word, to reprove, & to chide with
all patience. And in another place he saith, *In all thinges let vs ap-
proue our selues as the ministers of Christ, in much patience.*

2. Tim. 3. 24
2. Tim. 4. 2
2. Cor. 6. 4

16 Againe, when the Phisition hath prescribed some potion or
other receit for the cure of the sicke man, returning the next daie,
he enquireth of the operation thereof, and feeleth his pulses, that
hee may learne his disposition, and thereafter order himselfe: so it
is not inough that the pastor preach, reprove, exhort, and comfort
the Church, but he must also seeke to vnderstand how euery mem-
ber thereof is disposed, and what his preaching hath wrought in
them. In this sense are they tearmed Bishops, which is as much to
saie, as ouerseers or watchmen, to haue their eies vpon those whom
the Lord hath committed to their charge. And this is it that God
noteth, saying to Ezechiel, *I haue made thee a watchman ouer the house
of Israel.* Hereby are they warned to watch ouer the flocke which
the Lorde hath committed vnto them: as the Apostle saith, that
they watch ouer the soules, as men that are to giue account vnto
God. As also Saint Paul saith, *Looke to your selues, and to the whole
flocke that the Lord committed to you.*

Ezech. 3. 14
Heb. 13. 17
Acts 20.

17 In this consideration, they ought after the example of Iesus
Christ, to know their sheepe, & chiefly to marke whether they heare
their voyce in diligent frequenting of their sermons, and commu-
nicating in the holy supper of the Lord. For as at a feast, when one
that sitteth at the table eateth nothing, wee vse to demaund whe-
ther he be well or no: so if anie of those that are committed to the
pastors charge, doo not eate of the spirituall foode vnto him offered,
it is to bee feared least he bee crazed, or not well at his ease,
and therefore without delaie, the paitour is to hearken out the
cause, and diligently to see to his cure, and to procure him an ap-
petite. Secondly, as Iesus Christ requireth that his sheepe should
not onely heare his voyce, but also follow him: so is it the pastors
duetie to learne, whether his auditours doo followe the doctrine
preached vnto them: and to that end he is to visit his sheepe, to see
whether they bee instructed in the knowledge of the principall
points of doctrine required to saluation, whether they perseuere in
the truth, whether they profite in purenesse of lyfe and holy con-
uersation: yea, and to that effect hee is to take example in the
care and diligence of some parents towards theyr children
that go to schoole, whome they cause to saie theyr lessons, or
looke vpon theyr writing, and by such examination trie and see
whether they profite or no: But finding them to bee neglygent
and

Ioh. 10. 24
& 27

Ioh 10. 27

Acts 15, 36
1, Thel, 2, 10

Acts 20, 20

Ierc, 23, 2

Ezech, 34, 4

1, Cor, 11, 23

and faultie, they reprove, admonish, and exhort them to their dutie. For so must the good and faithfull pastours deale with theyr sheep: following the example of Saint Paul, who visited the churches, and thereby enquired of their estate. As also hee wrote to the Thessalonians, saying: *Yee are witnesses, and God also, how holily and iustly, and unblameably wee behaued our selues among you that beleene.* As you know how that wee exhorted you, and comforted, and besought, euerie one of you, as a father his children, that ye would walke worthe of God, who hath called you to his kingdome and glorie. And this doeth hee also protest to the Elders of the Church of Ephesus, saying: *I haue kept from you nothing that was profitable, but haue taught you openly and throughout your houses, witnessing the repentance towards God, and faith in our Lord Iesus Christ.* Heereto also should wee be moued by the threatnings of the Lorde against the pastours of Israel, where hee sayth, *Because yee haue not visited my sheepe, beholde I will visite vpon you the maliciousnes of your actions.* And as a good shepherd seeketh his lost sheep, a surgeon bindeth vp the wounds, a phisition trieth all medicines for the cure of the sick, and a father seeketh all meanes to reclaime his vnthrifte sonne into the ryght waie: euen so are the ministers of the word bound to al these & the like duties toward the members of their Church. And in case they be negligent herein, they shall surely feel the iust reproofe & vengeance of God, as wee reade of the pastors of Israel, to whome by the Prophet Ezechiel he obiecteth, saying: *The weake haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was drinen awaie, neither haue ye sought that which was lost.*

18 Agayne, as it is the pastors duetie not onely to preach the word, but also to administer the Sacraments: so are they carefully and faithfully to beare themselves in the vse and administration of the same, to the glorie of God, & the edification of the Church. First, as concerning the outward forme of administration as well of Baptisme as of the holy Supper of the Lord, they are to followe the ordinance of Iesus Christ himself: that alwayes they may with a good conscience protest with Saint Paule, where hee speaketh of the holy supper, and saie, that they haue deliuered to the Church the same that they receiued from God. And as for those whome they should admit to the Sacrament: concerning Baptisme, they ought to baptise the children of the Christians, as in olde time the children of the Iewes were circumcised by the expresse commandement of God. But if anie who being growen in yeceres, haue not bene

bene baptised, but craue Baptisme: him ought they first to catechise and instruct: and heerein in olde time they were greatly exercised, whē the Church was to be gathered from among the Gentiles: as wee reade of Origen, that hee vsed extreame diligence in catechising: so that considering the great number that came to him to bee instructed, whereby hee had scarce leasure to breath, (for from morning till euening, one after another, they came to bee catechised) that hee might the better performe this dutie with some ease, he chose Heraclas to catechise the nouices, while himselfe instructed such as were somewhat entered into the knowledge of the doctrine,

Euslib, 1. c. 15

19 Saint Augustine hath written a whole Tract of the manner how to catechize the first beginners in Christian religion: And the same should all ministers of the worde diligently reade, to the end to learne what they are chiefly to teach in catechising. Also howe to teach each one according to his calling, that is, the learned after one manner, and the ignorant and simple after another. The same which hee writeth of the dutie of Catechising, which was in vse in his dayes, might at this daie make vs to blush for shame, considering the small instruction now practised among Christians, euen by those of the reformed Churches. And this I speake not in respect of the administration of Baptisme (for it is giuen to babes) but because that afterward there is such neglect of the instruction in the heavenly doctrine, whereby they might make profyte of theyr baptisme, and bee prepared to the participation in the holy supper of the Lord. And in deede, as in olde time they instructed the new conuerts to Christianitie, so long that they were able to make confession of theyr faith before the Bishoppe and the people, that they might bee baptised: so they that were baptised in their infancie, when they came to the age of discretion, were by their parents presented to the Bishoppe to bee examined, according to the forme of the Catechisme then in vse, and to make like confession of theyr Christianitie, as dyd the Heathen conuerts at theyr baptisme. And when these children had thus made profession of theyr faith, the Bishoppe layde his handes vpon them, and prayed to God to giue them his holie spirite, and so dismissed them.

Augustine of
Catechising
the ignorant
c. 7. 19. & 26.
Idem, ca. 8. &
9. Idem. cap. 7.
& 15.

20 It were to bee wished, that the lyke order were perfectly reestablished, and better obserued in the reformed Churches, that thereby youth might bee instructed, and consequently better prepared to receiue the holy communion. As also for those, who ha-

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uing professed another doctrine and religion, doo desire to ioyne with the reformed Church, and to bee admitted to the communion: It is meete the minister should haue some knowledge of theyr instruction and manners, to the ende hee might receiue such as are capable, catechise those that need instruction, & admonish others who by theyr offenseuue conuersation doo shew themselves vnworthie to be admitted to the holy supper of the Lord. But as for such as are already admitted as members of the Church, & communicants in the holy supper, they are to bee exhorted according to the doctrine of S. Paul, to proue themselves, & so to be still receiued, vnles by some scandalous behauior, shewing themselves rebellious against admonition, and giuing small likely hood of amendement, they manifestly doo declare, that they doo vnworthily eate and drinke of the Lordes cup to theyr owne condemnation.

1, Cor. 11, 28

21 To alleadge that by offering themselves to the Lords table, they telify that they will allow the doctrine and liue like Christians: as the ouely example of Iudas crieth out to the contrarie, so will experience declare that there may bee abuse. And therefore seeing that they which communicate vnworthily, do eate & drink their iudgement, the ministers that are to render account to God for the soules to them committed, must not, so neere as they may, admit anie to communicate vnworthily to his damnation: for otherwise themselves also should bee guiltie of their blood before God, and of the prophaning of the holy supper of the Lord. And therefore was S. Iohn Chrysostom bitterly offended with such priells and pastors, as for feare of the mightie and rich, durst not put back anie that came. Their blood (sayth hee) shall bee required at your hands, if you feare mortal man, he wil despise you: if you fear God, man will honor you. Let vs not be therfore terrefied with scepters, diadems, or purple, for here haue we a greater power. For my part, I will rather offer my bodie to the death, and suffer my blood to be shed, than I will be partaker in such pollution. Saint Ambrose shewed himselfe verie constant & resolute in this dutie, when he put the Emperor Theodosius from the communion: yea, euen thrust him out of the Church, because of the innocent blood that at his commandement was shed at Thessalonica. As also we reade of the Emperor Philip, the successor of Gordian, who beeing a christian, and purposing to ioyne with others, at the last watch of Easter, was by the Bishop commaunded to ioyne with the penitents, because of many euils which he had committed, whereto hee readily obeyed, confirming his deuotion by action, as Eusebius saith.

Luke 22, 21
1, Cor. 11, 19
Heb, 13

Chrisost. vpon
Mat. hom. 3.

Zozom. Eccle.
hist. l. 7, c. 24
Zozom. Eccle.
hist. l. 6, c. 34

22 As therefore the modestie and piety which these men (albeit Emperours) dyd shew, in taking this censure and repulse in good parte, should be an example to all princes and magistrates, not to infringe vnder colour of theyr greatnes, the orders of the Church: but rather to submit themselves for the defence of the same: so is it the duetie of the pastours to bee discreet and moderate, and not rashly, or wythout a sure ground to anie vse such libertie and authoritie. And as in the meane time they must not for feare or faint heart omit anie thing that God requireth at the handes of a faythfull pastour in the fulfilling of his charge: so must they still remember the saying of Saint Paule, confirmed by his owne example: That the power which they haue receiued from the Lorde, must tende and serue to edification, not to destruction.

2. Cor. 10. 8
& 13. 10

23 In correspondencie heereof Saint Augustine giueth this counsell, that if the pastours cannot purge and amend all faultes among theyr flocke, as themselves coulde desire: yet must not they therefore giue ouer theyr calling, or trouble the Church wyth desperate rigor. For whosoever, as hee addeth, doth correct so much as hee may by reproouing, or that which hee cannot correct, hee excludeth wythout breaking the vnitie, or that which cannot bee excluded wythout dissention, hee reprooueth, yet beareth wyth all: The same is exempt from the curse, and is not guiltie of the sinne. And the reason hee deliuereth in another place, saying: That the order and course to maintaine good gouernment in the Church, must alwayes haue regarde to the vnitie of the spirite by the bonde of peace. Thus, sayth hee, doeth the Apostle commaund vs to doo, and dooing otherwise, our remedie by correction is not onely superfluous, but also pernicious, and consequently, looseth the nature of a remedie. And going on, hee sayth, Hee that shall carefully consider these thinges, wyll neuertheless vse seueritie: yet so as to preserue vnion, and not to infringe the bonde of peace or concorde, by vsing intemperaunce in his correction. Well doeth hee confesse, that those Pastours which are neglygent to admonish, reprove, and correct the badde, are guiltie in the sight of God. And wythall hee addeth, that hee which is a publyke officer, and may excommunicate the wicked, but doth it not, sinneth to his owne condemnation: As also he willet, that all bee done with discretion. And lastly hee concludeth with Saint Cyprian, whome hee alleadgeth, saying:

Augu. against
Parm. l. 2. c. 1.
& l. 3. c. 1. & 2.

Ephe. 4. 32

Let

let man therefore correct what hee may with mercie: That which hee cannot, let him patiently beare, and mourne for it in loue. Hee also giueth this counsell, that if a whole nation bee infected wyth one sinne, the feueritie must be moderated with mercie: for, faith hee, to make a separation, is but badde and pernicious counsell, & commonly hath euill successe. Yea, it rather troubleth the good that are weake, than amendeth the bad that are obstinate in theyr sinne.

24 The pastor is also in dutie to take care for the afflicted sheep, whether in visiting, to comfort and strengthen theyr patience and faith: or in providing that they may be releued and succoured in theyr want and necessitie. First, as concerning the visitation of the sicke, Ifeuerie faythfull man bee therein to imploie himselfe, as Iesus Chrill teacheth, saying: *I was sicke and yee visited mee*, howe much rather ought they to exercise themselues therein, to whome the soueraigne pastour Iesus Chrill hath commended the health of soules? For as men ordinarily at such times, feeling the anguish of theyr sicknes, and hauing some apprehension of death, are most troubled wyth impatience, mistrust, and other temptations and dangerous assautes, wherein the deuill practiseth his vttermost induours: so haue they at that time especiall neede of the presence of their pastors. And therefore as the midwife hasteth to a woman in trauell, to helpe her forth with her childe, and the more that her paines increase, the more shee helpeth and imployeth her selfe to procure the happie deliury of her fruit: euen so ought the pastors to hasten to the sicke of theyr folde, to comfort and strengthen them. In brieft, to help them to deliuer vp their soules to God in the faith of Iesus Chrill. And in deede, if they that are sicke in bodie, haue neede of the phisition for theyr bodyes, much more doo they stand in necessitie of theyr pastors for the health of theyr soules. And therefore such as are negligent in this dutie, do purchase to themselues the curse that almightie God hath pronounced agaynst the wicked shepheards of his people, saying: *We vnto the pastors of Israel that feede themselues, but feed not their flock, the weake yee haue not strengthened, the sicke ye haue not healed, neither haue yee bound vp the broken.* Esay hearing that Ezechias king of Iuda was sicke, dyd visite him: and it seemeth that Paphnucius employed himselfe herein, for Ruffin writeth of him, that by praying to God for them, he healed many that were sicke.

25 As it is the dutie of pastors to visit the sicke, so must they be carefull to helpe the want and necessitie of the poore. And this

Saint

Ezech. 34. 2

2. King. 20
Ruffin. Eccle.
hust l. 1. c. 4.

Saint Paule sayeth, was by the Apostles especially commended to Gal. 2. 10 him, namely, to haue care of the poore: As also he protesteth that 2. Cor. 8. & 9 he was diligent herein, and that doth the Epistle that hee wrote to the Corinthians manifestly confirme, It is the glory of the Bishop, sayth Saint Hierome, to provide for the necessitie of the poore. And writing to Nepotian, when hee hath reproued the superfluitie vsed in his time in adorning their Churches, he commendeth Exuperius, Bishoppe of Tholouse who then liued, in that hee administered the Sacrament of the bodie of Iesus Christ in a small wicker basket, and the Sacrament of his bloud in a glasse: but withall, taking order that no poore man should starue. Like zeale and charitie dyd Cyril, Bishoppe of Ierusalem also practise: For when in a time of famine hee was not able otherwise to relecue the necessity of the poore, he solde all the ornaments and vessels of the Church to distribute in almes. Saint Ambrose seeing himselfe blamed by the Arrians for breaking the sacred vessels, to paie the rancome of prisoners taken by the Infidels, maketh his excuse, or rather by an exhortation worth the memorie, approueth his action, saying: He that sent the Apostles without golde, assembled also the Churches without golde. The Church hath gold, not to hoord vp, but to distribute and helpe in time of need. To what end should wee keepe that which is to no vse? Knowe we not how much siluer and golde the Assyrians tooke out of the temple of the Lord? Is it not more meete that the pastor should make money of it to help the poore, than that a Church-robber or theefe shoulde carrie it awaie? Wyll not God saie? Why hast thou suffered so many poore to starue, when thou haddest golde wherewith to buy them foode: Why hast thou suffered so many poore people to be lead into captiuitie, and hast not redeemed them? Why hast thou killed some: It had bene better to haue preserued the vessels of liuing creatures, then of dead mettals. What answere may we make to all this? For, if we saie, I feared the Church should haue wanted ornaments: God wil answere, The Sacraments craue no gold: & as they are not bought with golde, so doo they not agree with golde. The redemption of prisoners is the ornament of the Sacraments.

26 Socrates writeth of Atticus the Bishoppe, that hee was so affectionate and carefull to the poore, that hee provided not only for the poore of his owne parishes, but also sent money to the Townes rounde about, to relecue the want of theyr poore. This Bishoppe writing to Calliopius, and sending to him three hundred

Hierom in his Epistles,

The Tripartite hist. l. 5
Ambr. in his booke of duties. l. 2, c. 28

Socrat. Eccle. hist. l. 7, c. 25

peeces of golde to distribute to the poore, exhorted him to distribute it to those that were ashamed to begge, but not vnto such as for sylling theyr paunches, gaue themselves wholly to beggerie. Whereto hee also addeth, that in the distribution of this money, hee should not tie himselfe to those onely that professed Chriitianitie; but that hee should likewise haue a care to feed the hungry, & not to neglect such as hether to had not consented to Chriitian religion. And as it seemeth, hee heerein taught vs to practise the commandement of Saint Paule, namely, to *doe good vnto all, but especially to the householdes of faith*. Yet dyd Acace, Bishoppe of Amydgoe farther, for hee seeing a number of Persian prisoners among the Romanes in great necessitie, called together his Cleargie, and when hee had made vnto them an excellent exhortation, wherein hee declared, that God needed neyther dishes nor cups, because hee neyther eateth nor drinketh, hee made money of all, wherewith hee payed theyr ransomes and furnished them of all theyr necessities for theyr returne to theyr king: who so wondered at such a benefite, that hee intreated and obtrayned of the Emperour Theodosius, that hee might bee sent to see him. And in dedde, this was a testimonie of great charitie, thus to releue euen the enemyes. Cyprian also declared a marvellous zeale, care and charitie in this poynt, as wee may perceiue in many of his Epistles. But among the rest, writing to the Cleargie of his Diocesse, hee sayth, Bee verie carefull for the widdowes, the sicke, and the poore: yea, if there bee anie straunger among you, releue him wyth my portion, which I haue leste wyth Rogatian our companion in Priethood. Agayne, as concerning the releefe as well of those, who hauing freely confessed the truth, are in prison, as also of such who beeing afflicted wyth neede and pouertie, doe neuerthelesse perseuere in the truth: I beseech you let them not want anie thing. Agayne, Bee euen as carefull as yee may of the poore, who abiding steadfast and constant in the faith, haue not forsaken the flocke of Christe: that by your diuigence they may bee provided of all their necessities, least the same which the tempest of persecution coulde not worke in them, be brought to passe by the necessitie that may enforce them. And as hee sayth in another place, Least there shoulde bee anie want as concerning care for those that want nothing belonging to glorie; in that they haue constantly confessed Iesus Christ. Thus wee see therefore howe carefull pastours ought to bee of the widdowes, the sicke, the needie,

Gal. 6. 10
Tripart. hist.
l. 11. c. 16
Socrates Eccl.
hist. l. 7. c. 21

Cyprian Epist.
36, of the new
edition.

Epist. 5

Epist. 6

Epist. 57

die, and such as are prisoners for the faith.

27. But because no man is able to discharge all duties required in pastours: Moreouer, that theyr labour, lyberalitie, and fauour is in vaine wythout Gods blessing, they are specially to imploye themselves in seruient and continuall prayer, wherein they are chiefly to craue his holie spirite, together wyth all the gyftes and graces thereof requisite for the due discharge of theyr ministry, whether for the preaching of the worde, or for anie other parte of theyr office and dutie. And in deede, if no man can call Iesus Christ Lorde, but by the holie Ghost, who, I praeie you, is able to open his lippes to preach foorth the mysteries of the heauenly doctrine, wythout the assistance of the same holy Ghost? Who can bee in constancie, wisdome, zeale, and charitie sufficient to guide the house of God, and to maintaine orders in the same, but hee in whome the Lorde worketh most mightily? At the verie same instant, sayth Augustine, that the pastour goeth to preach, before hee open his lippes to giue his tongue lybertie to speake, let him lifte vp his thirtie soule vnto God, and so water the people wyth the same which himselfe hath dronke, and poure foorth vpon his flocke that that hee is full of: For albeit a man may saie much of all things appertaining to faith and charitie, and after diuerse manners: yet what man is hee that knoweth what is fit and necessarie for the time present, eyther for vs to speake, or for others to heare from vs, but onely hee who seeth and knoweth the heartes of all? Or who is it that maketh vs to speake that which wee shoulde, and in manner as wee ought, but onelie he in whose handes both our wordes and our selues do remayne? And therefore as it is true, that hee that woulde both know and teach, ought carefully to learne what hee is to teach, and to studie howe to vtter it well, as becometh a preacher: so neuertheless, hee must thinke euen at the verie instant, when hee is to preach, that it best becometh a minister to remember the same which our Sauour Iesus Christ hath spoken, namely, that wee shoulde not take care howe or what to speake, for it shall be giuen vs euen when we are to speake: Also, that it is not wee, but the spirite of the Father that speaketh in vs. If therefore the holie spirite speaketh in those that suffer tribulation and persecution, and are deliuered for Iesus Christ his sake: why not also in those that doo teach them that learne Iesus Christ. And in another place the same Augustine also sayeth: That hee

Aug. of Christian doctrine
l. 4. c. 25

Aug. of Chri-
stian doctrine
1.4.c.30
Hester 14.13.

that is to preach, ought to praie vnto God to put good wordes in to his mouth : For it Queene Hester, when shee was to speake to king Asluerus for the bodily health of her Nation, prayed vnto God to giue her conuenient wordes : how much rather ought the Preacher to praie vnto God to giue him grace to speake well, when hee is to preath the word and doctrine of the euerlasting saluation of the people ?

Ephe.6.19

28 Saint Paul an Apostle and chosen vessell, endued with excellent giftes, dyd verie well knowe that himselfe stooode in neede of Gods asistance, whereby vertuously and faithfully to imploye himselfe in his calling : and therefore rested not vpon his owne prayers onely, but also heartely dyd commende himselfe to the prayers of the faithfull. For writing to the Ephesians hee sayeth,

1,Cor.1.6

Praie for me, that utterance may bee giuen vnto me, that I may open my mouth boldly to publish the secrets of the Gospel, whereof I am the Ambassadour in bonds, that therein I maye speake boldlye as I ought to speake. Howbeit this also is not yet sufficient, vnlesse wythall hee praie vnto God to blesse those giftes and graces which hee imparteth to his seruantes: for otherwyse hee laboureth in vaine, I

haue planted (sayth Saint Paule) Apollo hath watered, but it is God that giueth the increase: Hee that planteth is nothing, neither hee that watereth, but God who giueth the increase. The Pallour mult therefore praie vnto God, first that he vouchsafe to giue him grace that hee may duely preach his worde, and vertuously beare himselfe in all thinges appertaining to his ministerie. Secondly, by his holie spirite to blesse the workes of his seruantes, fructifying them to his glorie, and to the edification of his Church.

Aug. of Chri-
stian doctrine
1.4.c.16
Acts 6.4

And heereuppon doth Saint Augustine saie, that as hee that is to preach, mult seeke to bee heard willingly, and with vnderstanding, and obedience: so mult hee weet, that hee shall the sooner attaine hereto by prayers vnto God for meanes to speake well: and that therefore he is to praie both for himselfe and for his hearers. In this consideration dyd the Apostles discharge themselves from serueng the tables, saying: *As for vs, wee will giue our selues to prayer, and to the ministracion of the worde.* Heere doo they ioyne prayer wyth the ministracion of the worde, yet not onely that God may giue them grace to preach well, but also that he vouchsafe to blesse their labours, and to giue them increase, and generally that he preferue the whole Church vnder his protection, and to multiply his graces to the same.

29 To this prosperitie of the Church was Saint Paule verie zealous and affectionate, when in his prayers hee so feruently and often did commend them to the Lord. As almost in all his Epistles, next vnto thanks vnto God for his graces poured vppon those to whom he writeth, he addeth his heartie prayers to God for them. And Iesus Christ the great shepheard, dyd many times praie vnto God his Father for his Church: yea, hee spent euen whole nightes in prayer. The ministers of the woorde therefore, whenloeuere they perceiue anie tokens of Gods wrath against the Church, are especially, as it were, to oppose themselues, and to turne the same awaie by feruent prayer. Thus dyd Moses in olde time oppose himselfe, when the almightie God protested that hee woulde roote out his people, because of the golden Calfe that they had made and worshipped. Of such efficacie were his praier, that God in saying, *Suffer mee and I will roote out this rebellious people*, gaue to vnderstand, that hee was by the prayers of Moses, as it were, euen stopped from executing his wrath agaynst the people. And this doeth Dauid note, commending Moses for such a dutie. For God sayde that hee woulde destroie them: But Moses his chosen, stood in the gappe to turne awaie his wrath, least hee shoulde haue made an ende of them. Heere hee sheweth that the sinnes of the Church are as a breach in the wall of a Citie, readie to bee taken by the enemye and destroyed: Also, that the feruent prayers of the Pastours are the true meanes to repayre the breach, and keepe faith with the enemy.

Exod. 32. 17.

Psalm 106. 13

30 The Prophet Amos was not wearie of this dutie: For when God by vision dyd twice shew him the calamities that hee would inflict vppon his people for theyr sinnes, he ranne to the breach by prayer, saying: *O Lorde God, spare I beseech thee, for who shall raise up Iacob, for hee is small*. And then hee addeth, that the Lord repented his threatning, and sayde: *It shall not bee so*. This is the fruit of prayer. And in this respect doth the Lord by his Prophet Ezechiel, reprocue the pastours of Israel, and obiekt vnto them that hee looked for some one of them to stoppe vp the gappe, or to stande in the breach against him for the lande, that hee should not destroie it, but hee found none. The Prophet Elizeus calleth Elias, the Chariot of Israel, and the horsemen thereof. Thereby signifying, that hee was the strength of Israel, and by his zeale and feruent prayers to God, was he to them as theyr Chariots and horsemen. This is deliuered vnto vs as in a table: Whereas Iosua

Amos 7. 2

Ezech. 22. 30

2. King. 3. 12;

fought against Amelech, so long as the handes of Moses were lyfted vp vnto the Lorde, Iosua had the better, and ouercame his enemies: and contrarywise, when his handes were downe, Amelech preuayled. Woe bee therefore to all neglygent and slouthfull pastours in this dutie: for it is a great sinne in them not to turne awaie the wrath of God from the people, when by theyr praier they may. And this doth the Prophet Samuel acknowledge: for when the people of Israel confessed, that to theyr other sinnes, they had also added this trespassse, that they had craued a king, and therefore besought Samuel to praie for them, that God should not slay them in his wrath: *God forbid, sayth hee, that I shoulde sinne against the Lorde, or cease to make intercession for you.* Seeing then that the prayers of the pastours are so necessarie and profytable, as well for the discharge of theyr duties and purchasing the blessing of God to theyr labours, as also to turne awaie the wrath of God from theyr flocke, and to keepe the same in prosperitie: they are not in any thing more diligently and feruently to inploy themselues, then in praier and supplication, which also is the principal meanes to nourish and encrease them in godlines, good conscience, zeale, diligence, and fidelitie.

1. Sam. 12. 19
& 23.

31 By the premises it playnly appeareth, that the office of the ministerie is sufficient to employment, albeit the pastors intrude not into polytick affayres, and other matters that may anie whyt withdrawe them from theyr vocation. And to this purpose is the protestation of the Apostles verie notable. They were fulfilled wyth the holie Ghost: yet doo they protest that it is not meete that they shoulde bee drawen from theyr charge, by ministering at the tables of the poore, and therefore they appoynted seauen notable men to employe themselues in that duetie: wythall adding, that for theyr partes, they woulde giue themselues vnto prayer, and to the ministracion of the worde. And in deede, as the husband mannes minde and care is euer vppon tillage, sowing, and reapyng, and the marriners vpon theyr shippes, windes and hauens, so mult the thoughtes, mindes, and affections of the ministers of the worde, runne onely vppon the instructing, comforting, exhorting, edefying: and to bee short, vppon the sauing of the sheepe of their folde. And heereto mult wee referre the saying of Saint Paule, *No man that warreth entangleth himselfe with the affayres of this lyfe, because hee woulde please him that hath chosen him to bee his souldier.* For if hee that is enrouled to serue in

Acts 6. 2

2. Tim. 2. 4

in the warres, so soone as hee heareth the Drumme, must forsake wife and children, house, shoppe, and all other assayres, that nothing may hinder or wythdraw him from the seruice of his Capitaine: much rather ought they whome the soueraigne king hath inrouled for the spirituall warfare, and the holy ministerie of the word, keepe themselues from all politike assayres, and such as belong not to theyr vocation, to the end wholly to serue & please Iesus Christ.

32 Yet many times it falleth out otherwise, and the way is very slipperie. Some Ministers doo thinke that vnlesse they set their handes to politike assayres, euen to the warres, that the Church cannot stande: Euen as in olde time Vzzah imagined that the Arke of God must needs haue fallen, had not he stretched forth ^{2.Sam.6,6.} his hande to holde it vp. But as God was wroth wyth him, for going beyonde his vocation, and slewe him: so let the ministers of the worde feare, and that iustly, least God confounde them in their Ministerie, for vndertaking aboute their calling: and employing themselues faythfully in their charge, let them commend the preseruacion of the Church to the chiefe and soueraigne protectour thereof, and neuer thinke to keepe it vp-right by passing the boundes of their vocation: besides, it is a common prouerbe, *Hee that gripeth too much, catcheth nothing.* Againe,

*The minde that many things intend,
To each apart she lesse doth bend.*

Abrooke sufficient to driue a mill or carrie a boate, beeing cut into many ditches, wyll not bee able to doo eyther: euen so the pastor that medleth with many occupations, is vnprofitable for anie: and therefore the fruite of such presumption must finally turne to ruine and confusion.

33 The Ministers of Gods woorde are also in duetie so to beare themselues in their charge, that they may bee regarded and loued of their congregations, to the ende their doctrines, admonitions, exhortations, and all other partes of their ministerie, maye haue the more credite, and be receiued wyth greater affection. Learne, sayth Saint Bernard, to bee mothers, not Lordes ouer the sheepe of your folde: Studie rather to bee loued than feared: And when yee must vse seueritie, let it bee fatherlyke, not tyrannous: Suppress bytter speeches,

Gal. 4. 15.
1. Thes. 2. 7
Theodoret
Eccl. 14. c. 14

and preferre your pappes in offering the sweete milcke of the same. A Bishoppe, sayth an auncient Father, must beware that he growe not into contempt, through too much mirth and facilitye, neyther into hatred, by excelsiue and vnreasonable seueritie. Saint Paule grewe into such fauour wyth the Galathians, that him selfe beareth them witnesse, that if they could, they woulde euen haue pulled forth their eyes to giue him. And hee protesteth, that towards the Thessalonians hee was as tender as the nourse that tenderlye nourceth her children, Eusebius Bishoppe of Samosate was so beloued of his Church, that when hee entered into the riuer of Euphrates, in obedience to fulfil the banishmēt wherto the Emperour Valence inioyned him, almost the whole Towne by boats followed him, & finding him, did with teares instantly intreat him to returne. But when they coulde not preuaile, they offered him money, garmentes, and all other thinges necessarie and conuenient for his voyage. And after their returne home to the towne there was not any one, of whatsoeuer calling, that would cometo the preaching of the Arrian Bishoppe, subrogated into his place, so that seeing himselfe alone in the Church without any auditor, he departed thence confounded.

1. Tim. 4. 12.
Titus 2. 7

1. Pet. 1. 3
Math. 5. 14

34 This loue and affection of the Church towards her pastor, is ingendered and especially increased, when hee scaleth and confirmeth his doctrine by his conuersation and lyfe conformable to the same, shewing himselfe in action to bee the portraiture of a good and faythfull pastour: for as vertue is alwayes loued, so is it loued of those for whose good and eternall saluation the same is imployed. And therefore the pastour is not so much to studie and labour for anie thing, except the truth of the doctrine, as in his life and conuersation to bee a good example to his flocke. And heereto doeth the Apostle Saint Paule exhort Timothie, saying: *Bee to the beleeuers an example in words, in conuersation, in loue, in spirit, in faith, and in purenesse.* Yea, the same exhortation doeth hee also vie to Titus, saying: *In all thinges shew thy selfe an example of good woorkes, with vncorrupt doctrine, with grauitie, integritie, and with the wholesome worde which cannot bee reprovned, that hee which withstandeth may bee ashamed, hauing nothing concerning vs to speake euill of.* And euen the verie same doth the holy Apollle Saint Peter also in one worde require, where hee willeth the pastors to be examples to theyr flocke: yea, euen this doth our Lord and sauiour Iesus Chriit teach, where hee sayeth: *You are the light of the worlde. Let your light so shine before men, that they may see your good*

good workes, and glorifie your Father which is in heauen: For as in a darke euening one goeth before with a torch or lantern for others to followe, so the life and conuersation of the Pallors ought to be as a burning torch to guide others in the way of saluation and life euerallasting.

35 True it is (saith Augustine) that Pastors may somewhat profite by saying, albeit they doe not that which they saye, but they should profite much more, if themselues would doe as they teach others: for such as doe seeke excuses for their wicked liues, doe finde enow in their Pastors which liue not as they teachie, and say, if not with mouth, yet in hart: why doost thou command that which thy selfe wilt not do? and this is the cause that men hearing them will not obey them, euen because themselues doe not obey the word that they preach, and therefore the people doth cōtemne both the Preacher and his doctrine: to be short, where the *Apostle* saith to Timothee, *Let no man despise thy path*, hee addeth the meanes how to auoide contempt, saying: *Be vnto vnbeleeuers an example in conuersation and lome*. And truely as S. Augustine saith, The life of the teacher is of more waight to procure obedience to the doctrine, then is his facility of speaking and vtterance. And againe, let him that hath not the gift of eloquence in vtterance, so conuerse, that the example & patterne of his good life, may stand in stead of vtterance. What we are in profession saith S. Ambrose, let vs shewe rather by worke then by name, to the end the name may agree with the action, and the action with the name: and so the name be honourable euen when the action is horrible. Neither let an abominable life be conioyned with an honourable calling, let vs not make a shew of doouish wordes, and serpentine deeds: let not vs, who in profession are Pastors, be possessed with woluish crueltie: rather let this be the full scope of our meaning, euen to speake as we thinke, and to thinke as we speake, that so there may be good concord and harmony between the word and the life. To this doth S. Hierom also exhorte, saying: Let not thy workes confound thy words, least when thou speakest to the flock some one should in hart reply, Why dost not thou that which thou teachest? let there be, saith he, a good accord between the mouth, the hart, and the handes of the Preacher.

36 The Ecclesiasticall historye doth testifie of Iohn Chrysostome, that he being in life of a heauenly conuersation, did insinuate the zeale of his vertue to his hearers: for his words being adorned with good workes, seemed worthie to be beleueed, which without

Augustine of
Christ. doct.
lib. 4. cap. 27.

Aug. of Christ
doct. l. 4. c. 27.
and cap. 29.

Ambrose
of the dignity
of Priesthood.
Cap. 3.

Hierom. in
epist. to Ne-
potian.

Zozom. in Ec-
cle. Hi. l. 8. c. 2.
& l. 6. c. 3.

Prosper in his
sentences out
of Aug.
Theodoret
Eccl. hist. l. 4. c. 5.

Decretals
dist 63. cap.
Sacro.

Aug. of the
11. degrees of
Abuse, deg. 1.

Bernard vpon
the Cantic.

Rom, 2. 24.

Mat. 23.

Galat. 2. 11.

without them would haue bene ridiculous : and surely the wicked life of the teacher doth make his owne worde to accuse him, and therefore saith S. Augustin, to say well and to liue euill, is no more but with his owne tung to condemne the speaker. To this purpose is the oration of the Emperor Valentinian in the Synode after the death of Auxētius the Arrian, very notable. You that are brought vp in the holy scriptures, saith he, cannot be ignorant what manner of man he ought to be that is to be established in the dignitie of a Bishop : also that in duty he is to instruct the people, not by his doctrine onely, but also by his good maners & holy conuersation, whereby he may be an example of all honesty and vertue, and so the exercise of his charge may be a testimonie and seale to his doctrine. In this sence haue the Emperors Charles and Lewes, speaking of the election of Bishops, decreed, that without accepting of persons, they shall elect such as they shall finde to be endued with knowledge and holines of life, to the end they may profit their flock as well by example of life, as by doctrine.

37 And indeed the first degree of abuse, saith S. Augustin, is this: A skilfull Preacher deuoid of good workes, euen one that careth not for performing that in action, which he teacheth with his lips: for they that heare his doctrine, do soon contemne his wordes when they see that his workes agree not with his doctrine. Neither shall the Preacher haue any effectuall authoritie, vntill the efficacy of his workes doe print it in the harts of his hearers. Let the Pastors therefore remember, that as faith without workes is dead, so is their doctrine of no force, where it is not accompanied with holines of life. And such Pastors are like vnto the man that with one hand doth pull vp that which the other hath planted : or that with one hand plucketh downe that which the other hath built. If the Pastor be learned, saith S. Bernard, yet a bad man, it is to be feared that his barrē life hurteth as many as his profitable doctrine doth help: And the bad life of the Pastor is the calling of the doctrine into quession, scornē & contempt, & cōsequently giueth occasion to blaspheme the name of God, as S. Paul admonisheth vs.

38 True it is, that Iesus Christ exhorteth vs to obserue and doe the things which the Scribes and Pharisees that sit vpon Moses chaire, that is, that teach the doctrine of Moses, doe saye vnto vs : but not to doe their workes, when they doe not as they say. But such is mans infirmitie, that euil examples doe more stirre vs to doe euill, then good doctrine to doe well. And to this purpose we are to note the phraze that S. Paul vseth, where he reproveth S. Peter, because

cause that before the comming of the Iewes hee did eate with the Gentils, and at their comming he withdrew himselfe. *If thou being a Iewe livest as the Gentils, why constrainest thou the Gentils to doe like the Iewes?* He ther sheweth that the example of S. Peter was of such efficacy, that thereby he enforced the Gentils to followe his dissimulation: and he also noteth, that euen Barnabas was induced thereto. If then the example of the Pastors be so mighty both in good and euill, let them diligently labour that their conuersation may be conformable to their doctrine, and so they may be of double edification to the Church of Christ. Let them saith S. Hierom, conceale the truth in their mündes, and sound it forthwith their lippes, and in all their conuersation, to the end that whatsoever they say or do, may be a doctrine or instruction to the people: let the Pastors therefore take heed that their life and conuersation be not contrarye to their doctrine, least they make their ministrye vnprofitable, and hurte more by their bad liues, then they profite by their good doctrine, by drawing the people after their example to imitate their euil works: finally bring the heauenlye doctrine into contempt, and giue occasion to blaspHEME the name of God. And withal let the remēber what Christ saith: *He that shal teach & obserue the commaundements of God, shalbe called great in the kingdome of heauē:* but that cōtrariwise he wil say to thole that haue preached his gospel & wrought miracles, but haue not sealed their doctrine with good workes: *Depart from me ye workers of iniquity.*

39 Among other the vices which the Pastors for auoiding of euil example, are to shun, is couetousnes, the root of al mischiete in all men, but chiefly in the Pastors and Ministers of Gods worde: and therefore doth S. Paul expressely say, *A Bishop must not couet after dishonest gain.* And S. Peter exhortheth the Pastors to feede their sheep, not in hope of dishonest gain, but with a willing minde. This aduertisement is the more necessary, because it is a cōmon vice, as Esay obiecteth to the Pastors of his tyme, saying: *The Pastors haue no vnderstanding, they are all gone astray, euery one followeth after couetousnes.* S. Paul likewise complaineth of some that for dishonest gain did subuert whole families. And S. Peter foretelleth, that there shalbe some that for couetousnesse shall make marchandise of such as are redeemed with the blood of Christ, As therfore this vice is vtterly vnworthy the seruant of God: so that it might be the rather abhorred, he hath punished it in some, in most fearefull maner. Iudas an Apostle being couetous, became a sacrilegious person, and hauing solde, betrayed, and deliuered his master

Hierom. vpon this, if any desire to be a Bishop.

Mat. 5, 19.

Mat. 12, 23.

1. Tim. 3, 3.

1. Pet. 5, 2.

Esay 56, 11.

Tit. 1, 11.

2. Pet. 2, 3.

John 12. 6.
Act. 8.

1. Sam. 12. 15.
Acts. 20. 25.
1. Thes. 2. 5.

1. King. 17.
4. 6.
Mat. 10. 42.

Aug vpon
Iohn. hom. 57
2. Cor. 12. 7.

Luke 22. 24.

Ruffin in his
Echist. l. 1. c. 1

maſter Ieſus Chriſt, did to his eternall damnation hang himſelfe, Simon Magus ſeeking to make profite of the giſte of the holy Ghoiſt, and to that end offering to buye the grace of God, was accuſed by God and ſo blaſted, that the purchaſe and ſale of ſpirituall graces and promotions, is now by his name tearmed Symony. Contrariwiſe, Samuell both by proteſtation and by the teſtimony of the people, ſheweth how free he was from couetouſneſſe, As alſo S. Paul proteſteth to the Ephesians, that he neuer coueted the ſiluer or golde of any man, and in his Epittle to the Theſſaloni- ans he taketh God to witneſſe, that he was not moued by any couetouſneſſe to employ himſelfe in his vocation. Let all Paſtors therefore, renouncing this vice, repoſe themſelues vpon the ſoueraigne Paſtor, that ſet them on worke, and be aſſured that he wil carefully prouide for their maintenance, euen albeit hee ſhould therein employ Elias rauē. And Ieſus Chriſt who hath promiſed mightely and euerlaſtingly to reward him, that ſhal haue giuen but a glaſſe of colde water in the name of a Diſciple, doth ſufficiently declare what care he taketh of thoſe that employ themſelues in his ſeruice.

40 But as couetouſneſſe is moſt dangerous, and vtterly vnworthy the Paſtors and Miniſters of Gods word, ſo there is no other vice more ſlippery and pernitiouſ to this eſtate then ambition. It is ſafer, ſaith S. Auguſtin, to heare the word, then to preach it, for he that heareth it, learneth to humble himſelfe: but he that preacheth it, is in dāger of exalting himſelfe. S. Paul, albeit an excellent veſſell, doth confeſſe that himſelfe was in danger of being exalted aboue meaſure through the abundance of reuelations that he had. And the Apoſtles did queſtion and ſtrive who ſhould be chiefe among them. And indeed as wormes doe vſually breede in fatte Cheeſe, ſo they that in moſt plenty haue receiued the graces of God, are moſt ſubiect to this curſed ambition. And ſometimes, ſuch is the force of this fire, that it conſumeth all the vertues that are in man, calling him headlong through ambition, to maintaine a false doctrine, to raiſe vp ſciſmes in the Church of Chriſt: to moue ſtriſe and debate, to enterpriſe to expell good and faithfull Paſtors, yea to the end to attain to his wicked entē, to ioyne euen with thoſe whoſe liues and doctrine he doth not approue: And of ſuch iniquitie or rather impietie wee haue but ouer many examples in the Eccleſiaſticall hiſtories, yet ſhall it be enough to alledge the onely example of Arrius, who as Ruffin writeth, extremely coueting after glory, praiſe and nouelties, began to propound his wicked opinions concerning the paſſion of Ieſus Chriſt, whereof enſued

ensued great persecution against the faithfull Pastors, and a scisme no lesse pernitious, then generall and of long continuance among Chritilians. For the reformatiō therefore of so common and dangerous a vice, let all Pastors remember what S. Paul saith: *What bringeth thee into reputation? What hast thou that thou hast not receiued? If thou hast receiued it, why dost thou boast as if thou hadst not receiued it?* yea let them know that God imparteth to them his grace, not that they should be exalted & puffed vp with pride, but that himselfe might by them be exalted and glorified: neither let them forget what Iesus Christ hath protested, saying: *He that exalteth himselfe shall be brought lowe.* But let them imitate the modellie and humilitie of S. Paul, who saith: *We haue not sought praise of men, neither of honor of others.* And throughout the whole course of their ministry, let them leuell onely at this, to aduance the glorye of God, the kingdome of Christ, & the saluation of men: and so to content themselves with the incorruptible crowne of glory, which as S. Peter saith, they shall receiue in heauen, when the soueraigne Pastor shall appeare.

1. Cor. 4. 7.

Mat. 23. 12.

1. Thes. 2. 6.

1. Pet. 5. 4.

42 The example of concord and loue among the Pastors, is also of great fruit and edification to the Church, and their coniunction indeed maintaineth the Elders and Deacons in vnion: and the vnion of those that haue the conduct of the Church, doe continue the members thereof in peace: where contrariwise dissention among the Pastors engendreth strife among those that doe assitt them in the gouernement of the Church, besides that from their diuisions doe ordinarily proceede scismes among the members thereof: For when the heads are at iarre, they haue their partakers. The prosperitie and peace of the Church doe sometimes breede like inconueniences: as we reade that in the time of Constantine the great, the Bishops assembled in the counsaile of Nice to condemne the error of Arrius, were more bitter in preferring complaints one against another, then carefull to vnite themselves to beat downe the error of Arrius and to defend the truth: but the Emperour perceiuing it, called for all their libels of accusations and complaints, and without reading them, cast them all into the fire. So to cease all quarels, that all occasion of strife being as it were quenched, they all in lieu of fighting one against another, might ioine together to defende the truth of the Godhead of Christ. Eusebius speaking of the same time, doth more largely declare, that the Bishops being at great strife, their Churches were also deuided among themselves. The Emperour Licinius very well vnderstood

Ruffin in his
Ec. hist. lib. 7.
cap. 1 and 2.

Euseb. in the
life of Con-
stant. lib. 2.
and lib. 1.

vnderstood how necessary the coniunctiō & vnion of the pastors is for the peace & prosperity of the Church. For he taking vpon him to subuert the christian faith, could find no readier way but to stop the good vnion and agreemēt of the Bishops & Pastors, straightly prohibiting all communication between them, and all ecclesiastical call and Synodall assemblies.

43 Inasmuch therefore as their vnion and concord is of such importance for the good of the Church: let them shun all dissention, and so maintaine peace and sincere loue among themselues, that as when one of our eyes turneth aside, the other turneth the same way: so all their consultations, affections and deedes may ioyntly and in a holy harmony, tend to one selfe end, euen to the glorye of God and the edification of his Church. And to this end let them employ themselues in the affaires of the Church euen with one selfe shoulder, as the Prophet Sophony speaketh: who by that similitude sheweth, that as they that ioyntly do beare the masse of a Ship, or any other great peece of timber vpon their shoulders, doe employe themselues in a ioynt labour, and all tende to one selfe thing: so the Pastors ought to be ioyned and vnited in the affaires of the Church of Christ, that happely they may aduance and finish their worke, to his glory.

Sophany, 3.9.

44 For the maintaining therefore of this so necessary peace and concord, among the Pastors: among other things, it is requisite that they beare one with another, and be not suddenly prouoked: but be ready to pardon and to be recōciled, in case the kingdome of Christ may thereby be aduanced. S. Paul hearing that some preached Christ vpon contention and not sincerely, as weening to adde affliction to his bondes, reioyced, because therby Christ was preached. We read of great enmities betwene Seuerian and Chrysostome both Bishops, which was augmented by a wicked slander of Serapion, for he taking part with Chrysostom, would not salute Seuerian as a Bishop. Whereupon Seuerian in displeasure said, If Serapion dye a Christian, Christ was not made man: Hereof did Serapion accuse Seuerian to Chrysostome, as if hee had saide onely, Christ was not made man: whereupon Chrysostome drue him out of the towne, but he was called againe by Eudoxia the Emperors wife, who laboured diligently to reconcile thē: this when she could not obtaine at the hands of Chrysostom, she finally so followed the matter, that her sonne Theodosius falling at his feete, with many exhortations, praiers and adiurations, obtained that hee receaued Seuerian to reconciliation. Now had there beene no enmity betwene

Phil. 1. 16.

Socrates in his
Eccles. Hist.
lib. 6. cap. 11.

tweene them, Serapion would haue saluted Seuerian as a Bishop: Had Seuerian bene moderate, he had not vsed such wordes: Had Serapion borne with him, hee had not vsed such a wicked slander against him: and had not Chrysostom bene falsely incensed & provoked, he would not haue driuen him away before he had knowen the truth, nor yet would not haue beene so hardly entreated to be reconciled.

45 For this time we will be content with this brieue deduction of the principall duties of the Ministers of the word, exhorting them to employ themselues faithfully and in holines: as also we do wish them, besides the premises, to remember that the holye Apostle Saint Paul making as it were a summary or abstract of al that is to be required of a Bishop or a Pastor, doth ordeine that *hee should bee vnrepreneable*, as a guide in the house of God: *the husband of one wife: not selfewilled, watchfull, sober, modest, harbours to strangers, apt to teache, not giuen to wyne, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous, one that loveth goodnes, wise, righteous, holy, temperate, holding fast the faithfull worde, according to doctrine, that he may be able to exhorte with wholesome doctrine, and improve them that say against it: one that can rule his owne house honestlye, hauing children vnder obedience with all reuerence, for if any cannot rule his owne house, how shall he care for the Church of God?* True it is, that the Apostle heere teacheth what qualities doe beecome him that is called vnto the ministerye, yet withall hee teacheth all Pastors what vertues should be in them, and what vices they ought to shunne, for their happye employment in the Lords worke. Let them therefore to that purpose remember what in another place the same Apostle Saint Paul writeth to Timothy, saying: *Watch thou in all things, suffer aduersitie, doe the worke of an Euangelist, make thy worke fully knowne* Again, *Do the dutie of a good souldier with faith and a good conscience.* Again, *Shun questions and strife in words, whereof commeth enuie, strife, raylings, and surmises, vaine disputations of men of corrupt mindes, and destitute of truth: and accompt Godlynes a great gayne: from such seperate thy selfe, and followe after Godlynes, righteousnesse, faith, loue, patience and meekenesse, fight the good fight of faith, laye holde of eternall lyfe: And againe, Keepe the true patterne of the wholesome wordes which thou hast hearde of me, in faith and loue, which is in Christ Iesus.* Again, *Studye to shewe thy selfe approoued vnto God, a workeman that needeth not to be ashamed, deniding the worde of truth aright.* Let such also as desire to employ themselues vertuouslye, in holynesse

1. Tim. 3. 2.

Tit. 1. 3.

1. Tim. 3. 4.

2. Tim. 4. 5.

1. Tim. 1. 18.

1. Tim. 6. 4.

2. Tim. 1. 13.

2. Tim. 2. 15.

Act. 20.

Augustine of
Christ. doct.
hb. 4. cap. 16.

1. Cor. 3. 8.

Dan. 12. 3.

1. Pet. 5. 4.

ness and prosperously in this vocation, read and continually meditate the exhortation of S. Paul to the Elders, that is, to the Bishops and Pastors of Ephesus, and generally all his Epistles, but especially, as S. Augustin doth expressly exhorde, the three written to Timothy & Titus, whereout we haue taken the aduertisements before mentioned. So shall they finde as well in his person as in his writings, a most liuely and excellent patterne of all that is requisite for a true and faithfull Pastor. To conclude, that they may the more courageously and constantly beare themselves, let them also think vpon the promise of S. Paul, who saith: *Every man shalbe rewarded according to his labour*, and they, as Daniel saith, *that winne most to righteousness, shall shine as starres for euer and euer*. Neither let them forget what S. Peter promiseth, saying: *When the soueraigne shepheard shall appeare, they shall receiue the incorruptible crowne of glory*. Now let vs goe on to the duties of the Church to her Pastors.

*Of the duties of the Church to her Pastors and Ministers
of the word of God. Chap. 9.*

Iohn 6. 27.

IN as much as the word *Father*, mentioned in the fifth commandment of the law, doth also include the Pastors and Ministers of Gods word, it followeth that the word *honor* must comprehend the duties of the Church towards them: and seing the said word *honor*, signifieth the loue, reuerence, subiection, and obedience, with assillance in time of neede: it therby appereth that the members of the Church are bound to doe these duties to their Pastors. First to loue and beare them affection: as also the duty of this honoring is comprised in the summary of the second table of the law, which containeth the loue to our neighbour. And indeed, if we ought to loue al men, euen our enemies, how much rather those whom God vseth for to beget vs to the Lord, that we may be the children and heires of his heauenly and euerlasting kingdome? Surely sith the soule is so excellent, and the holye and euerlasting life so much to be desired, wee cannot in truth sufficiently loue those good and faithfull Pastors, Fathers and nources of our soules that doe instruct vs in holinesse, and lead vs to life euerlasting. If we ought to labour, not for the meat which perisheth, but for that which endureth vnto euerlasting life: then truly the Pastors that feede our soules with spirituall and eternall foode, are more to be loued, then they which giue vs bodily bread, Alexander the great did highly reuerence and affect his scholemaster Aristotle, and
said

said that he was no lesse bound to him, then to his Father: for as Eraf. Apo- from his Father he receiued the beginning of his life, so from his theg. lib. 4. scholemaster he tooke the beginning of liuing well: How much rather should we affect & loue our faithful ministers, from whom we receaue our beginning to liue well according to God, whereby to attaine to life euerlasting? The Galathians shewed a maruelous Galat. 4. 14. loue and affection to Saint Paul, as he himselfe witnesseth, saying: that they receiued him as an Angell of God, yea, euen as Christ himselfe: testifying also that if possible they could, they would euen haue pulled out their eyes to haue giuen them to him.

2 Of this affection and loue is engendred a certaine respect and reuerence toward them, the rather in consideration of their charge, whereto God hath called them, in that they are the Stewards of the secretes and misteryes of carnall saluation: Gods Embassadors for Christ, bringing the message of our attonement with God: coadiutors or labourers with God in the saluation of men: Ministers of the new couenaunt, not of the letter, but of the spirit. These so honourable tytles and most excellent offices in the sight of God, doe sufficiently and plainly declare what respect and reuerence the Church ought to beare vnto them. Also, that who so despiseth them, despiseth Christ in them, as himselfe protesteth, and are vnthankfull for the benefites and blessings that God offereth by them: but especially they are to be loued & regarded when they doe faithfully and diligently behaue themselves in their charge, according as their tytles doe admonishe and binde them. And in this respect doth the holy Apostle Saint Paul so earnestly exhorthe the Thessalonians to this duetye, saying: *Bretheren, we beseech you that ye know,* (that is to say, that ye loue and reuerence) *those which labour among you, and are ouer you in the Lord, and admonishe you: that yee haue them in singular loue for their workes sake.* The same doth he also signifie in his Epistle written to the Philippians. For hauing touched the vertues of Epaphroditus, he exhorteth them to receiue him in the Lord with all ioye, and to esteeme of all that are such. Besides that in so dooing the Pastors will be the better affected to their flocke, taking the greater care for their good and saluation, and employ themselves thereto the more cheerefullye, as the Apostle Saint Paul writing to the Corinthians, saith of Titus, namely, that when hee remembered their obedience, and that they had receiued him with feare and trembling, his affection was the more encreased toward them. 1. Cor. 4. 1. Tit. 1. 7. 2. Cor. 5. 20. 1. Cor. 3. 9. 2. Cor. 3. 6. Luke 10. 16. 1. The. 5. 12. Phil. 2. 29. 2. Cor. 7. 25.

Heb. 13. 17.

In the second
book. cap. 3.
4. 5. & 8.

1. Cor. 2. 3.

2. Cor. 4. 7.

3 The second principal point of the duty of the church to her pastors, consisteth in subiection & obedience vnto them. The Apostle writing to the beleeuing Hebrues, commandeth the to obey their Pastors, & to submit themseues to them: his reason: *For they watch for your soules, as they that must giue accompts, that they may doe it with ioy and not with griefe, for that is unprofitable for you.* This subiection and obedience consisteth especially in three points: First, in diligent hearing of Sermons, communicating in the holy sacraments, and assisting at publike praiers. Secondly, in bringing forth fruit, and shewing the effects of these sacred exercises. Thirdly, in receiuing the admonitions, reprehensions and exhortations of the worde in all humilitie and modestie. But seeing we haue sufficiently before treated of these points, especially of the two first, we will not any more insist vpon them in this place, onely we will adde this briefe aduertisement, that as they that sit at a table doe eate, chewe, and digest their foode, so they that heare the word of God ought to listen vnto it, meditate vpon it, & print it in their hartes, that so they may receiue the nourishment signified by the worde and duetie to feede, commended to the Shepheards of Christs flock. And as in meate we are not somuch to seek lickoroufnes as health, so must it be in the preaching of the worde: for Ecclesiasticall assemblies be not like to common playes whereto men resorte for plesure: but in sermons we are to loke for that which is helthsome for the soule: and as in a banquet, if any dishe chaunce to be overfaulted, or otherwise it is not well dressed, the same doth not so offend vs that therefore we can eate but little of the rest that is well seasoned: so if in sermons we heare any sentence or word, not so fitly applied as it wer to be wished, we must not for that leaue to make our profite of the rest that is wel & deuourly spoken. S. Paul confesseth that himselfe hath no eloquence, neither alluring speeches in his preachings, and thereof addeth one notable reason, saying: *That your faith may not be in the wisdom of men, but in the power of God.* And indeed when a man filleth out but a little wine into an excellent wrought and grauen cup, men regarde more the cup the wine: when contrariwise, if most excellent wine be brought in a simple cup, they consider and commend the wine rather then the cup: euen so is it with the treasure of the Gospell presented in a cup either of earth or of golde, as S. Paul saith, because mans curiostie hath more respect to the pot, the mouth, or the eloquence, then to the treasure.

4 Such as haue no taste of the sermon that is not stuffed with
humaine

humaine eloquence, doe shew that they haue no appetite, and consequently that they are inwardly out of frame, and this breedeth great greefe and heauinesse to many faithfull Ministers: as contrariwise, such as shewe themselues desirous to heare the worde of their Pastors, are a great encouragement to them to proceede the more cheerefully, and doe euen as it were bring wordes into their mouthes: as we see by experience, that the sucking of the childe bringeth in milke into the mothers brest. Moreouer, as it is in vaine to call the Phisition and to heare his counsell, when weel list not to take the medicine that he doth prescribe: so they that heare the sermons and doe not put the wordes in practise, in steade of reaping profite, shall incurre the greater damnation: for as hee that hauing bene two or three yeeres at schoole and hath not profited, is worthie to be taken away: so they that haue bene many yeeres in the schoole of Christ and heard his worde, yet doe not amende, neither increafe in faith and loue, doe worthily deserue to be deprived of such a benefite of God, and according to the threatning of Amos, to endure such a famine, not of bread, but of the worde, that the strongest and most lustie, seeking after it but not finding it, may perishe. Amos 8. 11.

5 Now it resteth that we speak of the third parte, signified in the worde *Honor*, which is the assistance of the Pastour, and this is to be practised especially in two sortes: First, the Church is in dutie to provide that her Ministers may haue conuenient maintenance, least they should be withdrawne from their charge by labouring for the sustenance of their family. True it is, that S. Paul Act. 20. 34. did sometimes labour with his handes for his liuing: but it was when the Churches had no meanes to provide for him, by reason of persecution: or else when he perceiued that by receiuing his maintenance from the Church, there was some back-sliding in the preaching of the Gospel: as at Corinth. For when some false Apostles preached there without reward, Saint Paul would be no preident for them to receiue maintenance from the Church, as himselfe writeth vnto them, saying: *We haue not vsed this power, namely, to take hyer of the Church, but suffer all things, that we should not hinder the Gospell of Christ*: but otherwise hee vially tooke of the Churches wherewith to liue, as himselfe saith, that *hee euen robbed them and tooke wages, so doe the Corinthians seruice.* 1. Cor. 9. 12.

6 Likewise, albeit himselfe tooke nothing of them, yet doth he at large tel them their duties to their Pastors, *Who saith he, doth go a warfare any time at his owne cost: Who planteth a vineyard, and eateth* 1. Cor. 9. 7.

Gal. 6, 6.

not of the fruite thereof? or who feedeth a flocke and eateth not of the milke of the flocke? doth not the lawe say the same? For it is written in the law of Moses, thou shalt not muzzell vp the mouth of the Oxe, that treadeth out the corne, doth God care for Oxen? or saith he it not for our sakes? For our sakes no doubt it is written, that hee which eareth should eare in hope, and that hee which thrasheth in hope, should be partaker of his hope. And heereof he addeth a notable reason. If wee haue sown vnto you spiritual things, is it a great thing if we reap your carnal things? Know ye not that they which minister about the holy thinges, eate of the thinges of the Temple, and they which waite at the altier, are partakers with the altier? So also hath the Lord ordeined, that they which preach the Gospell, should liue of the Gospell. It seemeth that among the Galathians some had small care of this duetie, for where S. Paul saith: Let him that is taught, make him that teacheth him partaker in all his goods: he addeth, Be ye not deceiued, God is not mocked, for what soeuer a man soweth, that shall he also reape. Here the Apottle sheweth, that as the Church is bound to prouide for the maintenance of her Pastors, so by such employment of her goods, she receiueh not onely this incomprehensible benefite of instruction to saluation: but also a reward in the life to come: and they which make no accompt of this dutie and of Gods promises, shall, as contemnners of him, feelee his vengeance. Likewise, as the Church is the house of God and the kingdome of Christ, so they that bestow their goods vpon the maintenance of the holy minilltery, without the which this house & kingdome cannot subsist, do offer a sacrifice of a most excellent sweet sauour in the presence of the Lord. Prouision therfore for the Pastors, whether by the magistrate, or by the contribution of the flock, is a most necessary and profitable duty of the church,

7 The second and principall assistance that the Church oweth to the Pastors, is earnestly and continuallye to praye to God for them: for as Christ comandereth vs to pray to the Lord of the haruelt to send workemen into his haruelt, so is it our duty when hee hath giuen vs faithful Pastors, to pray vnto him: firste to preferue them in health and long life, for the good and edification of his Church; secondly, by his holy spirite to guide them, that they may faithfully and with fruit employ themselves in their minilltery. The rather is the Church bound to this, dutie, because it cannot otherwise expect any great fruit from man. And indeed Saint Paul an Apottle, endued with most excellent giftes, dorth neuerthelesse desire the Churches incessantly to make supplications for him: namely, writing to the Ephesians, he requireth the to pray to God

for

Mat. 9, 38.

for him, that he may open his mouth boldly, to publishe the secrets of the Gospel, that therein he may speake boldly as hee ought to speake. The same doth he also require of the Colossians, praying also for vs, that Colos. 4. 3. God may open vnto vs the doore of utterance, to speake the misterie of Christ: wherfore I am also in bonds, that I may viter it as it becommeth me to speake. Writing also to the Thessalonians, he saith: Brethren, 2. Thes. 3. 1. pray for vs, that the worde of the Lord may haue free passage, and be glorified, euen as with you: and that wee maye be deliuered from vnreasonable and euill men: for all men haue not faith: Writing to the Romans he proceedeth further, saying: Brethren, I beseech you for our Lord Iesus Christs sake, and for the loue of the spirite, that ye would strine with me by prayers to God for me. That I may be deliuered from them which are disobedient in Iudea, and that my seruice which I haue to doe at Ierusalem, may be accepted of the Saints. If so excellent an Apostle doth plainly confesse that hee cannot open his mouth to preach the worde: that he cannot auoide the crollies and assautes of the wicked: or that he can doe nothing that may be acceptable to the Saints without the assistance and blessing of God: If hee acknowledge that to obtain these graces, he standeth in need of the prayers of the Church, and if in so many places & so instantly he desireth her employment heerein: what good may we expect in the ministry of our Pastors, euen of those that be most apt and faithfull, vnlesse feruently and continually we doe praye vnto God for them? Most men haue small minde of the dutie and importance of these prayers, yet is this negligence and ingratitude many times punished, in the most dangerous faults of the Pastors, which turn to the great preiudice of the Church: besides, that God also in his iust iudgement, taking to himselfe the faithfull Ministers, or transporting them elsewhere, doth either giue vs hyrelinges, or wholye depriue the Church of the holy ministry. To the end therefore that according to the exhortation of Iesus Christ wee maye amend, let vs acknowledge how precious the spirituall, heauenly, and eternall giftes that we receiue, by the ministry of our Pastors, are. And what an excellent charge God hath giuen them ouer vs, that therupon we may hartely loue them, respect them, obey them, be carefull for them, and especially employ our selues diligently in feruent prayers to God, that he may vouchsafe to preserve the good and faithfull Pastors, and that he would replenish them with the gifts of the holy spirite, that they may faithfully employ themselves in their charge, and that hee will mightily blesse their labours, to his glory, and the saluation of his Church.

8 Having now declared the duties as well common to the Husband and the wife, as perticularly of the husband to the wife, and of the wife to the husband: of parentes to their children, and of children to their parents: of Magistrates to their subiects, and of subiects to their Magistrates: lastly, of Pastors and Ministers of the worde to the Church, and of the Church to them: euery one that desireth to amend his life according to the exhortation of Iesus Christ, is to examine himselfe, First because he is a Christian, by the law of God, that he may thereby know his sinnes and wickednes, and so amend: Next euery one in his vocation, as the husband, the wife, the father, the mother, the childe, the Magistrate, the subiect, the Pastor, and the Church: each in his seuerall calling is likewise to enter into examination of himselfe by that which hath bene aboue spoken in this third Booke, touching their duties: to the end that knowing and feeling in how many sortes and waies we do faile in that which God requireth of euery one in his particular calling, we may aduise our selues how to amend our liues. And that we may be the more earnestly stirred and moued hereunto, we will in the next book lay down the principall causes and reasons whereby all Christians in generall, and euery one particularly in his vocation ought & may in their harts be touched, and fele themselues bound and affectionate to amendment, according as Iesus Christ doth exhort.

The fourth Booke.

Of the causes of Amendment of Life.

The first cause why we should Amend, is taken of the authoritie of Iesus Christ to command vs. Chapter. 1.

Mat. 4. 17.

THe onely and sole commaundement of Iesus Christ the Sonne of God, who saith, *Amend your liues*, ought to induce vs to yeald vnto him all ready and voluntarie obedience: For that hee is of authoritie to commaund vs, his very names and tytles doe sufficiently declare. As therefore Kinges, Princes, and other Magistrates, doe set down their names & tytles in the beginnings of their Proclamations, as well to authorise them, as to binde their subiectes to obey them

them: so before we enter into the reason which Iesus Christ, to induce vs to this amendement of life, namely, *because the kingdom of heaven is at hand*, doth alleadge: we will lay downe some of the names and tytles of him that commaundeth vs to amend, whereby we may the better vnderstand as well his authoritie to commaund, as our dutie to obey.

Exod. 10. 1.

2 First, he is the sonne of God: who in the preface of the law, executing euen then the office of a Prophet, a King, and a leader of his people, speaking faith: *I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage*. These titles in the beginning of the law doe declare that he hath double authoritie

Exod. 3. 14.

A& 17. 28.

to commaund vs, and that we likewise are double bound to yealde to him our obedience. First he calleth himselfe *The Lord*, and vseth this worde *Iehoua*, which signifieth *Essence*, or him that is, wherein he teacheth, that it is in him and by him (as S. Paul also affirmeth)

Col. 1. 16. 17.

that we are, that we liue, and that we haue our mouing. And therefore in another place speaking of Iesus Christ, he saith: *All things were created by him and for him, and in him all things consist*. What a monstrous matter were it, if we should not consecrate our whole life to the seruice and obedience of him, without whose power we can neither liue, neither be, neither subsist one onely houre: But

Exod. 6. 3.

this name *Iehoua* is to be drawn yet further, namely to the effect of his promises: because it is he who giueth as it were essence vn-

to them, and by his fulfilling, a new being to his creatures. Himselfe hath taught vs, saying: *I appeared to Abraham, Isaac and Iacob in my name Schaddei*, that is to say, *God Almighty*: yet did they not know me by my name *Iehoua*, for by this name *Iehoua* he meaneth his

Exod. 30. 3.

Essence, whereby he hath with efficacy and effect made the truth of his promises long since promised to the Fathers, to be: giuing as it were a new being to their children, at the bringing of the forth of Egypt: and therefore he addeth, *Thy God*, thereby to signifie that it was his people, whom he had redeemed and so dedicated and consecrated to himselfe. Then doth hee remember them of their deliuerie out of the bondage of Egypt, which was to them as a resurrection & reestablishment vnto life. He then that gaue the law, being the same God that commanded vs to amend, by liuing according to the rule of the same, hath declared by his titles and names, set down in this preface, that he hath duple right & authority to commaund vs, and therefore that it is a two-fold, and monstrous ingratitude, not to obey him, who commaunding vs by the right both of our creation and of our redemption, doth suffi-

Exod. 13. 2.

ently declare that we cannot subsist in life either of body or soule, without his power and grace.

Exod. 13. 2.

Exod. 13. 9.

Num. 3. 44.

Exod. 30. 13.

Col. 1. 13.

1. Tim. 4. 10.

Aug. in his
Medita. c. 39.

3 God in olde time ordained that euery male that opened the wombe, should be consecrated to the Lord: for at such time as for the bringing forth of his people, he slewe all the first borne of Egypt, he willed that the first born of the Iewes should be giuen and dedicated to him, as being his owne: And the more euidentlye to declare vnto them this datie to be consecrated vnto him, he took the Leuites in stead of the first borne of all the other tribes, to employ them wholly in his seruice: yet did he also ordein that all that were aboute twentye yeeres olde, should paye euery man halfe a shekle, to be employed in the seruice of the tabernacle of the congregation, to be a memoriall before the Lord of the redemption of their persons, and that being freedde from the yoke of Pharaoh, and made a nation subiect vnto God, who had redeemed and deliuered them, they might giue themselues wholly to serue and obey him, and altogether to liue to him. The fulfilling of these figures and ordenances we haue in Iesus Christ, who besides that he is our creator, as is aforesaid, hath also reuealed himselfe in the fleshe to be our redeemer and sauour: he it is that hath saued and brought vs forth, not of the bondage of Pharaoh, but from the tyrannye of the deuill: neither by smiting the first borne of Egypt, but by giuing himselfe, euen the first borne of euery creature, to death for vs. It were therefore a two-fold rebellion, not to amend our liues, and so to obey him, who being as S. Paul saith, the sauour of all men, as concerning the bodily life, but especially of the faithful, in respect of eternall saluation, hath a two-fold right and authoritye to command vs. And the premises doth S. Augultine confirme by an excellent confession and praier that hee maketh to God, saying: I know, O Lord, that I owe to thee my selfe, because thou hast created me: yea more then my selfe, because that being made man for me, thou hast redeemed me, euen so much the rather, as thou art greater then he, for whom thou hast giuen thy selfe. But in as much as I haue nothing more then my selfe, also that I cannot giue to thee that which I haue, without thy selfe: take me and draw me vnto thee, that I may be thine in following and louing thee, as I am thine in being created and redeemed by thee.

4 Moreouer, in that in our beleefe we doe confesse that we doe beleefe in Iesus Christ our Lord, wee doe also by that tytle acknowledge in him a two-fold authoritye to commaund vs, and consequently

consequently, in our selues a twofolde obligation to obey him: For as beeing both God and man: in respect of his diuinitie hee is Lord ouer all creatures: so hauing redeemed vs by his death, hee is our Lord, and wee that doo beleue in him are his peculiar people and seruantes. And therefore it were a double disobedience in vs, if we, as his creatures, shoulde not obey the Lorde of all, and as his peculiar people and proper purchase, bee wholly subiect to him that is more particularly Lorde ouer vs. Iesus Christ is also called King of Kings, and consequently, king of the whole world, yet is hee also particularly king ouer his Church. And in deed, as wee reade that the yron scepter is giuen to him to raigne and rule ouer all nations and kingdomes of the earth, so is hee particularly established king ouer his Church. **Booke** heere a twofolde authoritie in Christ, which doth doubly binde vs to amend by obeying of him, who beeing Lord of the whole world, is particularly and more excellently king ouer the Burgeses of Sion, and the members of his Church.

1. Tim. 6. 15
Psalm 2

§ All these names and titles, *Iehoua, Creator, Redeemer, Sauiour, Lord, and king*, attributed to him that commaundeth to amend, being well considered, as is afore shewed, doth teach vs what authoritie hee hath to commaund vs, and how deeplie wee are bounde to obey him, as his creatures, children, subiectes, and seruantes; and wholly to consecrate vnto him all, whatsoeuer wee are, haue, knowe, or can doo, in his seruice, wythout whome we: neyther haue, neyther are, neyther doo or knowe anie thing. Let vs therefore acknowledge that wee are not in our owne power, to liue at our owne pleasures; but doo appertaine vnto Iesus Christ, and must praetise the same which the Apostle Saint Paul sayth of himselfe, *I liue, yet not I, but Iesus Christ liueth in mee*. Let vs remember what the same Apostle sayth, *You are not your owne, for yee are bought with a price, therefore glorifie God in your bodies, and in your spirits, for they are Gods*. We are therefore bound, as our Sauiour Iesus Christ admonisheth vs, to denie our selues, that is to saie, our owne sense and wisdom, and to followe his; also our owne will, that wee may will that which hee willeth. And heere to also doeth Saint Paul exhort vs, saying: *See ye changed by the renning of your minde, that ye may prone what is the good wil of God, and acceptable and perfect*.

Galat. 2, 20
1. Cor. 6, 19

Math 16; 24
Luke 9. 23
Rom. 12, 2

¶ There bee two sorts of seruants and bondmen: the one borne at their masters houses, the others purchased by their masters. Neither of these may liue after his owne will, sense, or vnderstanding, but

but as it shall please theyr master and Lord. Now are we borne the seruants of Christ, for he created vs all, and besides, he hath also redeemed and purchaseth vs, that wee may belong more particularly to him. As the master therefore of those seruantes that are borne in his house, or whome he purchaseth, doo pretend that they doo him wrong, when they spend anie time either to theyr owne particular profite, or in the seruice of others: so maye Iesus Christ, and much more iustly complaine of vs, that are his two folde seruants, namely, by birth and by purchase, if wee imploy euen neuer so lytle of our liues to serue and please our selues, the world, or the deuill, our enemies: and this must needes redounde to a double sacrifice and twofolde prophanation of that which by double reason ought to bee dedicated and consecrated to him, who with double authoritie doth command vs to amend.

The second cause of Amendment, drawn from the name Holy, attributed to Iesus Christ: wherein is handled Election, Reprobation, and Gods providence.

Chap. 2.

1st Iay 6.3.

Iohn 12. 41

Apoc. 4.8.

THE Prophet Esaie rehearseth, that hee sawe the Lord sitting vpon his throane, and the Seraphims aboue him, crying one to another, *Holy, holy, holy, is the Lord of hosts*. Heere dyd they speake of Iesus Christ, as Saint Iohn in his Gospell doth affirme, who also reporting another vision which himselfe sawe, sayeth: *There were foure beaſts which cryed night and daie wythout ceasing, Holy, holy, holy, is the Lord God almightie*. This title *Holy*, thus thrice repeated, among other things doth teach vs that he is souerainly good, righteous, merciful, wise, mightie and true: euen so excellently and perfectly, that in these and other lyke diuine properties, he is most holy, and in them holdeth nothing in common wyth other creatures. And in deed, if in man there bee anie goodnesse, righteousness, wisdom, or truth, hee hath them not of himselfe, but from God. Neither hath hee thereof anie more but small droppes or sparkes, and the same are but graces happened and accidents, or qualities, as they saie in schooles, so that euen without them hee is neuerthelesse a man. But as concerning God, hee hath all these properties of himselfe, they bee in him perfect and infinite: yea, they are in such sorte his essence, that to denie his righteousness, wisdom, power, mercie, and goodnesse, is to denie God. Marke there-

therefore how rightly he is called *Holy, holy, holy.*

2 It is no maruel that this, and all that proceedeth herefro, doth passe mans vnderstanding, for it exceedeth euen the capacitie of the Angels. And this doth Esaie in this vision testifie, saying: *The Seraphims couered their faces with two wings*, as not able to abide the brightnesse of this holynesse. But the more incomprehensible that it is, the more doth it admonish vs diuersely and in many sortes to amend. And in deed; among the most dangerous & pernitiuous corruptions of men, which especially we ought to amend, there is none greater than a bold and presumptuous rashnes, whereby men dare controll the holy doctrine of God, which they do not vnderstand: yea, euen to denie or peruert the euident testimonies that hee deliuereth in his worde: or accuse God (O intollerable blasphemie) of vnrighteousnes, iniquitie, and crueltie, and reduce him to such bondage, that hee may do nothing but that whereof euery blind man is able to comprehend the reason, wisdom, and iustice. And heerof we will propound one example, which is but too common and most pernitiuous.

3 The holy Scripture in many places testifieth, that among the children of Adam, God hath chosen some to saluation & life eternall, leauing the rest without anie portion in such felicity, that this election was founded vpon his onely goodnes and mercie, that he had power and authoritie to choose whome hee pleased, and to leaue the rest, that the names of the elect haue from all eternitie bene written in the book of lyfe, and the rest recorded to iust destruction, that God so prepared the elect to glorie, that they can not perish, and that the vessels of wrath, as the Apostle rearmeth them, are in such wise prepared to destruction, that beeing by the decree of almightie God, giuen ouer to themselves according to theyr owne corruption, they cannot but sinne, & so be iustly condemned, that God sheweth mercie to whome hee will shew mercie, and hardneth whom he will harden, that nothing commeth to passe without the will and prouidence of God, that God dyd so foresee the transgression of Adam, and that it was not without his decree and ordinance, that all that was done as concerning Iesus Christ, by Iudas, Pilat, the Gentiles and the Iewes, was done by the definite counsell and eternall decree of God, directing the wicked worke of men, that by them hee might accomplish his excellent worke of our redemption, that many times he imploieith both the deuill & the wicked, as a father to correct by their wicked works, the sinnes of his elect, and as a iust iudge, to punish the iniquitie of the others.

Esaie 6.

Math. 20. 18

Marke 13. 20

Ephes. 1. 4.

Rom. 9. 11,

& 11. 5

Phil. 4. 3.

Rom. 11. 5

& 9. 15. 20

Phil. 4. 3

Apoc. 3. 5

Iude verse 4

Rom. 9. 23.

Iohn 10. 28

Rom. 9. 22

Rom. 9. 18

1. Sam. 2. 6

Amos 3. 6

Ier. La. 3. 38

Iob 38. & 39.

Read Sect. 13.

A. 34. 28

1. King. 22. 20

Iob 7. 12

2. Thes. 2. 9

Rom. 9. 17

2. Sam. 15

2. Chro. 36

4 Now albeit there is no doctrine that may stande vs in greater stead than this to ingender humility in man, neither to produce any fitter argument to praise God, or to minisler consolation, peace & content, to such as feelee themselves to be the children of God: or that may bee a more mightie or sharpe spurre to pricke vs forward to amend our liues, as wee will hereafter shew: yet are there some, who not being able to comprehend this doctrine, do therefore take occasion to seeke so to burie it vp, that it may not be preached in the Church of Christ. Others, that gather consequences of blasphemie, to peruert or reiect it. As concerning the first, The apprehension and feare which they conceiue in the blasphemies that the peruerse doo gather out of this doctrine, is commendable: but the meanes that they take to preuent them, are not to bee receiued. Neyther may wee looke to bee more wise than Christ, who neuerthelesse desisted not from preaching, publishing and recording it by his Apostles. And surely albeit Saint Paule noteth some blasphemous replications agaynst this doctrine, yet doth he not leaue too teach and maintaine it. Christ sayeth, *Hee that hath eares to heare, let him heare.* It must therefore be preached to those to whome hee giueth eares to heare, that they may heare, and not bee buried because of those to whome hee hath not giuen eares to heare. Christ the soueraigne shepheard, requireth no lesse of his sheepe to heare him, then he forbiddeth them to heare the voyce of straungers. It is a learned ignorance, not to knowe that which God would haue vs to be ignorant of; but it is a pernicious ingratitude not to bee willing to knowe that which God would teach vs. The soule deuoid of the doctrine of truth, is prepared to receiue lies. It is no Christian simplicitie or sobrietie, to reiect, as hurtfull, the knowledge of that which the sonne seeketh to teach vs. True wisdome and modestie in the children of God, consisteth in opening theyr eares to learne, when Christ openeth his mouth to teache: also not to desire to learne that which hee is vnwilling to reueale vnto vs. The holye Scripture is the schoole of the holy Ghost, wherein as there is nothing omitted that is necessarie to saluation, so is there nothing taught, but what is requisite for vs to know. And thus it is great iniurie agaynst the holy ghost, that hee hath taught or reuealed vnto vs any thing meet to haue beene suppressed. Let vs therefore conclude this purpose with the aduertisement of Moses, saying: *The secrete things belong to the Lord our God, but the things reuealed belong to vs, and to our children for ever, that wee may doo all the wordes of this lawe.* Beholde how

Rom. 9. 14. 19
Math. 11. 25
& 13. 9. 43
Iohn 10. 27

Deut. 29. 29

how for the amending of our liues, according to the exhortation of Iesus Christ, wee are to correct this ingratitude, pernicious counsell, and presumptuous rashnesse, which vrgeth vs to suppress that which it pleaseth God to reueale vnto vs, and serueth especially to the magnifying of his glorie, to the begetting of humilitie in his elect, to strengthen their faith, and mightily to induce them to amend their liues.

5 Others there are that proceede farther, for not beeing able to vnderstand, & yet desiring to comprehend the causes and reasons of the pointes of the doctrine before mentioned, do take occasion to condemne and reiect the euident testimonies by God deliuered in his word, by consequences falsely gathered, which accuse God of crueltie and vnrighteousnes, and maintain that he is the author of the sin and iniquitie of men. But how doo they herein swallow themselves vp? It is as if they should accuse the sun of darknes, because that seeking to looke into the brightnes thereof, their eyes be dazeled. Many artificers in their trades, doo worke many things whereof we can conceiue no reason, yet do we not condemn them, because we presuppose that they are not don without reason. How then? Shal we be so rash as to condemne the great builder and gouernor of this world, because we cannot comprehend the wisdom contained in his workes? Shal the scholler say that his master is ignorant, because he cannot vnderstand the profound knowledg that is in him? That we may therefore correct this rashnes, & so according to the exhortation of Christ, amend our liues, let vs remember that when he is called *Holy, holy, holy*, wee are thereby admonished that in him ther resteth a wisdom, goodnes, mercy, righteousness, power, & truth, both perfect & infinit: yea, that his whole essence is no other but wisdom, goodnes, & iustice, which do infinitely surmount the capacitie of man. Likewise that our true humilitie, simplicitie, wisdom, & discretion consisteth in this, that albeit we do not comprehend it, we doo neuer theles beleue that his will is the rule of all righteousness: that he that demandeth any other reason or cause thereof than is declared in his word, entreth into a bottomlesse gulfe, wherein he shal be swallowed vp: that God is goodnes it selfe, and can neither wil nor do anie thing but what is good: that his power to dispose of all creatures as he pleaseth, cannot bee separate from his wisdom and iustice, and therefore that he cannot doo anie thing vniustly or vnwisely: that it is too great abasement to God, not to acknowledg in him a more profound wisdom than man is able to comprehend: or not to confesse anie other righte-

righteousnes in God, than such as man shall finde to be iust: and to maintaine that he is not able to doo any thing, whereof man is not able to comprehend the reason.

6 If proude and curious mindes should obiect vnto vs, that wee propound these allegations, because we are not able to answer to theyr replications, obiections, and blasphemies, yet let vs not bee so carried awaie, or readie to minister contentment to theyr rashnes and curiositie, but rather let vs cleaue to the simplicitie & most assured principles of Christian religion. Heerein resteth the true sanctification of the name of God: As contrarywise, it is a most dangerous presumption, to seeke to giue account of the workes of God, in the wisdom whereof hee wylleth that man, feeling his owne ignorance, should humble himselfe: or to minister vnto men anie access to the inaccessible light of God, wherinto no man is able to penetrate, but hee shall be swallowed vp: or in brieft, to seeke to nourish the presumption and rashnes of men which God, to the end to ingender humilitie in them, will kill. Saint Paul taken vp into the third heauen, and there hearing wordes vnspeakable, such as it was not lawfull to vtter, knew well inough how farre hee might wade in reuealing the mysteries of Gods wisdom and providence. And our selues may perceiue how moderate hee was in this respect: Lykewise how resolute & constant hee shewed himselfe, in opposing the onely will, wisdom, power, & glorie of God agaynst all replications, reproofes, and blasphemies of men. And in deede, speaking of Iacob the elected, and Esau the reiected, hee sayth: *Before the children were borne, and when they had yet done neither good nor euill, (that the purpose of God might remaine according to election, not by workes, but by him that calleth) it was sayde vnto Rebecca, The elder shall serue the younger, as it is written, I haue loued Iacob, and haue hated Esau.* Heere doeth hee plainly declare, that Iacob was elected and Esau reiected, not for eyther of theyr workes, either good or bad, but according to the determination of God grounded vpon his election. And hereupon the Apostle demanding whether there were anie vnrighteousnesse in God, answereth first, *God forbid.* And that kinde of phrase hee ordinarily vseth, whensoever hee goeth about to reiect anie question as abominable, and vnworthie of aunswere: and heereby admonisheth vs, when men vse the lyke replications, to abhorre them, and to saie, *God forbidde,* as thereby maintainyng, that it is a matter that cannot come to passe.

7 Secondly, for a manifest explanation, that there is no iniquitie

in

2. Cor. 12. 2

Rom. 9. 11.

in God, he addeth: For God sayde to Moses, *I will haue mercie on him to whome I will shew mercie, and will haue compassion on him on whom I will haue compassion.* Exod. 33. 19.

Heerein doth hee first confirme that which wee haue already touched, namely, that election is grounded vpon the onely mercie and free grace of God, without any consideration of our works. Secondly, he alledgeth no other reason of this mercie to some, and not to other some, but the onely wyll of God, saying: *He will shew mercie to whome he will shew mercie.* Thus doth the Apollle teach vs, that if man thinketh it no reason that God should choose some, and reiect other some, onely vpon his goodnes and mercie, wythout anie consideration of theyr workes: our most pertinent reason to iustifie God, is with the Apollle to saie, *It was his will.* Thus when our Lord Iesus Christ sayde, *I giue thee thanks O father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them to babes.* Math. 11. 25. He addeth onely this reason, *It is so, O father, because thy good pleasure was such.* So farre therefore must we bee from hauing anie thing to replie against whatsoeuer Gods will, that euen in this so strange a worke, in the iudgement of flesh: proceeding of the good will and pleasure of our heauenly father, he sheweth, that wee haue an argument to praise him, and wyth Iesus Christ to giue him thanks. And Saint Paul followed these steppes of his matter: Eph. 1. 3. 4. 5. for first he praiseth God because he hath elected vs in Iesus Christ, and then hee addeth, that it was done according to the good pleasure of the will of God. So often therefore as wee reade and see that God sheweth mercie to some, whome he will saue in his kingdom and glorie, and leaueth & forsaketh other some: It is inough that wee alleadge, that it is according to the pleasure and counsell of the will of God. Thus much to cut off all replications and objections.

8 Earthly kings in the ends of their edictes and proclamations, doo ordinarily in stead of a reason adde this, *For such is our pleasure.* And thereby doo prohibite theyr subiectes from anie farther enquire and examination of the reasons of their ordinaunces. And shall not God bee in as good credite as mortal man, to make vs to receiue and aduow whatsoeuer hee willeth and decreeth, onely adding, *For such is his will, and such is his pleasure?* Men may many times bee deceiued in that which pleaseth them, but God forbid that God should will anie thing that were not righteous or good. Let vs therefore so learne to sanctifie the name of God, that so soone as in his worde hee declareth that such was or is his will, we reiect all.

all replications, and vpholde, that seeing hee willeth it, it is iust, good, and holy, albeit we cannot comprehend the reason of it. This is the doctrine that the Apostle by his example doth deliuer. And it is our dutie not to couet to bee wiser than the holy Ghost, who spake by him, either to demand, or to render anie reason of the wil of God, which cannot be but most iust and holy.

9 Saint Paul proceeding in his purpose, speaketh of the hardning of Pharaohs heart, saying: *For this purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth.* But because it may seeme strange, that God should so harden the heart of Pharaoh, that resisting his will and commandement, to suffer the people to depart, he should be swallowed vp in the sea, and the people of God be so deliuered: What doth Saint Paul alleadge in iustification of God? Euen againe, his will, saying that in this horrible iudgement executed against Pharaoh, and in the incomprehensible grace shewed to the people of Israel, God shewed mercy to whom he would, and hardned whom he would. If anie man therefore should demaund wherof it cometh, that God vouchsafeth to saue these men, by causing the Gospel to be preached vnto them, conuerting them by his holy spirit, giuing them faith, and shewing mercie vnto them, either wherfore he causeth not the gospel to be preached to others, or giueth them not faith, but rather hardneth them. Saint Paul admonisheth vs to aunswere, *Such is Gods will, he sheweth mercie to whome hee will, and hardneth whom he will.* And therefore let it content vs, to vnderstand that it is his will, as also he willeth nothing but in iustice and wisdom. And this onely reason ought more to satisfie and content vs, than all the expositions and reasons that the most subtyll heads and spirits in the world are able to inuent. And in deed, the reasons of the holy Ghost are stronger than the reasons of men: and whatsoever theyr knowledge is, yet must they not presume to haue more knowledge than the holy Ghost, and this must wee alleadge in defence of the iustice and glorie of God.

10 This doth the Apostle also represent vnto vs in that hee addeth. For hauing propounded this obiection and replication, *Why doth hee yet complaine? For who can resist his will?* hee laboureth not to propound the discourse of man in the iustification of God: but layeth vpon three pointes. First, hee sheweth that the onely remembrance that wee are men, ought to restraine vs from arguing with God. Secondly, that God wyth his creatures may doo what hee will. And thirdly, that the manifestation of his glorie must swallowe

swallowe vp all replications and murmuring. For first he aunswere-
 reth, *O man, who art thou which speakest against God?* Thereby signi-
 fying, that where men dare replie, and thus accuse God of vnrighte-
 ousnes, because they vnderstand not his reasons: the same doth
 proceed of this, that they remember not that themselues are men,
 either what man is in regard of God. If a childe of eight or tenne
 yeeres olde, hearing a philosopher discourse of the greatnesse and
 course of the Sunne, should argue against him, and maintaine that
 the same were no greater than a platter, neither of any swifter pace
 than a snail, would the philosopher stand vpon the deliuerie of
 the reason of his discourse vnto him? No, for the childe could not
 bee capable to conceiue it. But hee woulde tel him, Thou art yet a
 child: Euen so is man in comparison of God, infinitely lesse in know-
 ledge than is a child, in comparison of the most excellent philo-
 sopher in the world. Wee must therefore with Saint Paul maruell
 how man dareth strue or dispute with God, and in reason to stop
 his mouth, we may saie vnto him, *O man, who art thou that speakest* Iob. 9. 3. 32.
against God? If man would dispute with God (sayth Iob) hee could not
answere him vnto one thing of a thousand. And therefore hee after
 addeth, saying: *God is not a man as I am, that I should answer him, if*
we come together to iudgement, neither is there anie vmpier that might
take notice of our cause, or laie his hand vpon vs both. The same doth
 God also note, where hee speaketh to Iob in a whirlwinde, and
 sayth: *Who is this that darkneth the counsell, by wordes without know-* Iob. 38. 2.
ledge? Gird vp now thy loines like a man, I will demand of thee, and de-
clare thou vnto mee. When therefore wee heare these replications,
 wherefore doth God complaine of vs, that we are so hardned, ey-
 ther that beeing hardned, wee doo offend him more and more?
 Seeing it is his will to harden vs, wee cannot stande against him.
 Let vs aunswere with Saint Paule, *O man, who art thou?* Shall man
 that knoweth himselfe so to bee, take vpon him to dispute wyth
 God?

11 As for the second point, the Apostle confirmeth the same
 that hee had before spoken, namely, that God hath mercie vpon
 whome he will, and hardneth whome hee will: declaring by the
 similitude of a potter, that hee hath power and authoritie so to
 doo: And in deede, *Hash not the potter power of the claie, to make of* Rom. 9. 21.
the same lump one vessell to honour and another to dishonour? Yee e-
 uen so much, that the earthen vessell cannot saie to the potter,
 Why hast thou made mee thus? What iniquitie is it then, to sup-
 pose that God hath not as much power ouer his claie, namely, o-

uer man his creature, as man hath ouer the earth, which the creator hath giuen vnto him: Men with this reason, I will doo wyth mine owne what I please, doo stoppe the mouthes of theyr equals: How much rather then may God so doo, whose wyll is euer conioyned with wisedome and iustice whereby hee cannot doo anie thing but in wisedome and iustice? Ifanie man list to reple, that there is great difference betweene the earthen vessell to dishonor and the reprobate, because the vessell feeleth no euill, but the reprobate shall feele most horrible and eternall torments: We answer that the Apostle well inough knew that, and yet iudged the similitude to bee verie fit and sufficient to iustifie God, as in deed it is greate reason that hee should employ his creatures as he will, for the manifesting of his glorie in them.

Rom. 9. 22

12 And it is the third point which the Apostle toucheth, where hee sayth, *What if God woulde to shew his wrath and to make his power knowne, suffer with long patience the vesselles of wrath, prepared to destruction, and that hee might declare the riches of his glorie vpon the vesselles of mercie, which hee hath prepared vnto glorie?* Hee here doth declare first, that God doeth so hate and detest sinne, that immediately and without delaie hee woulde swallowe vp sinners, were it not that in patience hee suffereth and beareth with them, yea, and endueth them with many bodily goods: but they vpon obstinacie and wyth vnpenitent hartes abusing this patience, doo heape vp for themselues wrath in the daie of wrath, and of the declaration of the iust iudgement of God. Secondly, that God doth thus in patience tolerate the vesselles of wrath prepared to perdition, that hee may afterward shew his wrath against sinne, in the horrible and eternall punishment thereof: as also his power and authoritie to dispose of his creatures as hee will, as it is shewed in the similitude of the potter. Lykewise he declareth, that the purpose of election tendeth to let men know the riches of his glorie, in the vesselles of mercie which hee hath prepared to glorie. To be short, hee teacheth vs that the declaration of his wrath agaynst sinne, and consequently of his holynesse and iustice in punishing the same: also of his power and authoritie to dispose of his creatures as hee will: and lastly, of his great mercie to the elect, do all serue to the manifesting of the glorie of God. As nothing therefore doth better beseeeme God than the manifesting of his glorie, so for the iustifying of God, and the shutting of the passage agaynst all such blasphemies, it sufficeth with the Apostle Saint Paul, to maintaine that his glorie shineth in his mercie to the elect: in his

Rom. 1. 5

iustice

justice against the vessels of wrath, prepared to perdition: and in his power and authoritie to dispose of his creatures, as hee wyll. For such as are not content wyth this reason, doo shew themselues to bee enemies to the glorie of God. Besides, that this phrase of speech which hee heere vseth, when hee sayeth, *Who is it*, doeth shew, that in whatsoeuer God doth for the manifesting of his glorie, man is not to murmure or replie, especially considering that it was and is the purpose of all Gods workes. *For hee hath made all things for himselfe*, sayth Salomon, *enen the wicked for the daie of his calamitie.* PROU. 16.4

15 The same Apostle in another place verie notable confirmeth the premisses, saying, *God hath shut up all in vnbeleefe, that hee might haue mercie on all.* Rom. 11. 32 The purpose of Saint Paule in this place is, to shew that the Gentiles were vnbeleeuers, euen vntill the resurrection of Iesus Christ, and the Iewes after it, to the ende that the Gentiles beeing conuerted by the preaching of the Gospell, might confesse, that hauing so long remayned in vnbeleefe, plunged in idolatrie, and giuen ouer to all wickednesse, euen as Saint Eph. 2. 12 Paul sayth, without Christ, without God, and without hope. It was vndoubtedly a worke of meere & wonderfull mercie of God, to receiae & graff them into the Church by preaching of the Gospell. Likewise that the Iewes, after their incredulitie, which hath now continued aboue fifteene hundred yeeres, receiuing the Gospell whensoeuer it shall please God to call them thereto, may also confesse that theyr saluation proceedeth neither from the worthines of theyr ancessors, neyther from the merites of their works, but from the soueraigne and meere mercie of God. Beholde here a number both Iewes and Gentiles, reprobates, vesselles of wrath, whome God hath shut vp in rebellion and vnbeleefe, in whose iust perdition Gods mercie shal the more shine vpon a small number of his elect. If anie man list heereat to take occasion to murmure, in that hee cannot comprehend Gods iudgements, let him with Dauid, remember that they are wonderfull deepe. And in lieu of labouring and seeking to finde out the reason of them, let him in maintenance of Gods iustice, with Saint Paul crie out and saie, *O the deepnes of the riches, both of the knowledge and of the wisdom of God! How vnsearchable are his iudgements, and his wayes past finding out?* Psal. 36.7 For *who hath knowen the minde of the Lord, or who was his Counsellor?* Or *who hath giuen vnto him first, and hee shall beere.* Rom. 11. 33 For *of him, and thorough him, and for him are all thinges, to him bee glorie for euer, Amen.*

Heere wee see how the Apostle by the tenour of this exclamation, beating down the pride & rash presumptiō of man, teacheth vs to containe our selues in all sobrietie, modestie, and humilitie in the sight of God, to reuerence his iudgements, which hee hath sayd to bee incomprehensible. In our selues to feele that there is in God a depth of wisdom, which swalloweth vp mans vnderstanding, to confesse that he is not bound to his creature, to acknowledge that it is not possible for vs to comprehend his waies : and finally, that in this wonderful worke we must glorifie God for euer. How horrible therefore are the blasphemies of those that dare accuse God of iniquitie and vnjustice, because hee openeth not vnto them the treasures of this heauenly wisdom, wherby they may vnderstand the reasons of his incomprehensible iudgements, workes, & waies, which cannot possibly be found out ?

Esay. 6. 9.

14 The prophet Esaie rehearseth, that hee receiued from God this commandement, *Go & saie vnto this people, ye shall heare in deed, but ye shall not vnderstand, ye shall plainly see and not perceiue. Make the hearts of this people fat, make their eares beaue, & shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert, and be heale shē.* This is a commandement that seemeth verie strange, for it doth not only foreshew the hardning of the heart of the Iewes, and consequently, their destruction, but also that preaching shall be the occasion to blind them and to harden their hearts. Shal we therefore saie that God is the author of their hardnes, blindnes, sin and destruction that proceed therof? God forbid. And therefore note what S. Paul said to the vnbeleeuing Iewes, *It was necessarie the word of God should first haue bene spoken to you: but seeing ye put it from you, and iudge your selues vnworthie of euermlasting life, loe, we turn to the Gentiles.* Moreover, wherefore hath God wrought in the hearts of some by his holy spirit, & giuen ouer others to hardnesse of heart, and blindnesse? True it is, that as a iust iudge, he hath punished the wickednes of vnbeleeuers, in hardning them: yet must we ascend to the eternall decree of God, who hath elected those whom he would, to conuert them, & giuen ouer the others to be hardned. Now albeit thou canst not vnderstand, why he hath chosen those rather than the other, why he causeth the doctrine of saluation to be preached to some, with such efficacy of his holy spirit, that thereby they do conuert & beleue: but vnto others without any efficacy of his spirit, wherby they harden the selues, & so increase their condēnatiō: also, how God hardneth, & yet is no author of the hardnes of hart, either of sins that

there

Acts 13. 46

thereof doo proceed: yet see thou reuerence the incomprehensible iudgements of God, and consider what went before this commandement giuen vnto Esaie, *Hee saith that hee sawe the Lord sitting vpon an high throne, and lifted vp, and the lower parts therof filled the temple: The Seraphims stood ouer it, couering their faces with two wings, and crying one to another, Holy, holy, holy, Lord God of hosts, the whole world is ful of his glorie.* This teacheth vs to humble our selues before this *holy, most holy one*, and to reuerence the iudgements of this king that sitteth vpon the throne, as most holy and most righteous, and in the execution whereof shineth his glorie. Whereupon Saint Iohn hauing alleadged this sentence of Esaie, touching the blinding and hardning of the Iewes, expressly doeth note, that the Prophet spake this when he beheld the glorie of Iesus Christ, *15* According to the purpose of the premises we saie, that whereas God hath chosen some, euen whome hee woulde, and not other some: and in all that God in his prouidence hath ordained, & done for the execution thereof, there resteth such wisdom, goodnesse, mercie, and iustice, that for the approuing of that which in the wisdom of mans flesh seemeth strange & vniust, it sufficeth to shew, that the same was so ordained and decreed in the eternall and determinate counsel of God. And indeed, ifanie man ask why the Gospell is preached rather to some than to other some: also, why among those to whom it is preached, some doo beleeu, & some do rest vnbeleeuers: it is reason sufficient to aunswere, that some are chosen, and other some are not. *So many*, saith Saint Luke, *did beleene as were ordained to life everlasting. You beleue not*, saith Iesus Christ, *because yee are not my sheep. My sheep heare my voyce and follow mee.* When the Apollles asked Iesus Christ why he taught the people by parables, wherein they had no vnderstanding, & which afterward hee opened to them alone, hee lifted them vp into this consideration, that they were chosen and the other not. *To you*, sayth he, *it is giuen to know the secrets of the kingdome of heauen, but it is not giuen to them.* And therefore when we reade that some, euen in lieu of conuerting and beleeuing, haue bin hardned and become more wicked, whereby the preaching of the Gospell hath bin vnto them a sauour of death vnto death: It sufficeth that we aunswere, that this befalleth not the elect, but as Saint Paule saith, those that perish, and are vessels of wrath, prepared to perdition. And therefore the preaching of the Gospell, whereby some are hardned, is neuerthelesse of a sweet sauour before God, as hee doeth expressly affirme.

Esaie 6.

Iohn 12. 43

A As 13. 48

Iohn 10. 16

Marke 13. 10

2. Cor. 2. 15

16 Let vs therefore conclude, that all that God hath willed in the election of some, and not of other some, and in his providence, and the execution of the same, is good, righteous, holy, and commendable. And albeit we cannot comprehend it, yet let vs beware that of our ignorance we take no occasion to blasphemous God, but rather let vs acknowledge that it is because we doo not yet know anie thing of the incomprehensible holynes of Iesus Christ: namely, that he hath an infinite power to dispose of his creatures as hee will, an incomprehensible wisdom to ordeine most wisely: mercie and iustice, which in him are but one essence, wherby he can do nothing but in mercie & iustice. This if thou doest not vnderstand, I saie to thee againe, accuse thine owne ignorance, and reuerence this holynesse, which passeth thy vnderstanding. Beleue so much as in his word he testifieth vnto thee, and permit this infinit power and wisdom to doo, and to know euen that which thou canst not comprehend. Remember that he dwelleth in an vnaccessible light which thou must reuerence, but not enter into. Beware thou beest not an aduocate for so wicked a cause, as is the cause of the reprobate, to iustifie it in the sight of God. For howsoeuer thou thinkest it to be, *he will alwaies, as Dauid saith, overcome when he is iudged.*

17 In the meane time, for the better vnderstanding of our intent, & knowledg in this doctrine, we saie, that if we lād vpon the consideration of mans creation to the image of God, both hee and all that are descended of him were created to life, for in man created to the image of God, there was no matter or argument of death: But if wee speake of the predestination hidden in the eternall counsell of God, the same is a profound deapth, that should euen raiuish vs into admiration. And whereas Saint Paule calleth those that are not elect, vessels of wrath prepared to destruction, he hath regard to theyr first original and nature of men, according as all, beeing yet in the loines of Adam when he transgressed Gods commandement, dyd all sinne in him, and are all guiltie of death, and infected with mortall corruption. Not that there was not in God a former counsell which went before, wherby he had decreed and disposed of his creatures vpon certaine causes to vs vnknown: but for that from the transgression of Adam proceeded the curse and death of mankind. Saint Paule sayth that God prepared vessels of mercie for his glorie, because that all that the elect haue to guide them to life euerlasting, proceedeth of the grace of God: but others are prepared to perdition, because they are giuen

1. Tim. 6, 16
Rom. 3, 4
Psalm 51, 6

Rom. 9, 22
Heb. 7, 10
Rom. 5, 12.

Rom. 9, 13

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ouer to themselues, so that following their owne corruptions, they go according to the eternall decree of God, to destruction. And heereof do we gather that albeit God had iust cause, to vs vnknown, thus to dispose of his creatures, by choosing some, and reiecting other some, yet did hee not hate or condemne anie thing but sinne and corruption. It is not therefore fit that wee should seeke the cause of the destruction of the reprobate in heauen, when wee see that it resteth in earth: neither that we should impute that vnto God which is in man himselfe: neither should the reprobate also murmur at the mercie of God poured vpon the elect, considering that God may doo good to whom he wil, either at their owne destruction, whereof there resteth a twofold occasion in theselues, namely, original sin, & the iniquities that do therof daily proceed.

18 Moreouer, as concerning the transgression of Adam & Eue, it is certaine that the same neuer came to passe without the decree and ordinance of God. And in deed, the holy Scripture in infinite places doth testifie, that all things depend vpon his prouidence & decree. If a sparow falleth not to the ground without the will of God, shall man, so excellent a creature, created after the image of God, take so horrible a fall without his prouidence and decree? A man may giue a little child some small stripe, with a rod, without the parents appointment, which notwithstanding they would peraduenture dissemble and winke at: but none dare vndertake to cut him of the stone, or to cut off any lim, without his fathers good will and authority: Euen so, the greater that the importance of Adams transgression was, in that it tended to destroie & ouerthrow so excellent a work of God, namely, man, created to his image: the more are we to beleue, that it was neuer doone without his counsell or decree. Moreouer, if in his prouidence hee hath ordained what he will haue done with all other creatures, hath he not, think you, ordained what shall be done with the principall and most excellent, for which he created all the others? Again, if God creating all the world, and man to his own image, purposed that the principall end of his worke should be the manifestation of his glory: did he not also ordaine meanes to attaine thereto? But the fall of man was as it were, a preamble and a preparation, to declare his loue in his redemption through Christ, & to make manifest his mercie to his elect, & his iustice to the reprobate. And in this especially doth the glorye of God appeare. If there were sinne in the fall of Adam, so was there in the pursuite against Iesus Christ: And yet loe, the Apostles speaking vnto Almighty God doeth saie:

1. Sam. 1. 6.
Amos 3. 6
Iere. La. 3. 38.
Iob. 30. 39.
Psalm 104.
& 105. & 106
& 107. & 136
Math. 10. 29

AAs. 4. 27

AAs. 2. 23

'Doubtlesse against thy holy sonne Iesus whom thou hast annointed, both Herod and Pontius Pilat, with the Gentiles and the people of Israel gathered together, to doo whatsoeuer thy hand and thy counsell had before determined to be done. Againe, speaking to the Iewes in expresse wordes, they obiect vnto them, that by the handes of the wicked, they tooke Iesus Christ and crucified and slew him, being to them deliuered by the determinate counsell and foreknowledge of God. Albeit they cannot comprehend that Adams transgression wherein there was sinne, came not to passe without the prouidence and decree of God, and yet that God is not the author of sinne. Must they therefore denie his prouidence, & those places of holy Scripture, wherein the holy Ghost doth so often and so euidently testify the same? Or contrarie to so many testimonies of his word will they make God the author of sinne? They do not murmure, blasphemie, or repleie against vs, but against the holy Ghost? Must they, because they cannot comprehend how it should bee possible that God should prohibite Adam that thing, which neuertheless came not to passe without his decree, will, and eternall counsell, denie those testimonies which himselfe deliuereth in his word, or maliciously gather, that in God there should bee two contrerie wills? Let vs beleue so much as hee testifieth in his word, and reuerence so much as wee doo not vnderstand. If we should conioyne the redemption wrought by Iesus Christ with the fall of Adam, we should soone confesse, that as well the one as the other came to passe by the prouidence of God.

Augustine of
reproving &
grace. c. 10

19 Yet if it were requisite to consider some reasons, the same which Saint Augustine doth note might well content vs. We safely doo confesse, sayth he, that we do well beleue that God, the Lord of all, who created all things good, and who both did foresee that from good they should digresse to bad, or knew that it dyd better befeeme his almightie goodnes to make of euill good, than not to suffer the euill, hath so determined the liues of Angells and men, that in the same he would manifest, first what free will was able to doo: next, what his grace, with the iudgement of his iustice, were able to bring to passe. First Saint Augustine saith, in that he calleth God the Lord of all, he doth shew that he had power and authoritie to dispose of his creatures as he wold. Secondly, in that he saith, that God created all things good, he noteth that God is the author of the goodnes that hath bin in all his creatures, namely, in man, created to his image, but not of the sin afterward committed. Thirdly, in that he knew, that from good they should degenerate

to euill, and yet that voluntarily he permitted it, hee propoundeth this reason: that it better beſeemed him to ſhewe his almighty goodneſſe, in making of euill good, then in permitting the euill: And then he ſheweth the good that God gathered out of the fall of Adam. Firſt, that it ſerued to ſhew what freewill was able to do, thereby ſignifying that there is no ſtedfaſtneſſe but in God: and yet that Adam was inexcusable in his fall. For hauing created man with free will, his ſinne was not vpon compulſion, but voluntarily: and indeed he did eate of the forbidden fruit, not to the end to obey the decree of God, whereof he was yet ignorant: but at the inſtigation of Satan, and vpon a luſt to be like vnto God. And therefore, when God reprobued him, he complained not of Gods decree but of his wife Eue, and his wife of the Serpent: and God in his ſentence pronounced againſt them, denounceth them all to be guiltie and worthy of puniſhment. Gen 3.6. and 3.12. 13. 14.

20 For the ſecond fruit gathered in the fall of Adam, hee ſaith: that it ſerued to declare the benefite of the grace of God to the elect: and conſequently to cauſe vs to confeſſe that our ſaluation is indeed free, and grounded vpon the onely loue and mercye of God. Alſo that this we ought not to miſdoubt, becauſe hereby we are pulled out of the gulfe of death and damnation, whereinto by Adams tranſgreſſion we were plunged: likewise that he hath elected vs, to the ende to make vs pertakers of ſo great a benefite: and left and abandoned ſo many others of like condition as ours, in the deapth of euerlaſting woe: and to ſaue vs, hath deliuered his onely begotten ſonne Ieſus Chriſt to the death. Finally, in that he ſaith that he vouchſafed to ſhewe the iudgement of his iuſtice, namely, vpon the reprobate, he thereby repreſenteth vnto vs, that they haue no cauſe to murmure or contende: and indeede as already we haue ſhewed, that Adam was in his fall inexcusable; ſo are they who being in Adam, did with him fall into death and corruption: for the ſinne and corruption is in them, and proceedeth from Adam, not from God. And albeit that which they doe is not without the prouidence and determinate counſell of God, yet not knowing, neither hauing any regarde thereof, but voluntarily abandoning themſelues to ſinne, and executing, as S. Paul ſaith, the luſtes of their fleſhe, they cannot impute the cauſe of their damnation to God, conſidering it is in themſelues: neither their corruption, ſeeing they take it from Adam. In this ſence Iudas ſeeing that he was condemned, grounded not his excuſe vpon the determinate counſell of God: but accuſed and condemned himſelfe, ſaying:

Eph. 2.3.

Mat. 27. 3.

saying: *I haue sinned in betraying the righteous blood:* and ouercome with the iust iudgement of God, he hanged himselfe.

21 By the premises it appeareth, that the true wisdom, humility and sobriety of Christians consisteth in this, that when God openeth his mouth to teach vs, we likewise open our eares to learn: and when he shutteth his mouth, we couet not to know. Let vs in our selues finde that in God there is a wisdom & iustice, which we must not search into, but reuerence: and beleue all that Gods worde doth teach vs, concerning the election of some, and the reprobation of other some; as also of the prouidence of God, notwithstanding we comprehend not the iustice or reason thereof for the glory of God must euen swallow vp all our replications and murmurings, because it is a true sanctification of Gods name to beleue that he neither doth, neither willeth any other thing, but in wisdom and iustice. Likewise it is to his glorie, to haue a iustice, wisdom, and bounty, that shall infinitely surmounte mans capacitie. And therefore let vs abhorre all replications, murmurings, and blasphemies, vsed by those, who labouring to comprehend that which is to man incomprehensible, dare presume either to corrupt or to denye the holy doctrine of predestination and Gods prouidence, and accusing him of vniustice and crueltye against mankind, dare maintaine that he is the author of sinne.

1. Tim. 5. 21.

22 Herein are such men worse then the very deuils, and indeed they haue bene created Angels, iust, holy, and good, did reuolte, But came that to passe without Gods prouidence? In that the Apostle Saint Paul maketh mention of elect Angels, he thereby doth note that the rest were giuen ouer to themselves, and so reiected. Besides, euer since the beginning of the worlde, they haue still sinned more and more: neither can they but sinne, in respect of their wicked malice and corruption, and thereby augment their horrible tormentes for the day of iudgement. These I say, are in all extremity malicious, slanderers and lyers, yet doe we not read that any deuils did euer accuse God of iniustice against them, either object that hee were the author of their sinne, either maintaine that necessarily sinning, they are to be excused. But contrariwise, they feelee in themselves that they are iustly condemned, and beleeuing that there is a God, doe tremble: neither doe we reade that they euer complained that Iesus Christ came to torment them vniustly, but before their time, and that in respect that already seeing their iudge, they did apprehend the horrible tormentes, wherinto they should be by him cast headlong in

Iames. 3. 19.

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the day of iudgment, which they perceiued to be neerer at hand then they could haue wished. In what degree shall we then place those men that seeke either to abolish Gods prouidence, or to accuse him of iniustice, or to maintaine that hee is the author of sin?

23 If any troublefome spirite, which cannot be satisfied with the premises, wil lil in questions and replications be skirmishing heer-against: let vs not be ashamed with S. Aug. to saye, Consider what God is, and what thy self art, that he is God and thou man. If thou

thinkest to speak iustly, that the fountain of all iustice be drye? O man, dost thou expect an answer from me? I also am a man, and therefore let vs both giue eare to him that saith vnto vs. *O man, what art thou?*

Surely a faithfull ignorance is better then a rath knowledge: Dost thou look for merits? thou shalt finde nothing but punishment. Oh the depth! Peter denieth Christ, the theete beleueeth in him. Oh the depth! Sekest thou a reason for those things? I am amazed at the depth of them. I cannot attain to any bottome. Paul found where to rest, by growing into admiratiō, he saith that Gods iudgements do surmount all knowledge, and commett thou to search into them? he saith that his waies cannot be followed, yet thou wilt tread his steps: hereto also do the same tend which in an other place he spebeth very brieft. Wilt thou argue against me? rather maruel with me, and cry out, Oh depth! let vs both agree in feare, least we perish together in error. And indeede, what can the most learnedest wits of these daies propound, which the Apostle knew not, in answer to the obiections of those that seek to reuerse this doctrine: yet he by holding his peace, doth by his example teach that against al replications, we are to oppose onely the wisdom, iustice, goodnes, power and glory of God. And such as canot be content with these answers, which contain the true sanctificatiō of the name of God, and proceed from the holy Ghost, can neuer be staied by any that proceed from the wisdom of men.

24 As this name *holy* attributed to Iesus Christ, doth teach vs as is aforesaid, that his goodnesse, power, truth, wisdom, mercy and iustice, is infinite and incomprehensible, so to the end we may amend, let vs beware that we vndertake not to fight against the simplicity and truth of this holy doctrine: let piety, charity, and zeale to the edification & peace of the Church of Christ, mortifie in vs all curiosity, presumption, and ambition. Let vs beware that we seek not to found the depth of Gods wisdom, which is infinit, least iustly we be therein snared and swallowed vp. And in case anye, to the ende obstinatelye to reiect this doctrine

which

Aug. vpon
the words of
the Apostle.
Serm. 20.

Aug. vpon
the words of
the Apostle.
Serm. 11.

Rom 3.7,

which is confirmed with so many and such euident testimonies of the worde of God, doe yet persist in the vse of replication repugnant to the nature of God, let vs with the Apostle say, that their condemnation is iust. Beholde therefore in what sort we are, for the amending of our liues, to learn to renounce the accursed wisdom of the flesh, and all diuelish rashnesse, which will presume to condemne the thing which we doe not vnderstand: and contrariwise, to reuerence the secrets of God, which doe passe our capacities, and his workes, which we are not able to comprehend: that so depending in all humilirie and faith, vpon so much as it shall please him to reueale vnto vs, wee may constantly sanctifie the name of *holy, most holy*, with this holy resolutiō, that whatsoeuer he ordeineth, doth, or commaundeth, cannot be but holie and commendable, as proceeding from his perfect and infinite holinesse.

The third cause of amendment, deriued from the predestination and providence of God, entreated of in the former Chapter. Chap. 3.

SVch as cauill against this doctrine of predestination and Gods providence, do among other matters alleadge this false inconuenience, which is an enemy to the amendment of life, and that in two sortes, and say, if we be predestinate to be of the number of the reprobate, it is in vaine for vs to endeour to liue wel and vp-rightly, for albeit we should amend, yet of necessitie we must be damned. Others say, if we be elect, we cannot perishe, albeit we doe euill and neuer amend our liues. But let vs consider the absurdity of their speeches, and then we will declare in how many sortes, and how earnestly the doctrine of Gods predestination and providence should moue vs to amend. First, it is a great presumption to reiect the euident testimonies of Gods worde, vpon an absurdity forged in mans braine, as in old time did the Saduces, who denied the resurrection: Gods worde in many places, and very plainly doth testifie, that God hath elected some to saluation, and reiected other some, that being giuen ouer to themselves, they might be reprobued. Those men therefore doe growe to great rashnesse, that dare alleadge that it is in vaine to amend, in case they be reprobates: that by this absurditie forged in their owne brains, they may cauil and reiect this doctrine of predestination, and consequently deny the worde of God: let them rather acknowledge their ignorance, and confesse that they ought to beleue and doe that

Mat. 22. 23.

Mat. 20. 16.

Mar. 13. 30.

Eph. 1. 4.

Rom. 9. 11.

and 11. 5.

Phil. 4. 3.

Iud. verse 4.

that which God saith, albeit they cannot comprehend the reason thereof, and not complaine in their false conceits, and so reiect the euident testimonies of the holy scripture. Secondly, in as much as God, who knoweth both the elect and the reprobate, commaundeth all to amend, with what conscience can they which know not whether they be of the number of the reprobates, think to exempt themselues from their due obedience, or alleadge that it were in vaine, in case they were reprobates: for they cannot deny but that all men are bound to obey God, vnder paine of damnation, even albeit they could not comprehend whereto this obedience should serue, yea or that of their obedience they should not looke to reape any benefite or profit.

2. Tim. 2. 19.
Iohn 13. 8.

2 Thirdly, such as God hath forsaken, and so are reprobates, can neuer amend, and therefore it is a false presupposiion, to say that it were in vaine for them to amend, in case they should be of the number of the reprobate, considering that it cannot be that the reprobate should amend: as if a man should say, seeing that hee that sinneth against the holy Ghost, shall neuer obtaine remission of his sinne, it is in vaine for him to amend: this speech presupposeth false, namely that he can amend: so likewise that it is in vaine for a reprobate to amend is a false imagination, because no reprobate can amend. Again, the same which those men doe confesse, must be done for the bodily life, because they know not how God hath ordained thereof, doth condemne them in that which they alledge concerning the soule: for not knowing how God hath ordeined of their bodily life or death, they can confesse that they must eate and drinke to preserue life, and neuer alleadge that it is in vaine, in case God hath decreed that they should dye the next day. In matter therefore of the soule they are likewise to conteile, that they ought to amend, and neuer to alledge that it is in vaine, in case their place be among the reprobate: otherwise, that which they eat and drinke for the preseruing of their transitory liues, wil beare witness against them, that the allegation of this absurditye by themselves forged, doth in matter of the soule proceede either of grosse ignorance or of malice and peeuishnesse.

Mat. 12. 31.

3 Moreouer, as the effect of Predestination sheweth it selfe either by the obedience or disobedience to Gods worde: so they which say that if they be not of the number of the elect, it is in vaine for them to amend, doe teach men to take the marke and way of the reprobate, which is, not to amend: rather should the horrible punishment of the reprobate induce them to amend, in hope

Marc. 1. 15.

Mat. 4. 17.

Ezech. 33. 11.

hope that by amendment, they may grow into the number of the elect. To conclude, where God preaching his Gospell, declareth that it is his will that thou shouldest beleue, & amend, and be saved, Why dost thou reiect his reuealed wil, vnder a pretence that thou wotest not what hee hath determined of thee in his secret counsaile? Why dost thou not rather giue credit to his protestation, who saith? *I will not the death of a sinner, but rather that he should conuert and liue.* Conuert therefore and liue, and forsaking that wicked suggestion of the deuill, who saith: Peradventure it is in vaine for thee to conuert, for if thou beest none of the elect, thou shalt not liue: doe God that honor to beleue that hee is true and the deuill a lyer: for in that doubt, whether thou beest elect or no, know thou that conuersion and amendment, is a token & fruit of thy election: and contrariwise, obstinacie and proceeding in wickednes, is a manifest signe of reprobation.

Mat. 22. 37.

Eph. 1. 4.

4 Let vs now come to the other proposition. If we be elect, say they, we cannot perish, and therefore need not to amend. First, this is the speeche of a hyreling, who properly feareth not to offend God, but to be punished by God, for that he would not amend but for feare of damnation. Secondly, in as much as by the amendment of our liues, God is greatly glorified, and our neighbours edified, Confesse, that either thou makest no account of the glory of God, or the saluation of thy neighbours, or else that thy speeche is peruerse, when thou saiest, Being elected I cannot perish, and therefore neede not to amend: for albeit amendment should stand thee in no stead, yet is it requisite and meet that thou shouldst amend, were it but to glorifie God, and to helpe to the saluation of thy neighbour: and heere to art thou bound, because God commaundeth thee to loue him with all thy hart, and thy neighbour as thy selfe. Thirdly, thou dost plainly bear downe this purpose of election which S. Paul doth pound, when he saith: *God hath elected vs that we might be holy and vnreprovable.* As if a Souldier saith, I am enrowled, and therefore I need not to fight: wil not euery man say that he doth but mocke, for hee is not enrowled for any other end: euen so doe wee mocke with God, if we say that being elected, we need not to liue vertuouly, considering that contrariwise we are elected onely to this end, to be holy.

5 Again, election to saluation doth not abolish, but establish the second causes and the meanes by God ordeined for the attayning therto. And indeed, God for the sauing of his elect, hath ordained that they should beleue in Iesus Christ: that to procure beleefe they

they should heare the Gospell: that they should pray to God to giue them his holy spirite: that they should amend and walke in his feare: and that they should be exhorted to these duties, God, I say, hath in his wisdome ordeined all these meanes, whereby to bring his elect to eternall saluation. What rashenesse is it therfore in man, to vpholde that the elect neede not beleue in Iesus Christ, heare the holy Gospell, or amende their liues? To be shorte, that they neede not the meanes ordeyned by God for the bringing of them vnto life euerlasting? Is not this to seeke to bewiser then God, to strue against his wisdome, to reuerse his will, and to abolish the meanes whereby hee hath ordeined to bring the elect to saluation? When therfore to the end to bring the doctrine of predestination into hatred, thou saiest, that therfore it doth necessarily followe that the elect need not to heare the Gospell, to beleue in Iesus Christ, to amend their liues, to praye to God, or to be exhorted to these duties: thou seest that it is all false, and that contrariwise, God will saue his electe by these meanes, which in his wisdome hee hath ordeyned. Necessarilye therfore, the elect must be saued: yet by such meanes as God hath ordeined for the bringing of them to saluation. God hath limited to euerye man the terme of his life, but withall hee hath ordained and appointed that for the preferuing thereof, he shall both eate and drinke. If thou sayest that thou shalt of necessitie liue thy course that God hath prescribed, and therfore that for the preferuation of thy life thou needest not to eate or drinke: thou dost therein directly fight and strue against the will and pleasure of God: and this is temptation: neither dost thou notwithstanding God hath decreed the time of thy life, forbear to eate or drinke. Why then dost thou not the like for thy soule? as hee therfore that should abstaine from foode, and say that he neede it not to liue by, should drawe to this end: so they that saye, that being elect they neede not beleue the Gospell, nor amend their liues, for the atteyning to the kingdome of heauen, do teach men to tempt God, and reuersing his prouidence, struing against his will, and so farre as in them lyeth, abolishing the meanes and way to life and saluation, doe drawe on to death and eternall damnation. Which is more, if any man aske the cause why some doe beleue and amend their liues, and others doe not, the holy Ghost doth aunswere, That it is election that maketh this difference: so farre therfore are the elect from no neede of this
holy

holy life, as they doe pretend, that contrariwise, holinesse and amendment of life is the token and fruit of their election. Againe, wherefore doe they say that if there be election, the elect shal not need to liue in holinesse? they doe this, as is aforesaide, onely by such an absurditie to proue that there is no election, notwithstanding there be so many and euident testimonies therof in the word of God, they do therefore vpon an imaginary absurdity, which indeed is none, reiect the expresse worde of God, notwithstanding the same doth very well agree that both there are elect persons, and that they cannot perill, yet must liue neuerthelesse in holynes, that is to say, walke in the way that leadeth to saluation, which is ordeined for them from before the beginning of the world. And indeede S. Paul affirmeth both the one and the other, saying: *that God hath elected vs, to the end we might be holy.*

6 Having thus discovered either the grosse ignorance, or the malice and bad consciences of those that vse these allegations for the reiecting of the doctrine of Predestination: we will now proue that there is nothing of greater efficacie to moue and enflame our harts to the amendment of life, then the knowledge and feeling of our election. First, if we be elected to life eternall, we are also elected to haue faith, and consequently to amend our liues: for those be the stayres and passage from election to glorification, as S. Paul teacheth. The knowledge therefore of election to saluation, bindeth vs to amend our liues: that is to say, to walke in that path whereby God vouchsafeth to lead the elect to the enioying of euerlasting life. God saith S. Paul, *hath elected vs in Iesus Christ, before the foundation of the worlde, that we might be holy and vnreprovable before him in lone.* Againe, *We are the worke of Gods hands, created in Christ Iesus vnto good workes, which God hath ordeined, that we should walke in them.* Heereof also doth the same Apostle take occasion to exhorte the Colossians to amendment, saying, *Now therefore as the elect of God, and beloued, put on tender kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiving one another.* The like ground taketh S. Peter, saying: *Ye are a chosen generation, a royall priesthoode, a holy nation, a peculier people, that yee should shew forth the vertues of him that hath called you out of darkenes, into his merueilous light.*

7 What poore maiden is there, who hearing that some king had among all othe r, chosen her to be his sonnes wife, and withall ordeined that to that end forsaking her parentes and kinsfolkes, she shall come to him on foot in the midst of Winter, would not willingly

John 10. 27.
Rom. 8. 29.
Act. 13. 48.
and 28. 24.
Apoc. 2. 27.
Mat. 20. 16.
Marc. 13. 20.
Eph. 1. 4.
Rom. 9. 11.
and 11. 5.
Phil 4. 3.

Rom. 8.

Eph. 1. 4.

Eph. 2. 16.

Col. 3. 12.

1. Pet. 2. 9.

lingly and readily leaue all, and euen in Winter and on foot, come to the King to finishe this great marriage? as we reade of Dauid, who hearing that Saul had chosen him to be his sonne in lawe, by giuing him his daughter in mariage, in case hee could bring him an hundred fore-skinnes of the Philistines, ventured his life, to the end by satisfying the Kings desire, to be his sonne in law. Euen so we, vnderstanding and hauing witnesse that God hath chosen vs to be the spouse of his sonne Iesus Christ, and coheires of his kingdome: also that it is his will that forsaking the worlde and the fleshe, we should walk through the path of good works, in amendment of life, to come to heauen, there to accomplishe this happye marriage: how feruently should we renounce the worlde, the fleshe, and euery thing that contrarieth his will, that we may the more speedily and cheerefully proceede in amendment of life, and so performe this blessed mariage?

8 Moreouer, he that knoweth that there is an eternall felicitie, replenished with all glory, for the elect & horrible condemnation with most fearefull torments, prepared for the reprobate: how happy would he think him selfe, if God should send him an angell to assure him that he is of the number of the elect, whose names are written in the booke of life? But amendment of life is vnto vs as a message, witnesse and seale of our election, for as election is the cause and fountaine of amendment, so doth amendment leade vs to our election, as the effect to the cause, the fruite to the tree or roote, the brooke to the spring, and the light to the Sunne. How earnestly therefore ought we to labour to amend our liues, and to encrease in sanctification, to the end more and more to be assured of our election by the fruites of the same, as also S. Peter after he hath exhorted vs to amendment of life and good works, doth admonish vs to study by the same, to make sure our election.

2. Pet. 1. 10.

9 But aboue all let vs consider the fountain of our election, and that is, the free loue, goodnes, and mercy of God towards vs. As S. Paul alleadging the authority of Malachy, doth declare. For to shew that Iacob was chosen & Esaw reiected, in the person of God he saith, *I haue loued Iacob and hated Esaw*. As also in the same consideration, he alleadgeth this sentēce, written by Moses, *I wil shew mercie to whom I wil shew mercie*. And in the same sence are the elect tearmed the vessels of mercy, but indeed, in as much as God hath chosen vs from among so many others like vnto vs, euen before the foundation of the worlde, to an incomprehensible and eternall glory and felicitie: what might be the originall and founda-

Malach. 1. 2.

Rom. 9. 15.

Exod. 33. 19.

Rom. 9. 23.

Eph. 1. 5.

Eph. 1.3.

tion that his free loue, his mercye, his incomprehensible goodnes, and the onely good pleasure of his will, (as S. Paul also saith) *That euen God himselfe hath chosen vs, and predestinated to adopt vs to himselfe through Iesus Christ, according to the good pleasure of his will.* If therfore we would diligently meditate and ponder that the cause that we are preserued from the horrible condemnation of the reprobate, which dayly by our sinnes we doe deserue, and assured of the possession of life and euerlasting glory, without any our desert, proceedeth of the only election of God, grounded vpon his goodnes, loue, grace, mercy, and good pleasure: how should it possibly be, but that the remembrance of our election should induce vs, first

Eph. 2.3.

to humble our selues in the sight of God, and acknowledge that by nature we were the children of wrath as well as others, as also that in vs there was neither worthinesse or merit that might moue God to elect vs, but that only of his meer goodnes, mercy & loue, he elected vs to life euerlasting? Secondly, this feeling of his loue and mercy toward vs, shining in our election, ought to kindle our harts and soules in the loue of God, that they nught euen burne in feruent loue toward him: *We loue God*, saith S. Iohn, *because hee firste loued vs.* If the Sunne in his force shining vpon a stone, can so heate the said stone that a man shal not be able to touch it with his hād: how much rather shal we, if we meditate vpon this loue toward vs in our election, albeit we were as colde as marble, be warmed and kindled to loue him with all our harts, with all our strength, and with all our mindes, as himselfe hath also commaunded vs.

1. Iohn 4.19.

10 The cause, saith S. Bernard, why we should loue him, is God himselfe, and the measure, is to loue him beyond measure: hee declareth that the diuinity in it selfe considered, is worthy that we should loue it beyond measure: how much then must we loue God when he communicateth to vs his loue, goodnes & mercy, in electing vs to life euerlasting? but if we loue God in such maner as our election, that leadeth vs to his loue toward vs, doth binde and admonishe vs, we ought to studye to amend our liues, in keeping his commandements, as Iesus Christ requireth at our hands, saying: *If ye loue me, keepe my commandements.* As also it is our duety to loue that which he loueth, and willet vs to loue: and to hate that which he hateth, and willet vs to hate: and this is the root of our bond,

Bernard in
a tract of the
loue of God.

to loue our neighbour for the loue of God, and contrariwise, not to loue the world, because as the Apostle saith, *The loue of the world is enmity with God.* And for this cause must we also denye our selues and the flesh, because the affections thereof are repugnant to God: yea

Luke 14.15.

James 4.4.

Rom. 8.7.

yea euen for this, must we be ready to forsake, father, mother, Luke 14 26.
goods, and life it selfe, for the loue of God: for otherwise we are
not worthy to be his.

11 As in this loue to God and in all that we haue shewed to de-
pend thereof, the true amendment of life doth consist: so doth it
sufficiently appeare, that there is not any more liuely or vehe-
ment argument to induce vs to amendment, then the meditation
and remembrance of our election, and consequentlie of the loue
of God towards vs, which shineth in the same: and this doth the
Apostle Saint Paul writing to the Romaines expressly confirme:
for in the 9. 10. and 11. Chapters, hauing at large entreated vpon
predelination, hee thereof doth in the beginning of the twelfth
gather this vehement exhortation to amendment of life. *I beseech*
you brethren by the mercies of God, that ye giue vp your bodyes a liuing Rom. 12. 1.
sacrifice, holy, acceptable to God, which is your reasonable seruing of God.
And fashion not your selues like vnto this worlde: but be ye changed
by the renewing of your minde, that ye may proue what is the good will
of God, acceptable and perfect. He heere raiseth them vp to the con-
sideration of the great mercies of God, shining in their election
to saluation, thereby to giue them to vnderstand how deepelye it
bindeth and should induce them to amendment of life. So often
therefore as we finde our selues slacke in the seruice of God, or
attempted to offend him, let vs thinke vpon our election, and the
loue and mercye of God, the spring and originall of the same, that
so we may be moued to loue God, and to shew forth this loue by a
carefull and continuall amendment of our liues.

12 Moreouer, the remembrance of our election ought to stirre
vs vp incessantly to praise God: First, for the incomprehensible ri-
ches of the life and glory wherto we are elected: Secondly, by the
apprehension of the horrible and eternall damnation of the repro-
bate, wherfro election onely hath saued and preserved vs. The re-
membrance therefore of so great, so wonderfull and meere incom-
prehensible a benefite, thus doubly considered, ought to rauish our
soules, and open our mouthes, night & day infinitely and vncessantly
to praise God. Besides, if we consider the cursed state of the re-
probate, and meditate vpon the fire alwaies burning: the woorme
perpetually gnawing: the darknes that shal be without end, to be
short, the lamentations and gnashing of teeth proceeding of their
anguish, that shal be the wofull fruit of their sins, & the iust reward
of their iniquities: who can but detest the offending of God?
Men vse openly to execute the guiltye, to the ende that others

by the apprehension of their punishment, may feare to commit the like transgressions: let then the representation of the so wofull estate of the vessels of wrath burning in hell fire, make vs to feare to commit any thing wherby to deserue like punishment.

13 Again the knowledge of our election ought in vs to engender a stedfast assurance that we cannot perish. *My sheepe*, saith Iesus

Iohn 10.27.

Christ, heare my voice and follow me, and I giue vnto them life uerlasting. None shall take them from me. My father who hath giuen them vnto me, is greater then them all, and none is able to take them out of my

Iohn 6.37.

Fathers hand. I and my Father are one. Againe, All that the father giueth me, shall come vnto me, and him that commeth to me I cast not away.

And this assurance is grounded, first vpon the foreknowledge of God, for he cannot be deceaued in the foreknowledge of that that is to come. As indeed, all is present in his sight, yea euen more assuredly then are to vs those things that we stil looke vpon. Secondly vpon the eternall decree and vchangeable will of God, whereof the Prophet Esay maketh mention, laying in the person of God:

Esay 46.10.

My Counsell shall holde, and I wil accomplish my pleasure. Thirdly, because he that hath elected vs to saluation and life, hath withall ordained and prepared most certaine and requisite meanes, vndoubtedly to lead vs to the enioying of the same. S. Paul in a short sentence, noteth these three foundations of the assurance of the elect

Rom. 8.29.

to attain to life euerlasting. *Those*, saith he, *which God knew before, he also predestinated to be made like to the image of his sonne, that he might be the first borne among many brethren. And whome hee predestinated, them he also called: and whom he called, them also he iustified: and whom*

1. Tim. 2.19.

he iustified, them he also glorified. First he saith, that God did know before, that is, from all eternity, those whom he would saue. Could he be deceaued? God (saith the Apostle in another place) *knoweth those that be his.* Secondly, he saith that he had predestinated them to make them like to the image of his sonne. His will and decree is it not vchangeable? Thirdly, he sheweth that he hath ordained for them, all that is requisite to leade them to saluation, saying that hee hath called & iustified them. And this is so certainly fulfilled in the elect, that he speaketh of it as if it were already done, and they already lifted vp into glory: for hee saith not, that hee will call, hee will iustifie, or hee will glorifie his elect: but that hee hath called, hee hath iustified and hath glorified them. And least our infirmitye should shake vs, he opposeth the power of God against all the enemies of the elect, saying: *If God be with vs, who shall be against vs?* As also to shew that they can waite nothing, he addeth.

He

He, who spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also? and withal he proceedeth saying: If any man shall laye any thing to our charge, God himselfe shall iustifie vs, for that hee findeth in vs no cause of condemnation, because that Christ died and rose again for vs. And in that he loueth his elect, to shew that this loue, the fountaine of all goodnesse, is stedfast and immutable, concluding his speech, he saith: that whatsoeuer befall vs, we may be certaine that we shall be more then conquerors, through him that hath loued vs, and who will loue vs constantly in Iesus Christ the sonne of his loue, the true patterne, pillar, and accomplishment of our electiō, and in whom we are elected, and not in our selues. The elect therefore cannot possibly perish, as Iesus Christ himselfe noteth, saying: There shalbe such assaults and temptations, that euen the very elect, if it were possible, should be seduced: therin manifestly declaring, that it is vnpossible that they should be seduced or drawn to destruction. The engendring therefore of an assured certaintye in vs, that nothing can let vs, but that finally we shall come to heauen, is a most excellent fruit of this doctrine: for as we can haue no greater consolation, so is it an especiall encoragement vnto vs in all our assaults and combats, knowing that we fight, not as beating the ayer, or doubtfully, but the good fight of faith, and that vndoubtedly obtaining the victory, we shalbe crowned with eternal glory. And this is it which should also augmente in vs a zeale and affection to suffer for the name of our Lord Iesus Christ, to enlarge our goods to the poore, feruently to employ our selues in all things that may tend to the glory of God, and so to amend our liues, as knowing assuredly, that being elect, our labours and workes shall not be in vaine in the sight of the Lord, but shal, as S. Iohn saith, follow vs, and be vnto vs a blessed encrease of ioye and glorie in his euerlasting kingdome.

Eph. 1.4.

Mat. 24. 24.

1. Cor. 9. 26.

1. Tim. 6. 12.

1. Cor. 15. 12.

Apoc. 14. 13.

14 There is yet another notable fruit, which some doe beate downe, by maintaining that God offereth to all men saluation and life euerlasting, and according as himselfe did foresee that some should accept it, and belecue and liue well, so he did elect them, to encrease in them his graces and to faue them. And as for the others, that should reiect the saluation offered, and liue amisse, he hath predestinated them to take from thē those graces that they had, and so to reiect and damne them. These men are possessed with two errors, repugnant to the glory of God, and the saluation of man. Concerning the first which is the vniuersall calling of all

Eph. 2. 12.

Act. 19. 6. 7.

2. Tim. 1. 9.

Mat. 20. 16.
Rom. 8. 29.

1. Tim. 2. 4.

men, if thereby they vnderstand the creation and gouernement of the worlde, God doth indeed inuite man to loue, feare, and praise him: but as hee offereth vnto them neither Iesus Christ, nor remission of sins, so can it not be termed a calling to saluation and life euerslasting: and thus the creation of the worlde, is not a calling that may make man to be saued, and consequently elect: and therefore all that haue had no other calling, haue bene (as Saint Paul saith of the Ephesians, before the gospel was preached vnto them) Strangers from the couenant of the promise, out of Christ, without hope, and without God in this world. Secondly, if by the vniuersall calling, they meane the preaching of the Gospel, experience sheweth, and the holy scripture sufficiently testifieth, that there were and yet are many nations in the worlde, to whom God hath not vouchsafed to direct his worde, to call them: as wee also read that God forbad Paul that he should not preach in Asia, neither suffered him to goe to Bithinia, and therefore it cannot be truly saide that this vocation was vniuersall and common to all men. Thirdly, there is a holy calling, as S. Paul termeth it, proceeding from the holy Ghost, which is proper and peculiar to the elect, and not vniuersall. Of the second, Iesus Christ speaketh, saying: *Many are called, but few are chosen*, and S. Paul of the third, saith: *Those whom God knew before and predestinated, hath hee also called*. And whereas these men doe alleadge the saying of the Apostle, that he will saue all, because he addeth, *and they shall come to the knowledge of the truth*: it doth appeare that he there speaketh not of these nations, to whom he would not haue his worde, which containeth all truth, preached. Secondly, the following of the text doth manifestly declare, that S. Paul there meaneth not to speak of euery man, but of all sortes of men, as Magistrates and subiects, rich & poore, wisemen and fooles: because it is the will of God to saue of all callings. The calling therefore that offereth saluation, cannot bee spoken of all men in the worlde.

15 By the reiecting of this error, the elect may vnderstand, that hauing bene called: First, by the preaching of the Gospel: Secondly, by the power of the holy Ghost: ther are in them as it were two elections. The one in that God almighty leauing so many others to whom hee hath not at all addressed the doctrine of his Gospel, hath elected them, to deliuer it vnto them: the other, in that reiecting so many others, to whom he hath sent the preaching of his Gospel, and yet neuertheless calleth them not by his holy spirit:

spirite: hee hath elected them, that they might be called by the light and power thereof, to the ende hee might saue them in his kingdome and glory. And this consideration is vnto them as a twofold obligation wherein they are doubly bound as well incessantly to praise God, as also to loue him, and consequently to amend their liues. And indeede, if they that had the first grace, namely the preaching of the Gospell, and doe not belecue and amend, shalbe more hardly entreated in the day of iudgement the inhabitants of Sodome and Gomorrah: what do they deserue that are partakers also of the second grace, and haue the Gospell preached vnto them, with the power & efficacie of the holy ghost, whereby they belecue and are made the children of God: in case the feeling of such a benefite truely incomprehensible, and proceeding as it were from the bowels of Gods mercy & loue toward them, should not kindle their harts with a holy affection and zeale to amend their liues?

Mat. 10. 15.

16 As concerning the other error: that the election of some and not of other some, came of this, that God did foresee that the men should doe either well or euill, as the Pelagians did in olde time teach: one only place of Saint Paul will be sufficient to condemne it. *Blessed be God, saith he, which hath blessed vs with all spirituall blessing in beauntie places in Christ, as hee hath chosen vs in him before the foundation of the worlde, that we should be holie and without blame before him in loue. Who hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, where with hee hath made vs accepted in his beloued.* Throughout all this whole sentence there is not any worde but may iustifie to condemne this errour. First, where the Apostle saith that God hath blessed vs, hee sheweth that the spirituall blessings, whereof he speaketh, are the giftes of the Father of light, and come not of our selues. Secondly, adding that he hath blessed vs in Christ: he declareth that those blessings are imparted vnto vs, not for our owne sakes, but for Christs sake. Thirdly, in this, according as he had chosen vs, and that in Christ, he noteth that our election commeth of God, and is grounded vpon Christ, and not vpon vs. Fourthly, adding that hee had chosen vs, before the foundation of the worlde, and so before that man was, he would that we should acknowledge our electio to proceed from the eternall wil and counsell of God, & not from our works, or our acceptation of his grace vnto vs offered. Fifthly, he hath euidently declared this in that he saith that we were chosen, not

Ephes. 1. 3

in respect of any holynes that he foresaw in vs: but to the end that we might be holy & vnreproueable in his sight, And therfore it is not the acceptation of Gods graces and the faithfull vse of the same, foreseene in vs, that maketh vs to be chosen: but euen the election it self, which bringeth forth this acceptation of grace, and consequently faith and good workes, Sixtly he addeth, according to the good pleasure of his will to shewe that our election dependeth vpon the onely goodnes and will of God, and not of men. Seuenthly, he confirmeth it, adding to the praise, and glory of the grace of God: for if election had proceeded from the freewill and workes of men, the praise and glorye thereof, as Saint Paul many times noteth, would haue redounded to themselves, and not to God: and so God should not haue elected the, but they should haue elected themselves. Lastly, in adding, that of his grace hee hath made vs acceptable in his wel beloued, he euidentlye doth shew, that it is not our acceptation of his grace that hath made vs acceptable, whereby we should be elected: but only his grace and the loue that he beareth to Iesus Chriit.

Rom. 4. 2.

17. Moreouer, if the election of some and not of other some, should haue beene wrought according to the good or euill workes foreseen, it were in vaine for S. Paul to perswade vs to acknowledg the power and authoritie of God, in shewing mercy to whome he will, and hardening whom he will: and to make the good will and pleasure of God, the foundation of the election of soine, and not of other some: for in maintenance of Gods iustice, he might haue answered in one worde, that hee had chosen some, and not other some, according to the merites of their workes, which he foresawe.

Rom. 9.

In vaine also had it beene for him to cry out, *O the depth of the riches of the Wisedome and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out?* for could there be any thing more easilye comprehended, or any answer more readye and plaine, then to say that the election of some and not of other some, was made according to the merites foreseene in every one? But the Apostle in not propounding this for the maintaineing of Gods iustice, doth sufficiently shew that we must not vse it: and that it is a vaine and false allegation, And indeed in another place for the foundation of our election and saluation, opposing against the works of iustice, not those which our selues shall doe, but the mercy of God, he plainly sheweth that our electiō is not wrought by the workes foreseene, either done or to doe: but by the onely mercye of God.

Rom. 11. 33.

18 Heereto will wee also adde one notable place of Saint Augustine. If the children of the faithfull (sayth hee) doo die in their infancie, wee neuerthelesse beleuee that according to the tenor of the couenant, they shall bee saued. It must needs then follow, that they are elect and predestinate, yet not by theyr workes foreseen, for they neuer did anie. But where the Pelagians replied, that God elected them for the good workes that he foresawe that they might haue done if they had liued: He answereth, that no man is punished or rewarded for the workes that hee hath not done, nor neuer shall, or that he neuer had, neither could haue anie conceite or will to doo. Whereupon it is written, that euerie man shall receiue, according as in his bodie hee hath done good or euill. And for prooffe heereof, he alleadgeth the examples of the Tiryans & Sydonians, of whome Iesus Christ sayth, *If his vertues and miracles had bene done among them, they would haue conuerted and amended their liues.* And therefore God should haue chosen them, that they might not haue bene damned. And contrariwise, the saying in the booke of Wisedome, that Enoch was taken awaie by death, least mallice should haue corrupted his heart, doth shew, that he should haue bene reprobued and condemned for the mallice foreseene, wherewith hee might haue bene corrupted, if hee had liued. And thereof it must also followe, that God had bene deceyued, in foreseeing the thing that should neuer haue come to passe.

Augustine of
predestinatio
c. 22. & of the
benefite of
perseuerance,
cap. 10.

2. Cor. 5. 10

Math. 21. 21

Wisdo. 4. 10
Gen. 5. 24

19 As this error therefore, which allotteth vnto man for the foundation of his election, himselfe, his free will, and his woorkes, doth diuerste him from the feeling and acknowledgement of the loue, goodnesse, grace, good will, and power of God, and puffeth him vp in false and molt pernicious opinion of his owne vertue and merites, to his ouerthrow and destruction: & withall, doth deprive God of his glorie: so contrariwise, the doctrine of election vnderstood and beleueed in manner as wee haue before declared, doth teach and admonish vs, to attribute the whole glorie of our saluation to one onely God, incessantly to praise him, to reuerence his power and infinite goodnesse: wholly to depend vpon him, and to walke in all humilitie, confessing that in vs there is neither beginning nor preparation, wherby God should be bound to choose and doo well by vs: and therefore that all good, namely our election, is the pure gifte and free grace of the goodnes of God vnto vs. And to conclude, This doctrine ingendereth in vs an assured certainty of our saluation, infusing comfort and ioy into our harts, with a zealous affection to consecrate our selues to the seruice of God

God with our whole hearts all the dayes of our liues.

20 As for Gods prouidence, the onely remembrance that nothing befalleth vs but by the eternall will of him that hath elected vs in his sonne Iesus Christ, ought to bring forth in vs many notable fruites. First, this doctrine teacheth vs to banish the prophane opinion of the heathen, that imagined that all things came by fortune, attributing to an idoll forged in theyr braines, that thing which appertained onely to one God, namely, the euent of all that was done. But as this is an intollerable idolatrie and sacriledge, so representing theyr Goddesse fortune blinde, they tooke awaie all feare of offending God, and all desire to liue wel. And in deede, if all calamities and prosperities should befall man, not by any conduct of prouidence, iudgement, or reason, but by aduenture, who would feare to doo euill for feare of correction and punishment? Who would desire to liue well, when hee should stande in doubt whether in well dooing hee shoulde bee blessed? But when wee doo beleue, that all cometh by the prouidence of God, who seeth all things, and loueth righteousness, and hateth iniquitie: The onely remembrance that it is God that sendeth both good and euill, will moue our heartes to feare correction & punishment for doing euill, and to hope for prosperitie and blessing in liuing in righteousness and holines. Thus will the knowledge of Gods prouidence stand vs in great stead to induce vs to amend our liues.

21 The second fruit that groweth hereof, is a true sanctification of the name of God. For beleeuing all things to come of the will and prouidence of God, all-wise, all-righteous, all-good, and almighty, euen euerie affliction & calamitie that befalleth vs: First, the remembrance that he is righteous wil breed humilitie, as knowing that it is in iustice that he afflicteth vs for our sinnes. So Manasses king of Iuda, being grievously afflicted in prison, was by this doctrine moued to acknowledge his sinnes, and consequentlie to humble himselfe before God. So Daniel speaking of the captiuitie of the Iewes in Babylon, confessing the sinnes both of the people and of himselfe, among other things sayth: *To vs O Lord, belongeth confusion, but thou art righteous.* In this sense doeth Ieremie reprove the children of Israel, for that in their affliction no man said, *What haue I done?* Not that God alwayes taketh occasion of our sinnes to punish vs, but because hee neuer afflicteth vs wrongfully, or before wee haue deserued it. And therefore shoulde the knowledge, that it is hee that afflicteth vs, humble vs, and make vs confesse that hee is righteous. Thus also shall wee beware of mur-

muring

2. Chro. 33

Dan. 9

Iere. 8. 6

muring against God, and saie with the Prophet Dauid, *O Lord, I helde my peace, and opened not my mouth, for it is thou that hast done it.*

22 Which is more, this doctrine will teach vs to sanctifie his name, that we shall praise him, euen in our afflictions. And in deed beleeuing that this God that punisheth vs, is good and a well dooer: also, that louing vs in Iesus Christ without comparison better than a carnall father can loue his children. Secondly, that vndoubtedly he willet the thing that is to our health and profite: beleeuing moreover, that he is almightie, and so can doo what hee will. Thirdly, that beeing infinitely wiser than we, hee better than our selues doth knowe wherein our good and saluation doeth consist. This feeling, I saie, of his goodnesse, loue, power, and wisdom, will force vs to conclude, that all the affliction that hee laieth vpon vs, is to our profite and good, albeit in the iudgement of the flesh we thinke otherwise. This is a true sanctification of the name of God, and induceth vs to loue him, when we are thus asured by the goodnes, loue, power, and wisdom of him that afflicteth vs, that the same affliction is good and profitable for vs: and renouncing the contrarie iudgement of our flesh, wee doo praise & blesse God in the same: when our spirite shall find that to be good which our flesh thinketh to be bad, and that our spirite shall make vs to praise God for that which maketh our flesh to weepe. To this purpose is the example of Iob verie notable. For hee, when hee lost *Iob. 1* all his goods and children, sayde, *The Lords hath giuen, and the Lord hath taken awaie, blessed be his name.* Afterward being extremely tormented in bodie, he sayd: *If wee haue receiued good from the* *Iob. 2. 1* *hande of God, shall wee not receiue euill?* First, hee acknowledged all his affliction to proceede from the will and prouidence of God. Next, he felt that God, by whose prouidence he was afflicted, is, as is aforesaid, all good, all wise, and almightie. And therefore in this sanctification of Gods name, he concluded that affliction was good and profitable. And this was the cause and reason that he blessed *1. The 45. 12.* God in his affliction: as also S. Paul admonisheth vs to yeld thanks vnto God in all things.

23 Againe, this doctrine teacheth vs, not to regard man that afflicteth vs, but God who vseth him for our affliction. In this sort did God vse satan and the Chaldees, in taking from Iob his goods, his children, and his wealth: yet doth Iob attribute it to God, saying: *God hath taken all awaie, as it pleased him, so is it come to passe.* This *Iob. 1 & 2.* regard of Gods prouidence will mortifie vs in all hatred, mallice, bitter-

2. Sam. 16. 6

Gen. 50. 15.

Ditternes, desire of reuenge, iniurie, and wrong, whereto wee giue our selues, when we regard the man that iniureth, wrongeth, and afflicteth vs. Thus when Semei wronged and did curse Dauid, he contened himselfe, and held backe Abisay, that would haue slaine him, acknowledging that it was by the wil of God that Semei did thus iniurie him. Thus dyd Ioseph giue ouer all hatred and desire to be reuenged of his brethren, acknowledging that God had vsed them to afflict him, and out of his affliction to produce so greate a good. But wee doo ordinarily the contrarie, wherein we resemble dogges, who vsually doo runne firceely at the stone that is cast at them, when in deede they ough t rather to deale with him that cast it. Let vs therefore acknowledge this prouidence of God, who vsseth the seruice of men to afflict vs, that wee may in humbling our selues in the sight of God, and praising him: also in renouncing all hatred, bitterneffe, and desire of reuenge agaynst man, amend our liues.

24 Now if this doctrine admonisheth vs to praise God, euen in our afflictions, how much rather in his graces and blessings? Wee are therefore to amende two great corruptions that rest heerein: Some, as hogs that eate acornes vnder an oake, doo neuer so much as looke vp whence they come: Thus doo many swallowe vp the giftes of God, as the dronkards that drink beere and wine, and neuer talt the relish therof, that with Dauid they may saie, *O Lord thou art good and gracions*. They neuer thinke that these benefites doo proceede from the prouidence, goodnesse, and power of God, that so they maye take occasion to praise him. The meditation therefore of this doctrine, which teacheth that it is God that giueth them meate and drinke, aire to breath, strength, vnderstanding, and industrie to labour: To bee brieft, that giueth them both soule and bodie, and all things necessarie for the lyfe and maintenance both of the one & the other. This meditation, I saie, would cause, that these goods leading vs to the spring head, would open both our heartes and mouthes to praise God incessantly. And this dutie doth Dauid teach vs, almost throughout the whole booke of Psalmes, which is for that cause by the Hebrues tearmed, The booke of thankesgiuing. The other corruption that wee are also to amend, is yet more dangerous, namely, whē men attribute to their owne industrie, force, counsell, and labour: to bee short, to themselves the blessings that proceede from God. This sacrificing to theyr net, and burning of incense to theyr yarne, is but too common. And is it not a villanous ingratitude, to take to our selues that

Habac. 1. 16

that glorie which wee ought to giue to God for his benefites vnto vs: But if wee could remember that it is in God that wee are, that wee liue, that wee haue our mouing, and that all goods both spirituall and bodily that we inioy, doo come of his prouidence: the knowledge of this spring would turne vs from our selues, & make vs to looke vpon God: to reioyce in him, not in our selues: to sing praises to his name, and not to ours: and to blesse him onely, who by his prouidence doth impart vnto vs all those goods that wee haue.

Psalme 9. 3.

Acts 17. 28

25 This doctrine of Gods prouidence, hath also respect to the time to come, that wee may amend our liues. First, such as doo attribute the cuent of euerie thing that they vndertake, either to fortune, or to theyr owne industrie, wisdom, power, or to the help of man, do stil rest in trouble of mind, in feare, and in doubtful and variable discouurse. And when the successe is bad, they thinke themselves wretched and miserable: and contrarywise, if they prosper, they attribute it to themselves, they bee proude of it, and become stout vndertakers. Thus leaning vpon broken reeds, they finally receiue the reward of their pride, and fall into confusion and ruine, and bring vpon themselves the wo pronounced by Ieremie against those that trust in the arme of flesh. But such as knowe that it is God that by his eternall prouidence guideth all things, doo not stand vpon their owne wisdom or strength, but with Ieremie doo saie, *O Lord, I know that the waie of man is not in himselfe, and that the man that walketh cannot direct his steps.* They also remember this sentence of Salomon, *The steps of man are ruled by the Lord, how can man then vnderstand his owne waie?* They doo therefore lifte vp theyr eies to God and doo call vpon him. They labour not in theyr discouurse, and as Esaie sayth, *He that beleueth wil make no hast.* They staie and depend vpon God, and will repose theyr whole confidence in him. If theyr successe seemeth bad to the flesh, they will humble themselves, as knowing that he afflicteth them not without cause: yea, they will take comfort therein, as beeing assured that God will turne all to theyr good and saluation, according to his promise, that hee will blesse all those that trust and depende vpon him. And contrarywise, if their successe bee to their mindes, they doo praise & blesse him whom they called vpon, whom they depended vpon, & whom they acknowledged to bee the author of all goodnes.

2. Chr. 25. 19.

Iere. 17. 5

Iere. 10. 23.

Prou. 20. 24

Esay 28. 16

Iud. 20. 27. 26.

Rom. 8. 27

Iere. 17. 7

26 Also, as they know that God by his prouidence guideth euerie creature, and disposeth of them as hee wil, so are they asured that the

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the most wicked and mightiest in the world, no not the deuill him selfe can hurt them, or take one haire from their head, without the prouidence and will of God, who loueth them in Iesus Christ. And not onely so, but likewise that God will make both the deuils and the wicked to serue to his glorie, and to the benefite and saluation of his children. And in deede, as the holy Ghost doeth testifie, it was the prouidence and definite counsell of God, that the Iewes and Gentiles should persecute Iesus Christ to the death. And that Sathan should moue the heart of Iudas to betraie Iesus Christ. And in this manner did God fulfill our redemption to his glorie, and the saluation of his elect. Beholde therefore how this doctrine ministereth wonderfull quiet and contentment to the children of God in all assautes, euen when they finde themselues at deathes doore. For respecting this prouidence of God, they doo hope in him, as Abraham did, beyond all hope, assuring themselues, as Dauid saith, that God is our God, to saue vs, & that the gates of death are in the hands of the Lord our God. Thus they doo assure them selues that God in his prouidence and power wil assit the, either by meanes ordinarie, as are the same, which dayly and continually he bestoweth vpon vs, or extraordinarie, as when for the space of fortie yeeres hee fedde his children of Israel in the wilderness, dayly sending vnto them Manna from heauen, eyther without anie meanes at all, as when he fedde Moses and Elias fortie dayes without meat or drinke: yea, or euen contrarie to naturall means, as when hee restrained the force of the fire for the preservation of the three Hebrue princes in the burning furnace, and stopped the hungrie lyons mouthes, for the keeping of Daniel, that they might not deuour him.

27 This doctrine will also greatly auaise vs, to restrain vs from many iniquities, as from seeking meanes condemned by the worde of God, to saue our selues from affliction and calamitie threatned vnto vs: lykewise to bridle vs from vsing anie fraude or deceit in our assayres, or anie badde conscience for the attaining of prosperitie. For in as much as it is almightie God, that by his prouidence guideth and gouerneth all things, and man is not to hope for anie blessing or prosperitie but from his fauour and good will: it were extreme folly, euen verie madnesse, to thinke to prosper by offending and prouoking him to anger and wrath. As contrarywise, we are not to doubt, but hee guiding all thinges by his prouidence, wyll bleesse those, who walking plainly, simple, and in a good conscience, shall depende vpon him. This may bee vnto vs a

nightie

Act. 2. 23.
& 4. 27
Iohn 13. 2.

Rom. 4. 18
Psal. 68. 1

Deut. 8. 3
Exod. 34. 28
1. King 19. 4
Dan. 3
Dan. 6

mightie buckler, to ouercome the daungerous temptations wherewith otherwise wee may bee easily drawn to followe the sinnes and iniquities of those that seeme to prosper in wickednesse. For knowing that it is from Sathan, whome in theyr wickednesse they doo serue, that they receiue theyr imaginarie prosperitie (yet by Gods sufferance) wee must beleue that it is to them rather a curse than a blessing, considering that the onely grace and good will of God is the mother and nurse of all peace and prosperitie. Thus doo wee see howe this doctrine of Gods prouidence will in respect of the time to come, assure vs that hee wyll prouide for all our necessities, either corporall or spirituall: that it wyll minister vnto vs a holie resolution to walke constantlye in his obedience, and to surmount the apprehensions of all inconueniences that might by anie meanes befall vs: that it wyll cause vs to forbear all fraude and iniquitie, and to walke in all playnesse and equitie, and thereby to expect the blessing of God: that it will comfort vs in all our afflictions and tribulations that hee shall either send or laie vpon vs, and induce vs to magnifie him in all his workes, namely, in those benefites and graces which wee doo receiue thorough his greate prouidence and good fauour.

28 To conclude, when wee shall see reuolts in religion, heresie in doctrine, schismes and troubles in the Church: that they which shoulde bee shepherdes become Wolues: That by the preaching of the Gospell some are blinded and hardned: That troubles and warres doo insue the preaching of Iesus Christ, the prince of peace: That the wicked doo oppresse the children of God, & account them as the offscumme of the world, wyth many other lyke matters straunge to the worlde: when (I saie) wee see all these thinges come to passe, and doo remember that it was all foreshewed and so ordayned in Gods almightie prouidence, we shall take no offence thereat, neyther murmure agaynst God, or bee faint hearted: but rather reuerencing the workes of God, wee shall abide and continue steadfast in the faith and our due obedience, as knowing that sith such is the will and pleasure of God, it cannot bee but good and expedient for his glorie and the saluation of his elect. And therefore it appeareth that they which reiect the doctrine of predestination and Gods prouidence, are enemies to his glorie, and to the comfort, edification, and saluation of the faithfull: so there is no doctrine that may or can more forcibly

forcibly moue vs, as is afore shewed, to amend our liues, in praying God vncessantly, in louing him feruently, in walking humbly in his sight, in obeying him constantly, in reposing our whole confidence in him, in bearing our afflictions patiently, & in surmounting all assaults vertuouly. To bee short, in sanctifying the name of God in his incomprehensible workes, that so we may finally attaine to the possession of life euerlasting.

The fourth cause of Amendment, grounded vpon the title and name Emanuel, attributed to Iesus Christ.

Chap. 4.

Esay 7. 14
Math. 1. 23

OVr Lord Iesus Christ, this *holy, most holy*, before mentioned, is also called *Emanuel*, first by Esaie, after by S. Mathew, in rehearsing what was forespoken by him, *Behold, a virgin shall conceive, & bring forth a sonne, and thou shalt call his name Emanuel, which is as much to say, as God with vs.* True it is, that the holy scripture doth vually vse this maner of speech, that God is with vs, whensoever it goeth about to signifie vnto vs that he is gracious, & that he is willing to assist and defend vs: But in this place it signifieth & expresseth vnto vs the manner and meanes whereby God imparteth him selfe vnto vs, not onely by receiuing vs into fauour, but also by grafting vs into himselfe in Iesus Christ, and vniting vs with him, as him selfe prayeth to God his father, saying: *I praise not for these alone, but for them also that shall beleue through their worde, that they all may bee one, as thou father art in mee, and I in thee, euen that they may bee also one in vs.* This title therefore and name *Emanuel*, attributed to Iesus Christ, which commandeth vs to amend our liues, doth admonish vs of two points that should earnestly moue vs to this amendment.

Iohn 17. 20

Leuit. 11. 44
& 19. 2. & 20.

2 First, as there is nothing more repugnant to the holynes of Iesus Christ, whome wee before learned to bee by Esaie called *Holy, holy, holy*, than idolatrie, iniustice, mallice, enuie, ambition, whoredome, dronkenness, couetousnes, lying, crueltie, with other like vices and corruptions: so is there nothing that ought more mightily to stirre vs vp to correct these vices, and so to amend, than the remembrance of *Emanuel*, that is to saie, of God with vs, who beeing
7. conioyned and vnited vnto vs, doth so often crie out, *Be ye holy, for I am holy.* And in deede this is as if a man shoulde saie, you cannot saie *Emanuel*, God wyth vs, vnles you purge your selues of all filthines

filthines & corruption, as things that can haue no fellowship with my holynesse. In this respect doth Saint Paul earnestly exhort vs to abstaine from such things, to the end wee may keepe him wyth vs, saying: *Bee not yoked with Infidels, for what fellowship hath righteousness with unrighteousnes? What communion hath light with darknes? What concord hath Christ with Belial? Or what part hath the beleener with the Infidell? And what agreement hath the temple of God with Idols? for yee are the temple of the liuing God, as God hath sayde: I will dwell among them and walke there, and I will bee their God, and they shall bee my people. Wherefore come out from among them and separate your selues. sayth the Lord, and touch no vncleane thing, and I will receiue you, and I will bee a father vnto you, and you shall bee my sonnes and daughters, saith the Lord almightie. And in the next Chapter following hee addeth: Now therefore beloued, seeing wee haue these promises, let vs cleanse our selues from all filthinesse of the flesh and spirite, and growe up vnto full holinesse in the feare of God.* 2. Cor. 6. 14

3 The temple of Ierusalem was called holy, because it was not a lodging for men, but the house of God, wholye dedicated and consecrated to his seruice: as were also the vesselles belonging thereto in the same respect called holy. Nowe if Baltasar king of Babylon, by vsing them in a banquet, & drinking in them with his princes and concubines, dyd prophane them, and was for the same soone after rewarded, (for the same night hee lost both his kingdom and lyfe) surely they that shall abandon, not the vessels, but the temple it selfe, and not a temple of stone and of wood, but euen theyr bodies and soules, that are made the liuely temples of the liuing God, to the prophane and filthie vses of the world and the flesh: in lieu of dedicating the whole to the holye seruice of God, who is with them, do most filthily prophane the Temple of God, and can expect no other than a most horrible vengeance and punishment, as the holie Apostle Saint Paule protesteth, saying: *Hee that destroyeth the temple of God, God will destroye him, for the temple of God is holy, which you are.* 1. Cor. 3. 17

When a king maketh his entrie into a Towne or Citie, hee findeth those streetes where he is to passe, made cleane, and his pallace hanged: howe much rather ought wee, whome God chooseth to bee his temple, and to make his entrie into vs, to bee with vs and to dwell with vs, to purifie and cleanse from all filthynesse and vncleanness, and to adorne the place of his habitation with all vertue and holynesse?

1. Pet. 1. 13

4 Heereunto doth Saint Peter exhort vs, saying: *Gird vp the loines of your minde, bee sober, and trust perfectly on the grace that is brought vnto you by the reuelation of Iesus Christ, as obedient children: not fashioning your selues vnto the former lusts of your ignorance: But as hee that hath called you is holie, so bee ye holie, in all manner of conuersation, because it is written, Be ye holie, for I am holie.* Where hee sayeth, that

Leuit. 11. 44
& 19. 2

the loynes of our minds must be girt, hee sheweth that as they that weare long garments, when they come in foule wayes, doo tucke and girt them vp, least they should load them with mire by dragging them through the same, so wee, whose mindes and affections doo so bepd to the earth, that they doo euen traile thereupon, walking thorough this world full of mire and corruption, must tucke them vp toward heauen, least they shoulde touch such daungerous and damnable mire, from the which we ought wholly to retire and separate our selues, that we may be made holy to the Lord. If anie man, sayth Saint Paul, purge himselfe from these filthineses and corruptions, he shall be a vessell vnto honour, sanctified and meet for the Lord, and prepared vnto euerie good worke.

2. Tim. 2. 21

5 Iesus Christ prayeth vnto his father to sanctifie vs: but how?

Iohn 17. 17

Euen by withdrawing vs from the corruptions of this worlde, and guiding vs by his spirite to bee consecrated and dedicated vnto him. If therefore we grow not in sanctification, we do make vaine the prayer of Iesus Christ so farre as it concerneth our selues. In the same prayer hee addeth this protestation: *For their sakes I sanctifie my selfe, that they also maie bee sanctified thorough the truth.*

Iohn 17. 19.

If our sauiour Iesus Christ sanctified and consecrated himselfe to God his father, to the ende his holynesse might stretch vnto vs, and so in him and by him wee might bee sanctified vnto God: wee doo falsely boalt that hee is *Emanuel*, God wyth vs, conioyned and vnited vnto vs, and that wee are members of his bodie, vnlesse that separating our selues from the corruptions of the worlde and the flesh, wee bee sanctified in him and vnto him. And in deede if Christ were of God made vnto vs not onely righteousness, but also sanctification, it is in vaine for vs to boalt of iustification wythout sanctification: for God beeing wyth vs and vnited vnto vs, this vnion must of necessitie engender not onely our iustification in him, but also our sanctification by him.

1. Cor. 1. 30

6 It is the holy Ghost dwelling in vs, that hath conioyned vs wih Iesus Christ, that hee may bee *Emanuel*, God wyth vs: *For hee* (sayth the Apostle Saint Paul) *that hath not the spirit of Christ*

is not his. And as there can bee no fire without warmth or lyght, so cannot God bee by his spirite in vs or with vs, but hee will also sanctifie and purifie vs from all vice and corruption, that hee may consecrate vs vnto God. We beleue the holy Catholike Church: Holy I saie, because God is with it, causing it to participate in his holynesse. Wee are not therefore members of this holy Church, vnlesse wee also bee holie. As lykewise wee adde, that wee beleue the communion of Saintes, that is, of the faithfull and children of God. But falsely and in vaine shall wee beare the name of Saintes, or pretende our selues to bee the faithfull and children of God, vnlesse that denying the filthynesse and corruptions of the worlde and the flesh, wee bee fully dedicated in all purenesse and holynesse to the seruice of God. And in deede when the holy Apostle sayeth, *Ensee peace and holinesse,* Heb. 12, 14 *without the which no man commeth to the Lorde:* Hee aduertiseth vs, that holinesse is as it were the bonde betweene God and vs: also, that without the same we cannot beholde the face of the Lord.

7 *This is the Will of God, saith Saint Paule, euen your sanctification,* 1, Thes. 4, 3 *that is, that wee abstaine from whooredome, that euerie one of you should know how to possesse his vefsell in holinesse and honour, not in the lust of couetousnes, euen as the Gentiles which knowe not God. That no man oppresse or defraude his brother in anie matter, for the Lorde is auenger of all such thinges, as wee also haue tolde yee before time and testified: for God hath not called vs to uncleannes but vnto holines.*

8 Whereas *Emanuel* commaundeth vs to sanctifie the sabaoth daie, hee therein sheweth vs how much his holynes doth bind vs to amend our liues. The first reason of this commandement tended by the ceasing from manuall labour, to figure vnto vs the spirituall rest, namely; the mortification and ceasing from all desires, willes, workes, and wordes of the flesh, as the Prophet Esay also declareth, saying: *If thou refraineest vpon the sabaoth from doing thy Will vpon my holie daie, and doest consecrate it to bee a holie and pleasing Sabaoth to the Lorde of glorie, and that thou glorifie him, in not doing thy owne workes, and that thy owne Will be not found therein, thou shalt prosper in God.* Besides, this figure hath farther relation, euen vnto Iesus Christ, as to the truth thereof, because it was hee, who dying for vs, purchased vnto vs the grace so to mortifie the olde man, that beeing dead vnto sinne, wee might sanctifie this Sabaoth in resting from our workes and labours. And to that purpose wee reade in Exodus, *Obserue my Sabaoth, for it is a* Col. 2, 16.
 Hh 2 *signe*

Exod. 31. 13.

Ezech. 20. 12

Ezech. 20. 13.

& 22. 8. & 23

33.

Ier. 17. 21. 27

Leuit. 10. 1

Exod. 3. 5

Ios. 24. 19

signeth that I am the God that sanctifyeth you. Now how necessarie this amendment & sanctification of life is, it doth appeare in this, that God neuer required anie thing more strictly, than obedience to this commandement of the Sabaoth. For where soeuer he wil note that all religion is subuerted, he complaineth that his Sabaoth is defiled and violated.

9 Where God also commaundeth that hee that had gathered a few stickes vpon the sabaoth day, should be put to death, he plainly sheweth, that the least will, word, or work of our flesh, deserueth euerlasting death. And in deed this *Emanuel* perfectly and infinitely holy, cannot indure any filthynes and synne in that which is ioyned and vnited vnto him. As we doo also reade that when the sons of Aaron Nadab and Abiu, offered strange fire before the Lorde, the fire proceeded from the presence of the Lorde and deuoured them, and they died before the Lord: whereupon Moses said vnto Aaron, This is it that the Lord pronounced, saying: *I will be sanctified in those that come neere vnto me, and I will bee glorified in the presence of all the people.* Therby shewing, that the neerer that *Emanuel* commeth vnto men, or draweth men vnto him, the lesse will hee beare with their corruptions, and the sooner will he punish them: as doth appeare in a lump of waxe, which the neerer that it is laid to the fire, the more doth the fire shew his heate in melting it. And in this respect, when God appearing out of the burning bush to Moses, commanded him to put of his shooes of his feet, he addeth this reason, *For the ground whereon thou standest is holy:* not by nature more than anie other, but in regard of the presence of God.

10 In olde time God dwelt in the midst of the people of Israel, and the Arke and the Temple were testimonies of his presence, which presence tended to asure them, either of his fauor to blesse those that yeelded due obedience, by amendment of lyfe, or of his wrath, to punish those most grieuously, who contemning this grace should rebell against him. And this dyd Iosua most liuely represent to the people of Israel. For when they had protested that they would serue God, and no Idols, hee sayde vnto them: *You cannot serue the Lord, for hee is a holy and zealous God, and will not pardon your sinnes and transgressions, so that if you forsake him, hee will roughly intreate you.* When God named his sonne Iesus Christ *Emanuel*, hee thereby declared vnto vs, that hee is in the middest among vs, and with vs, after a more excellent fashion, as beeing vnited and conioyned in our flesh, and consequentye vnto vs. And therefore we are also the more bounde in duetie to liue in holy-

holynesse, by amendement of lyfe, as beeing assured, that as hee is come neerer vnto vs, and more excellently into vs thorough his sonne *Emanuel*, so will hee shew himselfe more seuer and ielous in punishing vs, when wee turne from him, and serue his enemies, the world and the flesh. So often therefore as wee shall heare or reade this name *Emanuel* attributed to Iesus Christ, let vs remember that the same is a summon to vs to amend our liues, that separating our selues from all filthinesse and corruption, wee may bee consecrated and wholly dedicated to the seruice of God, who is with vs, in praying him fully to sanctifie vs both in bodie, in soule, and in minde, that wee may bee preserued without reproch vnto the comming of our Lord Iesus Christ, *Hee* (sayth Saint Paul) *that hath called vs to this sanctification, joyning vs vnto Iesus Christ, is faithfull and will doo it,*

1. Thes. 5. 23

11 Secondly, this name *Emanuel* teacheth vs that God is with vs, wheresoeuer wee bee, and consequently, that he seeth and knoweth all our thoughts, wills, wordes, and workes. For, as wee haue before sayde, his diuinitie is in all places, and consequently by vs, with vs, and in vs. Not that we should rest vpon the bare contemplation of this diuine essence, to vs incomprehensible, but that we should referre all to his prouidence, by beleeuing that it is he that seeth, knoweth, guideth, and gouerneth all that is done in heauen & in earth: neither that he should need to stand neere vs to looke vpon our affections and workes. And in deed, marke how he repro- ueth hypocrites, that thought that they had to do with a God of a short or a dim sight. *Weeneest thou* (sayeth he) *that I am a God neere at hand, and not a God a farre off? Can anie hide himselfe in secret places that I shall not see him, sayth the Lorde? Doo not I fill heauen and earth, sayth the Lord?* Hypocrits did imagine such a God in heauen, that withall they represented him to themselues, to be like a man: yea, euen short sighted, such a one as could not see farre: & so per- swaded themselues that God did not see theyr wicked thoughtes and workes. But hee reproveth them, saying, that hee is not a God at hand only, that is to saie, such a one as is lyke vnto men, that had need to stand by when they will see anie thing, but that hee seeth a farre off. As Dauid also representeth him vnto vs, saying: *The* Psalme 33. 13 *Lord looketh from the heauens, hee beholdeth all the sonnes of men, and* Hebr. 4. 13 *from his dwelling hee seeth all the inhabitants of the earth.* And the A- postle plainly declareth, that no creature can be hidden from him, but all things lie open and bare to his sight that wee haue to doo withall. In the meane time, because that men, according to theyr

nature, doo more easily beleue, that such as are neere them do see them: let them thinke that in whatsoeuer place they be, God is neere them, as this name *Emanuel* doth admonish, which signifieth, that God is with vs: yea, euen in vs, as hauing ioyned and vnited vs to himselfe, and therefore that he is not a God a farre off onely, as is aforesaid, but also a God neere at hand. As likewise how often is it noted by the Euangelists, that hee did both see and know the thoughts of those that went about to tempt him, or that hatched any other conspiracie, or that had any bad opinion of him.

Math 9.4
Luke 5.22
Math. 12.25
Luke 6.8.

Psalme 139.

12. Dauid in his owne person doth very aptly represent vnto vs this prouidence of God, seeing all things, and beeing in all places, saying: *O Lord, thou hast tried me, and knowen me, thou knowest my sitting, and my rising, thou vnderstandest my thought a farre off, thou compassiest my paths and my lying downe, & art accustomed to all my waies. For there is not a word in my tongue, but thou, thou knowest it wholly, O Lord: Thou holdest me straight behinde and before, and laiest thy hand vpon me: Thy knowledge is too wonderfull for me, it is so high that I cannot attaine vnto it (namely, in all and by all to comprehend it. Whether shall I go from thy spirit, or whether shall I flie from thy presence? If I ascend into heauen, thou art there, if I lie downe in hell, thou art there: let me take the wings of the morning, and dwell in the vtermost parte of the sea, yet thether shall thy hand leade me, and thy right hand holde mee vp. If I saie, yet the darknes shall hide me, euen the night shall bee a light about me, yea, the darknes hideth not from thee, but the night shineth as the day, the darknes and the light are both alike. For thou hast possessed my raines, thou hast couered me in my mothers wombe: Thine eyes did see me when I was without forme, for in thy booke were all things written, which in continuance were fashioned, when there was none of them before. Beholde heere an excellent description of Gods prouidence, which declareth vnto vs the efficacie of this title *Emanuel*, giuen to Iesus Christ, and consequently teacheth vs, that hee seeth and knoweth all that wee thinke, saie, or do, for all is open in his sight, for he is with vs and in vs wheresoever we become.*

Psalme 59.8

13. The knowledge and feeling of this truth may bee to greate purpose, to induce and resolue vs to amend our liues. For what I praie you, is the spring of such abudaunce of iniquitie as wee see at this daie among men? Euen this false perswasion, or rather astonishment, to imagine that God is blinde, and seeth not the works and thoughts of men. *They prate with their tongues,* sayth King Dauid speaking of his enemies, *and swordes are in their lippes.* For, saie they, *who heareth vs?* Heereof haue wee a notable example in the

ninetie foure Psalme. O Lord, sayth Dauid, *how long, how long shall the wicked triumph? They prate and speake fiercely: all the workers of iniquitie vauunt themselves, They smite downe thy people, O Lorde, and trouble thy heritage: They slaie the widdowe and the straunger, & murder the fatherlesse, yett they saie, The Lorde shall not see, neither will the God of Iacob regard it.* But let vs now see how hee reprooueth the blindnesse and pride of these wicked ones: *Vnderstand yee vnwise among the people, and yee fooles, when will yee bee wise? Hee that planteth the eare, shall hee not heare? And hee that formed the eie, shall hee not see? Or hee that chastiseth the nations, shall hee not correct, euen he that teacheth man knowledge? The Lorde knoweth the thoughts of man that they are vanitie.* As Dauid also hauing rehearsed the wicked & cruell enterprises of his enemy, obiekteth vnto him, that in his heart hee sayth, *God hath forgotten him, hee hath hidden his face, and will not see him.* What moued Caine to bring his brother into the fieldes, and to bee so bolde as to kill him? Euen this false opinion, that God dyd not see him. And this dyd hee verie manifestly declare, in that when God asked him where his brother was, hee answered: *I knowe not: Haue I the keeping of my brother?* As if hee woulde haue sayde, that God had not anie reason to put that question to him, considering that hee was not appointed to keepe him, and therefore without blame hee might bee ignorant where he was.

Psalme 10, 11

Gen. 4. 8

14 But what shall wee saie of Dauid, (a man that did so greatlie feare God) when he committed adulterie with the wife of Vrias, made him dronke, and afterward slew him by the handes of his enemies, thereby thinking to hide his iniquitie from men? Must it not needes bee that at that time hee was much ouerseene, when hee woulde imagine that God dyd not see him? Yet is this the ordinarie perswasion of those that giue ouer themselves to wickednesse, and consequently, the fountaine of an infinite number of sinnes and iniquities that they commit, vpon an imagination that God seeth them not. Otherwise what an impudencie were it in man to commit adulterie, to bee drunken, to deceiue his neighbour, to backbite, &c. if hee coulde thinke within himselfe, God is with mee, I am in his sight, hee heareth me, he seeth me commit this wickednesse? And yet how often doo men commit all these iniquities, euen whoredome, dronkennesse, deceit, and backbiting in the presence of God, from which they will verie diligently forbear in the sight of men?

Hh 4

15 That

15 That wee may the rather therfore amend our liues, let vs remember *Emanuel*, that is, that God is with vs, euen in vs, ioyned and vnited vnto vs. And withall, let vs well thinke that hee seeth and knoweth all our thoughts, words, and workes, as is before declared: yea, let it be a strong bridle to withhold vs from wickednesse, as Salomon teacheth vs, saying: *Why shouldest thou, my sonne, delight in a straunge woman, or embrace the bosome of a stranger? Seeing the wayes of man are before the eyes of the Lorde, and hee pondereth all his pathes?* And in another place, *The eyes of the Lord are in all places, to beholde both the good and badde*, Ribby one of the wise men of the Iewes, in olde time to this purpose dyd verie aptlye saie, Graue these three things in thy minde, and thou shalt neuer sinne: namely, that there is an eie that seeth thee, an eare that heareth thee, and a booke wherein all thy wordes and deedes are written. Neyther let vs thinke, when wee neglect our duties in releeuing the poore, that God knoweth it not, albeit wee alleadge that wee knowe nothing of theyr want, or had not wherewith to helpe them: *If thou forbearst (sayth Salomon) to deliuer those that are ledde to bee slaine, and such as are at deathes doore, by thinking that thou wilt saie, I knew not of it: hee that pondereth the heartes, doth hee not vnderstand it? And hee that keepeth thy soule, knoweth hee it not? Or Will not hee recompence euerie man according to his workes?* God knoweth what meanes wee haue to helpe the needie: and let vs not thinke to blinde his eyes with anie excuse, or by diminishing our fault. Let vs not lie to men in his sight that seeth our dissimulation, and threatneth to punish it, as wee haue a horrible example in Ananias and his wife Saphira, who both fell downe dead for lying in the sight of God, when they spake but to men. O Lorde (sayth the Prophet Ieremie) *thou art mightie in counsell, and plentifull in thy actions: Thy eies are open vpon the whole course of the children of men, to giue to euerie one after his course, and after the fruite of his works*. Behold again what the same Prophet saith in the person of God, *I will send out many fishers, and they shall fish them: and after I will send out many hunters, and they shall hunt them from euerie mountaine, and from euerie hill, and out of the caues of the rocks. For mine eies are vpon all their waies: They are not hid from my face, neither is their iniquitie hid from my eies.*

16 Let vs continue steadfast in this resolution, that God is with vs and in vs, & seeth all our thoughts and workes: That all things lie open and naked in his sight: that the very holes & darknes, that wee

Prou. 3. 21

Prou. 15. 3

Drus. Apoth.
of y^e Hebrues
& Arabians.
l. 1.

Acts 9.
Iere. 32. 4

Iere. 16. 19.

we seeke out wherein to worke our wickednes, are as light before him: that we can not go into any place, but he wil be present with vs and in vs. To be short, that we cannot think, say, or do any thing but still it wilbe in his sight: and hereupon let vs imagine with our selues what an impudency it will be in vs, to p̄sume, to think, say, or to doe, in his sight, any thing that wee would be ashamed of in the sight of men: and withall remember that he is not onely holy, hating iniquitie, and detelling such contempt of his maiestie: but also righteous, punishing most grieuouly as well the iniquity it selfe, as the blasphemie to think that God is blinde, & seeth not the thoughts and words of men: also, how horrible this impudency is, to presume to commit such filthines and iniquity in the sight of God, as we would be ashamed to commit before men. Rather therefore, seeing this name *Emanuel* admonisheth vs that God is with vs and in vs, let all our thoughts, wordes and workes be holy, as he is holy: to the end, that in hiew of making a seperation betweene God and vs through our sinnes, we may perseuere in this soueraigne good, to haue God with vs, according as the name *Emanuel* giuen to our Lord Iesus Christ, doth teach.

The fift cause of amendment, drawn from these tytles, wonderfull, a Counsailler, the strong and mightie God, the Prince of peace, the Father of eternitie, attributed to Iesus Christ. Chap. 5.

THERE be three especiall things that procure the subiectes to loue their Prince, and louing him, voluntarily to yeeld vnto him all obedience and fidelitie: First, if he be wise to gouerne the with wisdom and discretion: Secondly, if he seek their prosperity: Thirdly, if he be able to defend them against the endeouours of their enemies, and to effect whatsoeuer may be requisite for the safety and good of his subiectes. These three pointes and many more, shall we finde in these titles, attributed by the Prophet Esay to our Lord Iesus Christ: for in calling him Counsailler, the Prophet declareth that he is replenished with all wisdom, wherewith to giue assured counsaile in all trouble and perplexitie: but chiefly in matter concerning the acceptable seruice of God and the hope of our saluation. Secondly, he calleth him the strong and mightie God, thereby to assure vs that he is of infinite strength and power to execute and fulfill his will, whether in defending vs against the endeouours of our enemies, in punishing such as disobey him, or in making

Esay 9.

making those that are subiect and obedient to him, partakers of his graces and benefites, Thirdly, hee nameth him the Prince of peace, because he is the author and fountaine of all prosperity and felicitie both bodily and ghostly, signified by the worde Peace: he doth moucouer terme him also wonderfull, to the end to giue vs to vnderstand, that from Iesus Christ we are to expect thinges more high and excellent then any that we can discerne in the ordinary course of the worlde: also that in him are hudden the inestimable treasures of wonderfull thinges surpassing mans expectation and capacitie: whether to the blysse of such as feare and obey him, or to the punishment of vnbeleeuers and disobedient persons. To conclude, the Prophet also doth entyle him the father of eternitie, therein teaching vs that Iesus Christ is the author and groundworke of the eternity of the Church, preserving it vpon the earth with a continuall protection, and guiding it to heauen, there to remaine eternally in the possession of perdurable ioy and glory for euer.

2. Beholde therfore who and what maner of one he is that commaundeth vs to amend, by louing him, and fearing to offend him: and by our willing obedience vnto him. And indeed, is not such a King or Prince most worthy the loue, honor, feare and obedience of his subiects? First, if he be Gods counsailor, he is of necessitie replenished with the spirite of wisdom and vnderstanding, as Esay more at large doth declare, saying: *The spirite of the Lord shall rest vpon him, the spirite of wisdom and vnderstanding, the spirite of counsaile and strength, the spirite of knowledge, and of the feare of the Lord:* yet S. Paul goeth further, saying: *All the treasures of wisdom and knowledge are hidden in him.* This Counsailor beeing thus replenished with all wisdom, knowledge, and vnderstanding: are not we to beleue that whatsoeuer he commaundeth vs is holy, good, righteous and necessary for the seruing of him according to his will? must we not in our selues finde that it is inere folly to seeke after the counsaile of man in matter concerning the seruice of God, and the hope or path to saluation, and to listen vnto the wisdom of our owne flesh, that seeketh to turne vs from the wisdom of that great counsailor? or to thinke it any wisdom to reiect his counsaile or documents? To be short, as al the members of the body doe suffer themselues to be ledde by the sence and vnderstanding that is in the head: euen so the members of the Church must follow no other sence, the such as is in their head Iesus Christ: neither hearken to any other counsailers but him, and this also doth

Esay 11.2.

Col. 2.3.

our

our heavenly father commaund vs, saying: *This is my well beloued sonne, in whom I am well pleased, heare him.* Mat. 17. 5.

So often therefore as the world, the flesh, or the deuill shall sollicite vs to loue, or to doe any thing condemned by this counsaile of Iesus Christ, let this title giue to Iesus Christ waken vs, and cause vs immediately to resolute to deny them, and not to admit any other counsel the same of Iesus Christ, who by the ordinance of God doth bear the name counsaile.

3 Let vs also beware of seeking after witches, forcerers, or conjurers, and other like ministers of Satan, for any reuelation or counsaile, and to that purpose remember the prohibition of the Lord, Deut. 18. 9.

saying: *When thou art come into the land that the Lord thy God shall give thee, thou shalt not learne to doe according to the abominations of those nations. There shall not be among you any witch that useth witchcraft, any obseruer of times, any prognosticator of seasons, any forcerer, or enchanter, or that counsaileth with spirits, or soothsayer, or that asketh counsaile of the dead. For all that do such things are abomination vnto the Lord, and because of those abominations the Lord thy God doth cast them forth before thee.* And least the people should reply and say,

Why shall we be in worse estate then these nations? Shall we haue no meanes to aske counsaile? The Lord answereth, *The Lord thy God shall raise thee up a Prophet from among thy brethren, like vnto me: him shalt thou heare.* The Prophet here promised is this counsellor Iesus Christ, as S. Peter affirmeth, saying: *as Moses had foretold,*

that whosoener heareth him not, shall be rooted out. If any man reply- Acts 3. 22.

eth, saying: True, but Iesus Christ is not now vpon the earth, to be sought vnto, as he was in the time of the Apostles: neither are we in the dayes of Abraham, Dauid, Moses, and others, to whome God made answer when they craued his counsaile: but our answer is, he hath in his worde recorded in the olde and newe testament, sufficiently declared his counsaile, as well concerning that which wee are to doe in obeying his will, as also in regarde of all that wee are to beleue for our saluation. And to this purpose doth Esay the Prophet very well saye; when they saie vn-

to you, *Enquire at them that haue a spirit of diuination, and at the soothsayers, which whisper and murmure, answer thus. Should not a people enquire at their God: from the liuing to the dead? To the laue and to* Esay. 8. 19.

the testimony? If they speak not according to his word, it is because there is no light in them: that is to say, no prosperity for the, likewise when the rich man praised Abraham to send Lazarus to exhort his brethren to amendment, least they should fall into the torments that he felt: Abraham answered, *They haue Moses & the prophets, let them heare them.*

And

And vpon his reply, that if any should come from the dead, they would amend: he saide againe, *If they heare not Moses and the Prophets, neither will they beleue though one should come from the dead.*

Luke 16.27.

Iohn 15.4.

Acts 20. 27.

5 Likewise, as Iesus Christ protesteth that he hath deliuered to his Apostles, euen al that he had from his father, and hath appointed them to be witnesses and embassadors: so haue they faithfully discharged their offices. First in their owne persons, as S. Paul protesteth of his person, that to the Ephesians that came to Milet hee had preached the whole counsaile of God: next they haue so layed it downe in writing, that now we need not to seeke after any counsell, or looke for any reuelation from elsewhere: but euen from this counsaile, who answereth vs in the holye scriptures, in case we list to pray him by his spirite to open our wits, that we may vnderstand him, as he did for the Apostles. If therefore we desire to know the will and counsaile of God, we must haue recourse to his worde, recorded by the Prophets and Apostles, and so aske at the mouth of the Lorde, and carefullie practise the same that Dauid that so excellent Prophet speaketh of himselfe, saying: *Thy testimonies, O Lord, are my delight, and counsellors.* And if it come to passe that in time of trouble and sorrowe, and in such affaires as breede perplexity, we know not how to resolute of our duties: let this title, Counsaile, be vnto vs an aduertisement, by prayer and supplications to require at the mouth of the Lord, with full assurance, that he will giue vs to vnderstand his will and wise counsel, to his glory, and our saluation.

Luke 24.45.

Psal. 119.24.

6 In the title of Strong and mighty God attributed to Iesus Christ, we are to consider of two pointes: First, what his strength and power is: Secondly, what be the fruites and argumentes of amendement of life that doe thereof proceede. For the first, we are to acknowledg & apprehend in him such a strength & power, that as at his onely word he created heauen and earth, and al this beautifull frame of the worlde: so by his onely will did hee worke all that he willed: considering that his worde is no other but a declaration of his will, And this did plainly appeare in this, that when hee directed his wordes to dead Lazarus that heard not, and to the feauer of S. Peters mother in law, that vnderstoode him not, with other insensible and vnreasonable creatures: yet was all that he said or commaunded, done. *Our God,* saith Dauid, *is in heauen: he doth what he please:* howbeit to the end the better to represent this power of Iesus Christ, the holy Ghost doth many times call him the God of hostes, thereby to signifie vnto vs, not onely that hee

Iohn 11.43.

Luke 4.39.

Psal. 145.8.

Psal 115.3.

hath

hath the leading of the armies of men, and giueth the victorie where he will: but especially that he hath mighty armies both in heauen and in earth, ready to obey him. First Dauid saith, That his Angels mighty in power, doe fulfill his commaundement and obey the voice of his worde. Of them there are great numbers, as Daniel also saith, that a thousand millions doe minister vnto him, and ten thousand millions do stand in his presence. They be mighty armies, as S. Luke calleth them, saying: When the Angel had declared the natiuity of Iesus Christ to the Shepherds, there was a multitude of heauely armies praising God. And Dauid speaking of the Angels saith: *The chariots of God are twenty thousand thousand angels.* And Iesus Christ, saying that at his request hee should haue 12. legions of angels ready to defend him, doth shew that all these so mighty armies of Angels, by thousands of millions are at his commaundement ready to obey him. If one Angel in one night slewe all the first borne of Egypt, and in the Campe of Senacherib one hundred fourescore and fise thousand men in one night, what exploytes may this strong and mighty God Iesus Christ performe, who hath at his commaundement whole armies of Angels by thousands of millions? we see them not no more then did the seruant of Elizeus, but we should see them if it might please God but to open our eyes, as hee opened the eyes of the saide seruant at the praiser of his Prophet, whereby he saw a whole mountaine of horses and fiery chariots round about him.

Psal. 103. 20.

Dan. 7. 10.

Luke 2. 13.

Psal. 68. 17.

Mat. 26. 53.

Exod. 12. 29.

Esay 37. 36.

2. King. 19. 25

2. King. 6. 17.

7 Moreouer, he hath the heauens and all that is in them, the aire, the cloudes, the windes, the sea, the earth, the beastes and all other creatures, which are euen so many mighty armies, redy to obey him, either to fauour such as amend their liues, or to punish the rebellious and obstinate: hath he not still in his power the like armies as he employed in olde time against Pharaoh? can hee not conuert, nor riuers onely, but euen all the waters in the worlde into bloud? and makethem to bring forth such abundance of Frogs, that they shall couer all the face of the earth: to conuert all the dust in the worlde into Fleas? to send a medly of beaists able to fill both fields and houses? to slay both men and beastes with pestilence? to torment them with botches and blaines? to wasse the fruites of the earth with hayle and Grashoppers? to change the light into palpable and continuall darkenesse? with other like strange and deadly armyes? If this mighty God Iesus Christ, speaking meekly to those that came to apprehend him, ouerthrew them, what shall hee doe when

Deut. 28.

Leuit 26.

Exod. 7. 8. 9.

10.

Iohn 18. 6.

Psal. 2. 5.

when hee shall come to speake in his wrath, holding in his hand an iron rod to bruse his enemies as a potters vessel.

8 Now let vs proceede to the fruites and arguments of amendment of life, which come of the apprehension of the strength and might of Iesus Christ, of these there be two especiall. First, feare to offend him: Secondly, assurance against all our enemies that seeke to diuerie vs from our obedience towards him. Considering the first, if we apprehend this incomprehensible power and strength of Iesus Christ, who commandeth vs to amend, how should not we be resolu'd and encouraged to yeeld vnto him due obedience? how should we not feare to displease him that hath such armies at his commandement, ready to roote out those that disobey him? how dare we tread vpon the earth that is ready to open and to swallow vs vp, as in olde time it did Chorah, Dathan, and Abiron? how can we without feare think vpon the Sea, which at his commandement is ready to break forth to drowne vs, as in olde time it drowned all the rebellious and disobedient worlde? how dare we draw breath which he can infect to slay vs with pestilence and other diseases? how dare we go into the fieldes, when we remember that there be euen armies of wilde beastes ready to deuoure vs, according to his threatnings in his lawe, or as hee sent Beares to deuoure the children that mocked his Prophet Elizeus? how dare we dispense with our selues to despise his commandement to amend, considering he hath all Kings and nations in the world ready to obey when he commandeth them to destroy vs, as in old time he but whistled for the armye of Nabuchadnezzar, and it came against his people Israel? how can we but feare by our sinnes to prouoke to wrath the mighty God, that threatneth to turne the heauen into brasle, and the earth into iron, and to commaund the cloudes that they shal not raine, who also can send scarcity of seauen yeeres, as he did into Egypt: yea euen to depriue vs of all sustenance, that we may perish for want of foode? how dare we disobey him in whome we are, we liue, we moue: who suddenly can send a palsey into all our members, take away our liues, and vtterly root vs out? but especially, how is it that we take no heed of displeasing him, that hath readye whole armies of deuils, so mighty and terrible enemies, that waite not for his commandement, but euen for leaue to destroy vs, as the history of Iob doth euidently declare? naturally we feare to displease him that hath most power to be reuenged and to punish vs, and in that sence we are more affeard to offend a King, then a subiect: a man, the a child. We ought therefore greatly to feare to offend God, that hath

Num. 16. 31.
Psal. 106. 17.

Deut. 11 6.
Gen. 7.

Leuit. 26. 23.

2. King. 2. 24.

Esay 5. 26.
and 7. 18.

Leuit. 26.
Deut. 28.
Gen. 41.

Iob. 1.

hath such power to punish those that wil not amend their liues: to which purpose Iesus Christ also saith: *Feare him who when hee hath killed the body, can also cast the soule into hel fire.* Behold therefore how the apprehension of the power of Iesus Christ should moue vs to feare to displease him, and consequently, to amend our liues. Luke 12. 4.

9 As touching the second fruit, which concerneth our assurance against the assaults of our enemies, we are to note two points: First, that we are subiect to many and grievous afflictions and assaults: Secondly, that the assurance of the power and strength of Iesus Christ should confirme our constancy in that obedience which we owe vnto him: for the first, S. Paul saith, that such as wil liue faithfully in the feare of God in Iesus Christ, are subiect to persecutions: also that the more we labour to put of the world and sinne, the more sharply we are assailed by the worlde and sinners. 2. Tim. 3. 12.

If ye were of the world, saith Iesus Christ, the world would loue her own, but now because you haue forsaken the worlde, the worlde hateth you. This doth S. John 13. 19.

Augustin very aptly note, saying: The world must necessarily hate vs: because we hate the things that the world loueth. Likewise, because Iesus Christ hath freed vs from the tyranny of Satan, he being an enemy to the glory of God and the saluation of man, doth labour the more to ouerthrow and destroy vs: as also S. Iohn saith, that the great dragon, the old serpent called the demil, seeing himselfe cast forth with his angels, being moued because hee could not swallow vp either the whole body or the head of the Church, leuied war against the rest that keep the commandements of God, and haue the testimony of Iesus Christ. Aug. Sent. by Prosper. 35. 3.

10 Now to come to the second point: If we feare God, & seek to amend our liues, we shal not need to feare man, nor deuils, nor any other enemies that labour to turn vs from our duties, but may perseuere constantly, with assurance that this strong and mighty God will keep vs, and in the end destroy them, and conuert all their endeouors to our good and saluation: & to this purpose let vs remember how Balak king of Moab enterprised to destroy the people of God, by procuring Balaam to curse them, and how God opposed himselfe, and converted his wicked desire to curse them, into blessings: Balaam declareth what Balak had commaunded him, saying: *Come and curse Iacob for my sake, come I say and curse Israel.* But the Lord compelled him to say, *How can I curse them? The mightie God hath not cursed them: or how shall I detest them? The Lord hath not detested them.* Again, *The mightie God cannot lie, neither is he as the sonne of man, to repent: He hath spoken, and shal he not performe: he hath sayde, and shall hee not confirme it?* Beholde I haue receined his worde to Apoc. 12. Num. 23.

Num. 24. 9.

blesse, and seeing hee hath blessed them, I may not reuoke it. This is the foundation of this safegard and protection. *He perceined no iniquitie in Iacob, neither did hee see any frowardnes in Israel: the Lord his God is with him, and the Kings triumph in him.* To conclude, of the people of God, he saith: *He that blesseth thee shalbe blessed, and he that curseth thee shalbe cursed.* This assurance haue they that seeke to amend their liues vnder the protection of this strong and mighty God.

2. King. 6. 3.
Dan. 6.

11 And indeed, albeit when we walke in simplicitie, plainnes and truth, and so labour to amend our liues, if the whole world should rise against vs to molest and destroy vs, yet hath this strong and mighty God euen whole armies of Angels to keepe vs, as in olde time he had for Elizeus: he hath Seas to swallow vp the Pharaohs of our time, and all that persecute the children of God. If we be constant in the seruice of God, he is yet able to stoppe the throat, and to tye vp the pawes of the hungry Lyons, that we shall not be rent or deuoured, as in olde time hee preferued Daniel that was cast into the Lyons denne. If in purpose to amend we will not fall downe before idols, albeit men take vpon them to burne vs quick yet let vs say with the three Hebrew Princes, *Our God is able to deliuer vs,* and with them protest that we will worship no Idols: and remember that God is able to deliuer vs out of the fiery furnace, yea euen to preferue euery haire of our heads from burning, as he preferued those three Hebrew Princes. To be short, that all creatures are euen so many mighty armies at the commaundement of the creator, ready to be employed to our good and saluation, either to preferue vs from the assaults of our enemies, so long as we perseuere in well doing, either to chastice vs and so to bring vs to amendment, either to punish the disobedient and obstinate. Let vs therefore apprehend this soueraigne power of this mighty God Iesus Christ, that fearing to offend him, and so amending our liues, we need not to feare the endeouors of our enemies: let vs vndoubtedly beleue that as he is almighty, and hath so many and such strong armies at his commaundement, so hee hath power to preferue those that shall amend their liues, and to destroye and roote out all such as shall rebell against him, or seeke to hurt his faithfull and obedient subiects and seruants.

Luke 2. 14.
Iohn 14. 27.
Eph. 2. 17.

12 Iesus Christ is also called the Prince of peace, to represent vnto vs that it is he that is the author & giuer therof: This is witnessed, in that at his birth euen millions of Angels sung this song, *Glory be to God on high, and in earth peace:* as also himselfe saide to his Apo-

stles,

stles, *I giue you my peace*, and the same did he cause them to publish throughout the worlde in his name. As also S. Paule saith, that at his comming he preached the gospel of peace to all that were neer hand or a farre off: this peace may be considered in two sortes: First, it signifieth peace and tranquility of conscience, whereof S. Paul speaketh, saying: that being iustified by faith, we haue peace toward God through Iesus Christ. Secondly, this peace containeth all blessings both of body and soule. And as this Prince of peace, who commaundeth vs to amend, is author both of the one and the other peace, so this title *Prince of peace* giuen to Iesus Christ, should be vnto vs a mighty argument, and a quick spurre to moue vs to amendment of life. Lastly, being by nature the children of wrath, and al our affections Gods enemies, and euen so many souldiers in the deuils pay to fight against God, and to incense him against vs: this Prince of peace Iesus Christ, vouchsafed to dye for vs, to the end to make satisfaction for all our sinnes, and so to appease Gods wrath, and to take away the cause of this so mortal and wofull warre betweene him and vs.

Eph. 2.3.
Rom. 8.7

13 This is the groundworke of this so blessed a peace which the children of God doe enioy: *for being iustified by faith in Iesus Christ, we haue rest and peace of conscience*: as knowing that God is our father, that he aduoweth vs to be his children, and loueth vs in his welbeloued sonne. And this peace passeth all vnderstanding, as S. Paul saith, because there is nothing so contrary to the sence of man, as in our selues to feele this grace, that being sinners, worthy Gods wrath, we should neuertheless be assured that we are righteous and welbeloued of God, whereby to hope well in the middest of dispaire, to see great riches of heauenly and eternall goods in the gulf of our pouertie, and in this our weaknes and infirmitie, euen indignity wherewith we are possessed, to be at quiet and in full assurance against the deuill, death, sinne, hell, and all other our enemies. Now to shew that this peace is mightie and of force to make vs to amend our liues, he addeth, that it will keepe our senses and thoughtes in Iesus Christ, together with all our affections and desires, signified by the hart: but from what? euen from diuerting from God, and from the obedience and duetye that we owe vnto him: for surely if wee coulde feele what a comfort, peace, and consolation there is in this peace of our soules before God, we would be loath to loose such a soueraigne felicitye by displeasing him, and so in lieue of this peace, to bring vpon our con-

Rom. 5.1.
Phil. 4.7.

sciences trouble, terrour and feare, through the apprehension and feeling of Gods wrath.

14 And indeed there is no such hell or anguish in this life, as a bad conscience: it is a cruel and intollerable tormentor, if we haue a childe that by crying is grieuous vnto vs, we seek to appease him either by threats or promises, by gifts or stripes, but if he will not be so stilled, either we can send him away from vs, or our selues goe from him, that we may not be troubled with his crying: it is not so with a troubled minde deuouide of this blessed peace. The conscience once feeling or apprehending the wrath of God euen but a little, will neuer suffer vs to be quiet, promise, threaten, giue, strike, what euer you doe, still it cryeth lowder and lowder, and still it tormenteth: yea when you seeke to send it away, it sticketh closer vnto you, neither can you departe from it, for being in you, it is alwaies at hand. How diligently therefore ought we to amend our liues? that so we may retaine in vs this treasure of peace, whereof Dauid speaketh, saying: *Thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.* Againe, *By lifting up the light of thy countenance vpon me, thou hast giuen me more ioy of hart, then they had when their wine and their wheat did abound.* And in this sence did S. Paul say, that the kingdome of God consisteth in this peace that proceedeth of the righteousness of faith, and begetteth in vs ioy thorow the holy ghost: the miserable estate of those who by offending God, doe depriue themselves of this peace, ought to make vs to resolue constantly in the feare of God: and the rather, because this peace cost so deare vnto the prince of peace, who purchased it, not with golde or siluer, or any other worldlye precyous thing, but by the shedding of his precious blood, euen by suffering trouble, feare, terrour, and incomprehensible astonishment, which our selues haue deserued, and dayly doe deserue, to the end to deliuer vs from the same, and to giue vnto vs that blessed peace and quietnesse. May it then possibly come to passe, that we meditating vpon such a price of this peace, should suffer our selues to be drawn to sinne, and to offend God, and thereby to loose so excellent a treasure, purchased so dearely? Truly so shall we seeme to thinke Iesus Christ to bee a verye inconsiderate and vnadvised marchant, that would giue so excellent and incomparable a price for a benefite whereof we make so small accompt, and which we are so ready to leaue by offending God, wherby we may please the world and the flesh, our enemies.

Psal. 16. 11.

Psal. 4. 7.

Rom. 14. 17.

15 Moreouer, Iesus Christ being the Prince of peace, is the author of all blessings both spirituall and carnall, assured vnto those that obeying his commaundement, doe amend their liues. 1.Tim.4.8. *Godlynesse, saith Saint Paul, hath a promise both of this life, and of the life to come.* As contrarywise, they whose heartes cannot repent and amende, doe heape together the treasures of Gods wrath, the fountayne of all wretchednesse. And indeede, how many notable promises, euen in respect of this present life, doth the Lord make vnto those that walke in the feare and obedience of his commaundementes? and contrariwise, how many horrible and terrible threatens doth hee vse against such as will not amende? hauing threatned the wicked & disobedient with great wounds, hee many tymes saith, that if by the firste they will not amende, but remaine hardned, he will enforce them seauen times more, according vnto the multitude of their sinnes, and shall he not doe it iustly? for seeing that by offending this Prince of peace and author of all blessings, wee prouoke him to wrath: what can wee attend, but in stead of his blessings a whole burden of curses? If a maister hath promised his man great goods, in case he serue him in all reuerence, obedience and fidelitie, can hee hope for those goods at his maisters hand, if forgetting and contemning this duetye, hee applye himselfe to wrong him and doe him iniurye?

Rom.2.
Leuit.26.

Deut.28.

Leuit.26.

16 Wee read that Hanun King of the Amonites, when hee had iniuried and prouoked Dauid by wronging his seruantes, whom hee sent to comforte him vpon the death of his father, looked for warre, and prepared to wage Souldiers, and according to his expectation, Dauid came vpon him and destroyed him. What then are we to looke for, when wee offend this Prince of peace, and doe euen leaue warre against him by such thoughts, willes, woordes, and woorkes, as proceede from our fleshe? what I say, are we to expect, either in liewe of peace, prosperitie, and blessings, to haue such a warre as will redound to our eternall destruction and confusion? Contrariwise, if wee endeavour according to his commaundment, to amend, let vs be assured, that hee will blesse vs, who is the fountayne and author of all blessing: for as there is no creature that can debarre the sunne from shining, and the cloudes from dropping, at the creators will, so is there no creature that can diuert the blessing whereof this Prince of peace is author, so long as by amendment of life, wee doe cleaue vnto him.

2.Sam.10.

And indeed the holy Apostle S. Paul saluting the Churches that hee writeth vnto, doth vsually pray vnto God to multiplye his grace and peace vpon them through Iesus Christ: by this conioyning of grace and peace, shewing that it is in vaine to looke for peace and prosperitie at the hands of Iesus Christ, vnlesse we also haue his grace: but hauing his fauour and grace, which resteth vpon such as amend their liues, we cannot doubt but he will poure forth his blessings vpon vs,

17 We are also to thinke that this Prince of peace dying for vs, hath with himselve crucified our olde man, that is to say, the corruptions and vices of our soules, to the end our thoughtes and affections which naturally are enemies vnto God, should no longer war against him: but remaining dead in his death, our selues might serue God in hart & minde, walking in newnes of life, and so amending our liues according to his commaundement. What madnelle and ingratitude is it in vs, to suffer this bodye to reuiue in sin, that againe we may leauy warre against this Prince of peace, and prouoke him to wrath against vs? doe we not hereby not onely voluntarily deprive our selues of all the blessings whereof this Prince of peace is the fountaine and author, but also purchase vnto vs his curses, by prouoking his wrath & indignatiō against vs? let therefore this title of Prince of peace, binde and enforce vs to harty amēdment, to the end that retaining this peace and quiet of conscience in the sight of God (which is an inestimable treasure) we may also keep this spring of all blessings alwaies open vnto vs, that so we may be blessed in this life, but especially in the life to come.

18 Lastly, let vs acknowledge and apprehend these two titles, *wonderfull*, and *Father of eternitie*, that so we may assure our selues, First, that in his wisdom, power and goodnesse, hee will so surmount whatsoeuer wisdom, force, or blessing, that man can comprehend, that hee will alwaies shewe himselte, as the Prophet Esay sayth, *Wonderfull in counsell and magnificent in woorkes*: And this is to teach vs truly to sanctifie his name, and to assure vs as the Apostle Saint Paul saith: that hee is able more abundantlye to poure his giftes vpon vs, then wee can aske or thinke: also to make vs to hope in him beyond all hope, as knowing that if it were requisite to alter the course of nature, and to worke miracles for our preservation against our enemyes, and to make vs to feele the fruites of his promises, he would shewe himselte wonderfull to his glory and to our comfort and saluation. And heereof wee haue examples and assured pledges in his deliery of his people, whom

Esay. 28. 29.

Eph. 3. 10.

Exod. 14.

he

he led dry foote through the sea, in the three Hebrew Princes in the burning furnace, and in Daniel in the Lyons denne. Dan. 3.
Dan. 6.

19 Finally he is called *the Father of eternitie*, thereby to teach vs, that it is he that poureth forth his blessings vpon vs all the dayes of our liues, and will continue vnto vs the fruition of the same with wonderfull encrease, eternally and infinitely in his kingdome and glory: and hereof to assure vs, he hath promised to be with vs euen vnto the end of the worlde. And S. Paul saith, that he will then lift vs vp into heauen into the house of God his father, there to abide with Iesus Christ, the immortall King, who through his Gospel hath brought vs to light, life and immortalitie. This eternitie of ioy and glory should binde vs greatly to loue Iesus Christ, to obey him, and to put our whole confidence in him, considering that it is he by whom we are, by whome we shall continue to be, and be for euer blessed. Let therefore these tytles, *wonderfull, Counsailor, strong and mighty God, Prince of peace, Father of eternitie*, be alwaies in our sight, and in our mindes, to the end that as Iesus Christ, to whome they be giuen, doth commaund vs to amend, so we diligently amending our liues, may finally by a happy path, replenished with all blessings proceeding from the wisdome, power, and goodnes of Iesus Christ, attaine to the fruition of the wonderfull and perpetually perdurable felicity, which this *wonderfull and father of eternitie* shall giue vs to enioy, continually and without end. Mat. 28. 20.
1. Thes. 4. 16.
2. Tim. 1. 10.

*The sixth cause of amendment, deriued of these two names,
Iesus, Christ. Chap. 6.*

THe angel of God being sent vnto Ioseph when the virgine was conceived, declared vnto him that she should bring forth a sonne, and commaunded him to name him *Iesus*, and for a reason of this name, added, *That he should saue his people from their sinnes*, according whereto, as also to shew that he is our Sauour, the angel that declared his natuiutie to the Shepheards, said vnto them: *This day is borne the Sauour, which is Christ*. As therefore it is this Christ that commandeth vs to amend, so the consideration of these two names may stand vs in great stead to moue vs to yeeld vnto him al obedience, and so to amend our liues. First, this name *Iesus*, signifying a Sauour, admonisheth vs, that by nature we are lost, and that there is no other saluation for vs, but in him onely, as it is written, that *There is no other name vnder heauen giuen vnto man, whereby we must be saved*. This onely tytle therefore of *Sauour*, doth already Mat. 1. 21.
Luke 2. 11.
Act. 4. 12.

1. Cor. 19.

binde vs to acknowledge that we are not our owne, but his that hath saued vs from euerlasting destruction: and that in that consideration we are bound to deny our selues that we may liue, not to our selues, neither after our discretion and will, but according to the good pleasure of our Saviour, so that not liuing to our selues, but he liuing in vs, we may amend our liues.

2 But let vs moreouer consider what manner of destruction this is wherefro he hath saued vs: it is from the fire of hell, from the curse and wrath of God; from darkenesse, from the woorme that will euer be gnawing, and from the sorrowes that engender eternall weeping and gnashing of teeth: this is a merueilous enforcement of our duetye to amend. And indeede, if thou fallest into a deep riuer, in apparant danger of drowning, if any man should cast thee a rope, or himselte leap into the water to saue thy life, thou canst not sufficientlye confesse and acknowledge thy selte his debtor, to doe him pleasure and seruice all the dayes of thy life. But we were not onely in danger of falling into hell, but were already fallen, euen from our infancy, and dayly through our sinnes fell deeper and deeper: yet Christ cast vs not in a rope to pull vs vp and saue vs, but threw himselte into our sea of woe, into our hel, to be shorte, into horrible death, wherein wee were drowned, to plucke vs forth: with what affection then ought we to say vnto him: Lord we are more then bound to loue, honor, serue, please and obey thee in all that we may with our whole hearts, all the dayes of our life? Jonas being in the bottome of the sea in the Whales bellie, protested that being deliuered, hee would sacrifice to the Lord a Song of thankesgiuing, that hee would paye vnto him his vowes, namely besides his prayses, that he would no more disobey God, but readily and willingly would obeye him, as in effect he well shewed, when being againe commaunded to go to Nininie, he went boldly, and spake freelye in the name of God. Now if we could feele according as we ought, that our sinnes doe dayly cast vs, into the bottome not of the sea, but of hell: and that by them not a fish, but the deuill doth swallow vs vp: what protestations would we make to Iesus Christ, to holde our liues and saluation of him in case he would vouchsafe to plucke vs out of this pit and gulf of death? how frequently would we vow to praise him, and to renounce all rebellion and disobedience, and to amend our liues? Being therefore by such a Saviour drawen out of such a gulf of death, are we not bound to perfourme such vowes and by amendment of life to correct our passed disobedience with Jonas,

and

Jonas 2. 10.

and to become ready and willing to doe whatsoeuer he shall commaund vs: If thou beest vpon a scaffold ready to bee beheaded for thy drunkenness or adulterye, and thereupon hast a pardon and thy life saued, vpon condition, thou fallest no more thereinto: how hartily wilt thou promise, with thy hand subscribe, and with thy tongue swear, that thou wilt neuer more comit adultery or drunkenness: that thou wilt abhorre all tauerns, and drunkards, all whores and bawds, and to be short, amend thy life? Now Iesus Christ hath saued thee, not from an apparant danger of death, but euen from death it self: and not from the death of body, but from euerlasting death. And what doth he require of thee? he comādeththee to amend thy life: art thou not bound so to do? shouldst thou not feele thy hart euen open to promise and sweare to amend, and to shun all occasions that might procure thee to displease and offend him?

3. How often doth the Lord represent to his people of Israel their deliuey out of Egypt, thereby to make them to vnderstand how much they are bound to loue him and to keep his commaundements? as a preface at the publishing of his law hee maketh this protestation: *I am the Lord thy God, that hath brought thee out of the land of Egypt, out of the house of bondage.* And in another place, *I am the Lord thy God, that hath brought thee out of the land of Egypt, keepe my statutes and my lawes, and doe them.* Again, *Prophane not the name of my holines, for I will be sanctified among the children of Israel, I am the Lord that do sanctifie you, and that haue brought you out of the land of Egypt, to be your God.* Moreouer, he commaundeth all parents to shew their children of this bond wherein they stand bound to obey his commaundements, saying: *When thy sonne shal hereafter aske thee, saying: What mean these testimonies, and ordinaunces and lawes, which the Lord our God hath commaunded you, thou shalt say vnto thy sonne, Wee were Pharaohs bondmen in Egypt, but the Lord brought vs out of Egypt with a mighty hand: And the Lord shewed signes and wonders, great and euill vpon Egypt, vpon Pharaoh, and vpon all his household before our eyes: And brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers. Therefore the Lord hath commaunded vs to doe all these ordinances, and to feare the Lord our God, that it may goe euer well with vs, and that hee may preserue vs aline, as at this present.* And whereas their children in the dayes of Michas did not walk according to this bond to obey Gods commaundements he sharply reproveth their ingratitude saying: *My people, what haue I done to thee, or wherein haue I grieved thee? Answer me: for I haue caused thee to retorne out of the lande of Egypt, &c.*

Exod. 20

Leuit. 19. 36.

Leuit. 22. 32.

Deut. 6. 20.

Michas 6. 1.

And this doth he alledge, to shew that he had iust cause as the prophet declareth, to take the mountains and the foundations of the earth to witnes and iudge of his iust complaint and accusation against the ingratitude and disobedience of his people.

4 If the deliuey from the bondage of Egypt were iustly obiected to the people of Israel to remember them of their due tyte, to loue God and to walke in his holy ordinances: how much rather ought this name *Iesus*, by aduertizing vs of our deliuey from the bondage and cursed tyranny of the deuill, and out of the furnace of euerlasting fire, make vs bonde and affectionate to the loue of *Iesus*, and louing him with our whole harts, to amend our liues according to his commaundement? Zachary the Father of S. Iohn Baptist, saith in his song, that this was the oath that hee sware to their father Abraham, that he would giue to his people: *That being deliuered out of the hands of their enemies, they should serue him without feare, in holines and righteousness before him, all the daies of their liues.* Here doth he speake of the deliuey which *Iesus* hath purchased for vs, in sauing vs from the power of the deuill, of hell, and of all our other enemies. What an ingratitude were it then in vs, that the remembrance of this name *Sanionr*, putting vs in minde of this happy deliuerance from the power of the deuill, and other our enemies, should not so kindle our harts, as wholly to dedicate them to his seruice, and to thinke our selues blessed, if we could please and obey him in amending our liues.

5 But this obligation will the more plainly appeare, if we consider the reason of this name added by the Angell, saying: *For hee shall saue his people from their sinnes.* Firſt, he sheweth that sinne is the way to destruction and death euerlasting, as the Apostle Saint Paul saith: *The reward of sinne is death*: Now in as much as God is righteous, it was expedient for our saluation, that this *Sanionr*, the righteous, should by dying for vs satisfie for our sinnes: and as there is in vs besides the sinnes that dayly we haue and doe commit, the olde man, that is to say, the vice and corruption, the fountaine of the same: so this *Iesus* crucified with him this olde man and corruption, which Saint Paul so often tearmeth sinne, and the body of sinne, to the ende to mortifie him in vs, and so to deliuer vs from him, that through our transgressions we should no more fall into the pit of hell. S. Paul writing to the Romans, doth at large represent vnto vs these two benefits of *Iesus*: the first tending to iustifie vs in the sight of God: the other to rellifie

Luke 1.73.

Rom. 6.23.

Rom. 6.6.

Rom. 6.

Col. 2.11.

to testifie our iustification to the glorie of Iesus. And therefore the same Apostle maketh, as it were, an inseparable coniunction of those two benefites, saying, *Iesus Christ is made vnto vs wisdom, and 1. Cor. 1. 30 righteousness, and sanctification, and redemption.*

6 The consideration of the first benefite, *That hee hath satisfied for our sinnes*, should most bluely kindle our heartes to loue him; frequently, and so in folowing his commandement, to amend our liues. If I should owe a man some notable summe of monie, and not hauing wherewith to paie, hee in compasfion should acquite me: the greater the debt were, the greater cause should I haue, & the more should I be bound to loue and please him, as *Iesus Christ* himselfe sayde vnto Simon. But who is able to comprehend the greatnesse of the debt of our sinnes, which this *Sauour* hath paid for vs, that they might not bee imputed vnto vs, but bee quite discharged and blotted out? How great therfore should our loue be towards him, as also our care and seruent affection to obey him, when he coman-
deth vs to amend: or how much ought we to abhor the displeasing of him, wherby we againe binde our selues to euerlasting death?

Luke 7. 40.

7 As concerning the other benefite: Inasmuch as hee hath wyth himselfe crucified our olde man, and so put to death our vice and corruption. What a madnesse were it in vs to reuiue, nourish, and maintaine these our Sauours enemies, and mortall poisons of our soules, euen the souldiers of that infernall Pharaoh, which labour agayne to plunge vs in the furnace of eternall fire. If wee see a mad dogge, euerie man laboreth to kill him, and therefore what should wee thinke of him that should seeke to preferue him, or after hee were dead, to reuiue him againe, if hee might? Woulde not men thinke him to bee an enemye to mankind? yea, euen worthy to bee rooted out? and is not this sinne and corruption in man, euen as badde as a madde dogge? Are not the bitings thereof deadly? This madde dogge hath *Iesus Christ* slaine, in crucifying him with himself, that so hee might die in vs. Are not we therfore verie miserable wretches, that will hearken to the world and the flesh, and so reuiue, nourish, and maintain sinne in vs, as delighting in the damnable bitings thereof, which breede vnto vs euerlasting death? Our olde man (sayth Saint Paul) was crucified with *Iesus Christ*, so the end the bodie of sinne might bee extinguished, that wee might no more serue vnto sinne. Againe, Being deliuered from sinne, yee are made the seruants of righteousness. What else haue wee therfore to doo, but still to haue this name *Iesus*, whereby wee bee ad-
uertised that hee hath saued vs from our sinnes, and consequently,
from

Rom. 6. 6.
& 6. 8.

from eternall death, before the eyes of our vnderstanding, that wee remembring that he hath withdrawn vs out of hell, from eternall fire, darknesse, weeping, and gnashing of teeth, maye in heart bee feruently inflamed in his loue? And that the remembrance that he hath paid so many deadly debts, to discharge vs, maye more and more inforce his loue? Finally, let the representation of the death of our olde man, crucified with this *Sauionr*, make vs so to abhorre sinne and corruption, that we suffer it not to liue in vs to our owne death. Thus shall the name *Iesus* beget in vs a feruent desire to loue him, to please him, and to obey his commaundement, wherein hee willeth vs to amend our liues.

Acts 10, 38
Luke 4, 18.
Esay 61, 2
Iohn 1, 16
1, Ioh, 2, 27

3 Now let vs come to the title *Christ*. This name in Greeke, as also the name *Messias* in Hebrue, doeth signifie as much as if wee should saie *Annoynted*. And by this anointing is meant, the fulnesse of the holie Ghost which he hath receiued, as Saint Luke noteth, and himselfe doth acknowledge, where hee applieth to himselfe this saying of Esay, *The spirit of the Lorde God is upon mee, for he hath annointed me*. He was fulfilled, to the end wee might be partakers of his fulnesse, as Saint Iohn saith, who also speaketh of the holie Ghost, saying: *The anointing that you haue receiued from him, abideth in you, and you need not to bee taught, but as the same anointing teacheth you all thinges, and it is true, and is not lying, and as it taught you, yee shall abide in him*. Saint Paul calling vs the temples of God, addeth this reason, that *the holie Ghost dwelleth in vs*. This name Christian, deriued from Christ, and proper to his disciples, confirmeth the same: For likewise, as the same Apostle sayth, *They that haue not the spirit of Christ are not his*. But as there is no true or naturall fyre but yeeldeth heate or light, so the holie Ghost cannot bee in vs wythout the feeling and shewing forth of effectes becomming his holynesse. And therefore this name *Christ* aduertising vs that wee are partakers of the anointing of his holie spirit, should be vnto vs a mightie and liuely argument to amend our liues. And this shall wee the better vnderstand, by considering the names attributed to this spirit, to represent vnto vs the effectes of the same. First, hee is called *Holy*, because that of himselfe and in him selfe being holy, euen in al perfection, it is he that sanctifieth vs by separating vs from the common degree of other the children of Adam, to the end we may be dedicated and consecrated to God? Whereupon Saint Peter sayth, that wee are elect through the prouidence of God in the sanctification of the spirit, to obey and be sprinkled with the bloud of Iesus Christ. And that as being made the.

1. Cor. 3, 16

Rom. 8, 9.

1, Pet. 1, 2

the children of God through faith, we must be wholly renewed, Saint Paul teacheth vs, that this commeth of the holy Ghost. *He, sayth he, that hath raised Iesus Christ from the dead, shall quicken your mortal bodies with his spirit dwelling in you.* In this sence is he named the *second Adam*, that proceeded from heauen in a quickning spirite. For the Apostle compareth the spirituall life that Christ by his spirit imparteth to the beleeuers, with the sensuall life that men receiue from the first Adam. And therefore we do in vaine boast of Christianitie and the spirit of Christ, so long as we are not so renewed, as to haue nothing in common with the vnbeleeuers that dwell vnder the tirannie of the vncleane spirit, which infecteth with all corruptions & defilings, all those that haue not the spirit of Christ.

9. Particularly he is named *the earnest pennie of our inheritance*. As when a man doth purchase an inheritance, hee first giueth earnest, that is, some part of the monie promised, that serueth as a beginning to the paiement of the total summe: so God hauing redeemed vs by the blood of Iesus Christ, giueth the earnest penie of his holy spirit, that is to saie, a beginning of knowledge of the true God, of sanctification, of loue to God, of righteousness, and of peace & ioy in the holy spirit, attending vntill he finish in vs the communicati- on of that light, ioy, holynes, and glory, that we shal haue perfectly in heauen. Whereby it appeareth, that wee wrongfully boast our selues to be christiā, annointed with the spirit of Christ, so long as we be not indued at the least with some beginning of this heauenly light, sanctification, loue of God, spiritual peace and ioy, which are the earnest of the spirit: & do not indeuor daily to increse in these spirituall giftes and graces. He is also called *Water*: for of the holy Ghost doth Esaie speake, saying: *Come vnto the waters all yee that thirst.* Again, *I will poure my spirite vpon the thirstie, and my riuers vpon the drie.* Then to expound the same, he sayth, *I will poure forth my spirite vpon thy seede.* Heereby doth hee shewe vs, that as raine with the moisture thereof satteth the earth to make it fruitfull, so doth the holy spirite with his inuisible grace make vs fruitfull, to produce the fruites of righteousness, as Iesus Christ also declareth, saying: *He that beleueth in me, out of his belly shall flowe riuers of the water of life.* This, saith S. Iohn, he spake of the spirit that all they should receiue that beleued in him. As therefore if heaby watered do stil continue drie, we iustly saie they are dead, so can we not aduow our selues to be Christians, watered with the spirit of Christ so long as in sted of bearing fruit, by amendment of life, and gi- uing our selues to good workes, we continue drie and withered.

Rom. 8. 17.
1. Cor. 15. 45

Eph. 1. 14

Esaie 55. 1. &
44. 3.

Iohn 7. 38

Ezech. 36, 25

10 Sometimes hee is also called Water, to signifie his power to purge and cleanse our filth and corruption, as Ezechiel sayth: *I will poure upon you cleane Waters and yee shall bee cleansed, I will cleanse you from all your filthines, and from your Gods of doung. And I will giue unto you a new heart, and will put into you a new spirite, and I will take your stonie heart out of your flesh, and will giue you a heart of flesh, and I will put my spirite into you, and cause you to walke in my statutes, and to keepe my ordinances, and you shall doo them.* But if we in lieu of amending our liues, do abide in our filthinesse and corruption, with stonie heartes, and keepe not the ordinances of the Lord, it is in vaine for vs to intitule our selues Christians, watered with the holie waters of his spirite. And because that by watering vs with the liquors of his graces, hee maketh vs strong and cheerefull in the seruice of God, of the effect heereof is the name of oyle and oyntment giuen vnto him. How then can wee saie, that we are annointed with the spirite of Christ, so long as we doo not amend our slacknesse in the seruice of God, growing forward in strength and disposition to imploy our selues cheerefully therein.

1. Ioh. 2. 20. 27

Luke 3. 16

11 To conclude, hee is called Fire, for two considerations: First because it is hee that refineth, burneth, and consumeth our vicious lusts, which are as the superfluities and excrementes of our soules; and on the other side, it is hee that kindleth our heartes in the loue of God, and seruent desire to serue and honor him. But if we perceiue no effects of this fire of the holie Ghost in vs, burning & consuming our vice and corruption, that by amending our liues, wee may growe in purenesse and holynes: With what conscience can wee saie, that the spirite of Christ is in vs? As this spirite cannot be dead, neither can it bring forth vicious or corrupt fruit. Likewise if wee increase not in zeale and loue to God, this want of the operation of the holy Ghost, is an assured testimonie of that hee is not in vs, because wee feelee not his fire heating vs in the loue of God. Finally, the holy Ghost is called the finger and hand of God, because that by him hee exerciseth his vertue, and that by his inspiration wee are regenerate into heauenly life, that wee may no more bee driuen or lead by our selues, but bee gouerned by his motion and operation. If therefore wee denie not our owne wisdome, and the affections of our flesh, and so suffer our selues to bee guided and lead by the hand of the holy spirite, wee doo wrongfully challenge the name of Christians, and boast of the spirite of Christ dwelling in vs. Thus this name *Christ*, aduertising vs that hee hath receiued the holie spirite, to make vs partakers thereof, according to the measure

Exod. 8. 19.
& 21. 18
Luke 11. 20
Luke 1. 66

measure to euerie one ordained, ought to bee vnto vs a mightie inducement and sharpe spurre, to mooue vs to amendement of lyfe.

12 This vnction of the holy spirite dyd our Lorde Iesus Christ receiue, to the end to exercise three offices requisite to our saluation: namely, to be our king, our Prielt, and our Prophet. And this also to represent vnto vs, how deeply this name Christ bindeth vs to amend our liues. First for the office of king: If his kingdome be not of this world, as himselfe confessed before Pilar, but spiritual, we are to correct our false imaginations that leade vs to seeke the world in his kingdome, as looking that hee shoulde giue to his seruants great riches, honorable offices, and other carnall commodities. For it is the part of the princes of this world, to present earthly kingdoms to those that reuerence them: but as for our king Iesus Christ, hee willeth vs to seeke all the felicitie that hee promisseth in heauen. And therefore when wee are persecuted, or otherwise afflicted, wee must correct this false opinion, of thinking our selues miserable, or that our king hath no care of vs: For contrarywise, afflictions should make vs to liste vp our heartes to heauen, the dwelling of our king, where hee hath layed vp the treasures, ioyes, and glorie of his kingdome. Secondly, sith hee is our king, that hee may raigne in vs, wee are warned to forsake the worlde, sinne, and the deuill his enemies, so that hee onely raigning in vs, mortifying sinne, may make vs to denie the world, and strengthen vs against Sathan. *Let not sinne*, sayth Saint Paul, *raigne in you, to obey the lusts thereof.* And Iesus Christ sayth; *Be of good cheere for I haue ouercome the world.* And the Apostle promisseth vs that God will tread downe sathan vnder our feet. Thus this king hauing deliuered vs out of the handes of our enemies, bindeth vs, as Zacharie sayth, *Without feare to serue him in righteousnes and holynes all the dayes of our lyfe: and so to amend.* Let vs also remember that the scepter of a good pastor is deliuered vnto him blessedly to guide his sheepe that shall heare his voyce, and by amendement followe him. As also hee hath an iron rodde to brule as a potters vessell, all such as shall rebell against him. Let vs therefore amend, and renounce euerie thing whereat this king may be displeased, that we may bee happily gouerned by the sheepehooke of our good shepherd, and not brused wyth the iron rodde of this iust king, that breaketh those that wythout amendement of lyfe doo continue in vnbeliefe, and obstinate in their sinne. The kingdome of Sathan, from which Christ hath redeemed vs, doth consist in darknesse, infidelitie,

Iohn 18.3 6

Math. 4.9

Rom. 6. 13

Iohn 16.33

Rom. 16.20

Luke 1.74

Psalme 2.

fidelitie, and bad conscience, and all vice, filthynesse, and corruption, Contrariwise, the kingdom of Iesus Christ consisteth in light, in knowledge of the true God and his sonne Iesus Christ, in faith, loue, holynes, patience, and other like vertues. These are the true effectes of the spirituall kingdome of Iesus Christ. We must therefore effectually shew that wee are transported from the kingdome of Sathan to the kingdome of Iesus Christ. But how? By amending our liues, and growing more and more in faith, loue, patience, and holynesse: to bee short, in all good workes and vertues required in the subiects of this spirituall king, Iesus Christ.

13 The second office of Christ, is to be our high Priest, who offered himselfe a sacrifice vnto God, that by his death hee myght satisfie his iustice, and so reconcile vs to him. Who is there then among vs, that representing to himselfe, that it is the welbeloued sonne of God, and the prince of glorie, that giueth himselfe, not to a common death, but euen to the shamefull and cursed death of the crosse, together with the apprehension and feeling of the wrath and terrible indignation of God, ingendering in his bodie horrible terrour and mortall anguish in his soule: And all this for his enemyes, by nature the children of wrath, poore sinners, and the bond men of Sathan: What man is there, I saie, that meditating vpon these things, shall not bee euen raiused in admiration of his incomprehensible loue towards vs? which loue Saint Paul doeth at large and verie often make mention of. Is it possible that this name *Christ*, representing vnto vs this priest, thus offering himselfe in such a sacrifice for vs poore and abhominable sinners, and consequently the apprehension of his incomprehensible loue towards vs, should not raiuse and force our verie soules to loue him wyth all our heartes, our mindes, and our strength, and through feruent loue to obey his commandement of amende^ment, and to abhorre to thinke, saie, or doo anie thing that may displease this Christ, our high Priest? *If anie man* (sayth the Apostle Saint Paul) *loue not the Lord Iesus Christ, let him bee had in execration, yea, maranatha, or excommunicate to death.* That is to saie, let him bee cut off from the Church, as the reprobate shal be at the comming of Christ, whereof they are warned in this word *Maran-atha*, which signifieth, *The Lorde commeth*. Yet is there more. This Priest dying for vs, hath killed sinne and corruption in his owne bodie, as is before declared: And to the end that sinne might die in vs, and that we might practise this saying of the holy Apostle Saint Peter, *In as much as Christ hath suffered for vs in the flesh, that is to saie, in his humanitie,*

Rom. 5
Ephes. 2

1. Cor. 16. 22

3 Pet. 4. 1

let

let vs arme our selues with the same minde, which is, that wee hauing suffered and beeing dead with him, as concerning the corruption of the flesh, shoulde desist from sinne, to the ende, that hence forward we shoulde liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God. And this is the amendement that Iesus doeth commaunde. Saint Iohn sayth, that Christ hath made vs kinges and Prielles vnto God: This is another reason to moue vs the more feruently to amende, in respect as well of the one office as of the other. First, seeing wee are raysed to this honour to bee kinges, shall wee bee so miserable and senselesse, as to make our selues the vile and wretched bonde men of Sathan, and the seruantes of sinne and the worlde. If a king redeeming a poore bonde man, whome his master diuersely tormented, shoulde besides so farre fauour and honour him, as to adopt him for his child, Were it not a frantike or senselesse parte in him to forsake such honour and preferment, and to returne to liue vnder the tyrannie and thraldome of his olde master? Yet this doo they, who beeing deliuered from the tyrannie and crueltie of Sathan, and made kinges in Iesus Christ, doo giue themselves to the lustes and pleasures of the flesh, and the allurements of the worlde, thereby returning themselves into the wretched bondage of the deuill, to abide eternally vnder his tyrannous dominion. Let therefore this title *King*, aduertise and admonish vs so to amende our liues, that forsaking and vtterly renouncing the dominion and tyrannie of Sathan, and the corruptions of the flesh, wee may effectually shew our selues to bee spirituall Kinges, and that the kingdome of Iesus Christ is in vs. Moreouer, in as much as wee are also made Priestes, let vs remember, that if wee will amende our liues, wee must with the kingly Prophet Dauid offer contrite and broken heartes, pulled downe and humbled with the feeling of our sinnes, with condition that wee will heereafter beware and take heede of the same. Let vs also call to minde, that we must offer our bodies a liuely, holy, and acceptable sacrifice vnto God, which is our reasonable seruice, and not to forme our selues after this worlde, but bee transformed by the renuing of our mindes, to the ende wee may proue what is the good, perfect, and acceptable will of God. Neyther let vs forget alwayes to offer vnto God thorough Iesus Christ the sacrifice, of praise and thanksgiuing, which is the fruite of our lippes, confessing and acknowledging his name. To conclude, let vs remember his benefites and communication wyth vs, for God is delighted with such sacrifices.

Apoc. 1. 6.

Psal. 51. 19.

Rom. 12. 1.

Beholde

Heb. 13. 16

Beholde therefore howe this honour which wee receiue of Iesus Christ, euen to bee kings and priests to our God, may be a mighty inducement vnto vs to amend our liues.

Iohn 15. 15

14 There doth yet remaine the office of a Prophet, which also doth admonish vs to amend, because hee hath reuealed vnto vs all that hee hath knowen of his father, and declared as well what wee must doo in obeying him, as what wee are to beleue to our saluation. And this is an incomprehensible benefite, as wee may euidently consider by the miserable and wretched estate of those to whome the worde of God comprised in the Lawe and the Gospel, is not preached. And this doth Saint Paul in few words represent vnto vs, saying: *They are not in Christ, neither haue anie portion in the commonwealth of Israel, but are strangers to the covenant of the promise, without hope, and are without God in the world.* And in deede, if Gods worde bee, as Dauid calleth it, a light to our steps, those men

Ephef. 2. 12

Pla. 119. 105

to whome the worde is not directed, are poore and blinde, & cannot choose in all their wordes and deeds but stumble and fall. All that they doo is sinne, because they doo it wythout faith, whereof the word is the foundation. Much lesse also haue they any knowledge of the remission and satisfaction of theiyr sinnes in the blood of Christ: and therefore all theiyr sinnes doo remaine and shall be imputed vnto them to be in the daie of iudgement most horribly and eternally punished. If they then that neuer heard this prophet shall bee iustly punished in eternal fyre, what iudgement and vengeance are they to expect for theiyr ingratitude and rebellion, that heare this Prophet, and by him, eyther by reading or hearing his worde, doo vnderstand the will of God, and yet doo make no care of amendement of lyfe by obeying the will of God vnto them reuealed, and by them knowen? *The seruant, sayth Iesus Christ, that hath knowen his masters will, and hath not done it, shalbe punished much more grieuously than hee that neuer knew it.* And iurely the sins committed by those that know the wil of God, are not only transgression againt the lawe, but also contempt & misprision againt the maiestie of God. And in that regard doth Iesus Christ denounce agaynst many townes wherein the Gospell was preached, a more horrible and terrible iudgement, than againt Sodome, Gomorra and other townes that heard the word of the Lorde. Seeing therefore that this worde, to vs addressed by this prophet Iesus Christ,

Rom. 14. 25
& 10. 17.

Luke 12. 47

doeth tend to illuminate and to exhort vs to amendement of life. Let this office and name of Prophet, attributed to Iesus Christ, make vs to remember our bonde and duetic, whereby wee are bound

Math. 10. 15

bound to amend, and to yeld obedience vnto all that our Prophet Christ doth teach, ordaine, and command, as being assured that as they that will not. heare this Prophet to obey him, shall bee rooted out: so contrarywise, they that shall heare and obey him, shall by the path of good workes, proceeding offaith, apprehending the iustice of Christ, attaine to the fruition of life euerlasting. In this sort must these two names and titles, *Iesus* and *Christ*, serue to make vs to feele our bond and dutie, and to inflame our affections to amend all the daies of our lyfe.

The seventh cause of Amendement gathered of the signification of this worde Amend. Chap. 7.

IN the first Chapter of the first booke, we haue declared that the holy Ghost commanding vs to amend, doeth ordinarily vse two wordes, whereof the one doth signifie, *Be ye better aduised*, or learne to know your ignorance or fault, and the other as much as if wee should saie, *Returne and conuert*. By the first the holy Ghost teacheth, that it is a great folly to offend God, considering that God exhorting vs to amend, commandeth vs to be wise and aduised. And the other confirmeth it to be in truth a great folly: For when God saith, *Conuert & retorne to me*, namely, by amendement: he giueth vs to vnderstand, that by transgressing his law, we go to the deuill, & by amending we turne backe and go from the deuill to the liuing God. And in deed, if anie man list to demand what waie the idolaters, fornicators, whoremongers, dronkardes, couetous persons, dreamers, blasphemers: and to bee short, all they that giue themselves to the world, and to the lusts of the flesh, doo take: the answer is certaine and readie, euen they that take the waie that lea-
 deth to hell, that forsaking life they go to death, and running from God, they draw neere to the deuill. Saint Paul making a catalogue ^{1. Cor. 6. 10} of these people, doth resolutely pronounce, that *they shall not inherit* ^{Rom. 6. 23} *the kingdome of God*: also, that *the reward of sinne is death*: and eny-
 sed is he that keepeth not the commandements of the law. And because ^{Deut. 27. 26} there are few that take care to obey God, & to amend their liues, our Lord Iesus Christ pronounceth, that *broad is the gate and path*, ^{Math. 7. 13} *that leadeth to destruction*. As therefore if a man departing from Paris, taketh his waie into Spaine, and yet giueth out that hee wil take his waie through Flanders or Holand, euerie man will scorne him as a foole, or take pittie of him as if he were a senselesse person, that goeth farre amisse: euen so is it with him, who taking no
 K k. course

course to amend, but continuing in offending of God, doth neuertheless say & vphold that he will go to heauen: for euery man may iudge him to be senselesse and greatly out of the waie, because he taketh the contrarie course which leadeth to hell.

2 Now if there be no greater madnes or pernicious folly, than by offending God, to take the waie to hell and euerlasting fire, Iesus Christ in commanding vs to amend, doth iustly saie: Be ye wise & better aduised, and conuert & returne to me. And in deed if God should aske the sinner, Wilt thou amend? Wilt thou go to hel fire, into weeping and gnashing of teeth with the deuills? There is no man so desperate but that he will answer, No Lorde, God forbid: yet hath not God good cause to repleie? Why? thou takest the way thether, thy workes doo leade to hell and euerlasting destruction, and therefore amend: But how Lord? be better aduised: As now thou turnest thy backe to me, and thy face to the deuill: so turne & conuert thou to mee. Where thou goest from heauen, and drawest neere vnto hell, turne backe, leaue the world, the flesh, and all the corruptions of the same, & walking in my commandements amend thy life. Thus turning thy backe to the deuill, & thy face vnto me, going from hell, thou shalt come to me the fountaine of life euerlasting. And in deed saith S. Augustin, we draw neere vnto God, who

Prosperin his
sentences out
of Augustine
Se. 91. Sc. 195

is euery where, not by remouing from place to place, but by alteration of manners. For as dissimilitude separateth vs from him, so doth resemblance and imitation conioyne vs with him. And what a woe is this, saith he, by displeasing God to abandon this soueraigne felicitie which is in all places? Let this commandement therefore *Amend*, that is to saie, Be ye better aduised, and conuert vnto me, waken and inflame our hearts to amend our liues, and to be wise and aduised to conuert vnto God. If a marchaunt seemeth willing to trust another that is redie to be banquerout with all his goods, one warning will be inough to reclaime him, ye shall not need to praie him to beware, or to alleadge many reasons to withhold him. The only feare & apprehension of the losse of all his goods wil be reason and exhortation sufficient. What shall wee then doo, when Iesus Christ saith, Be ye better aduised, that is, Amend: and note that by offending God, & so taking the waie to hel, we indanger our selues, yea, we do euen assure our selues to loose both bodies and souls for euer? Is it not meere madnes and vngrateful rage, to continue and not to be wiser and better aduised, that wee may conuert to God, and by amendment preserue our bodies and souls, vnto life euerlasting?

The

The eight cause of Amendement, taken of the reason added by Iesus Christ, where he saith, For the kingdome of heauen or of God is at hand.

Chap. 8.

NOW let vs especially consider the reason added by Iesus Christ, *For the kingdome of heauen, or of God, is at hand.* And for the better vnderstanding therof, let vs note three significations of the kingdome of heauen. First, by this kingdome is signified the blessed estate and incomprehensible felicitie that wee shall inioye after the resurrection, as when Iesus Christ sayth, *Many shall come from the East and from the West, and shall sit at the table in the kingdome of heauen, with Abraham, Isaac, and Iacob.* Agayne; *Not euery one that sayth Lord, Lord, shall enter into the kingdome of heauen, but hee that doth the will of my father shall enter into the kingdome of heauen.* Againe, *Suffer little children to come vnto mee, for vnto such be- longeth the kingdome of heauen.* And so in many other passages. Secondly, by the kingdom of heauen is signified the estate of the regenerate man, which consisteth in the true knowledge of God, in faith, in mortification of the olde man, and in newnelle of lyfe. As when Iesus Christ sayth, *The kingdome of God is in you.* Also in this saying of Saint Paul, *The kingdome of God is not meate or drinke, but righteousness, and peace, and ioy in the holy Ghost.* Thirdly, the kingdome of heauen many times signifieth the ministration and preaching of the Gospell: As when Saint Paul speaking of certaine faithfull seruants of Iesus Christ, sayd: *These onely are my companions in the worke of the kingdom of God.* Againe, as where Iesus Christ saith, *He that is best in the kingdome of heauen is greater than Iohn the Baptist.* Whereto wee also reseeke this saying of Iesus Christ, *The kingdome of heauen is like vnto seede that fell in diuerse groundes.* Thereby signifying, that the holy ministration bringeth not fruit in all men. Likewise, where he compareth the kingdome of heauen to a treasure hidden in the earth, and to a marchant that sought for good pearles, thereby to shew how highly wee are to esteeme of the holy ministration.

2 All these significations of the kingdome of heauen, ought mightily to moue vs to amendement. First, when by the kingdome of heauen is signified the blessed estate and incomprehensible felicitie that wee shall inioye in heauen: therein are wee taught that our estate is farre different from the estate of brute beastes,

who by their death are reduced to naught: For as for men, when they die, all is not death with them, but they that beleeuing in Iesus Christ haue amended, their liues shal depart into a life replenished with all glorie, ioy, and incomprehensible & eternall felicity, heere signified by the kingdome of heauen: as contrariwise, they that remaine hardned in theyr euill doings, shall for euer bee tormented with the fire of Gods wrath. *Many, saith Daniel, that sleepe in the dust, shall awake, some to life eternall, and others to eternall reproch and infamie.* This sentence doth Iesus Christ confirme, saying, *The houre shall come that all that are in the graues shal heare the voice of the sonne of man, and shall come forth, euen they that haue done good, to the resurrection of life, & they that haue done euil, to the resurrection of condemnation.* And to this end shall Iesus Christ come to iudge the world, that the childre of God that haue amended their liues, may be exalted into the fruition of the kingdome of heauen, & contrariwise, the disobedient swallowed vp with the deuill & his Angels in hell. That we may the better feel the efficacie of this reason, For *the kingdom of heauen is at hand*, we are vndoubtedly to beleeu, (& it is in deed an article of our faith) that Iesus Christ shall come to iudge the quicke and the dead. And in this respect S. Paul writing to Timothie, saith: *I summon thee before God, & before the Lord Iesus Christ, who in his appearance and kingdome shall iudge the quicke & the dead.* As also the same Apostle in another place saith, *God hath ordained a daie when he shall iudge all the world in righteousnes.* This was an old resolute point of the Iewes religion, as it appeareth by these sentences of Iesus Christ, *The men of Nineue shall rise in the day of iudgement to condemne this generation.* Againe, *It shall be more easie for Sodom in the daie of iudgement than for those townes that would not receiue the Gospel.* These threatnings wold haue bin of smal waight with the Iewes, had they not bin perswaded that there was a daie of iudgement, wherein the children of God should be receiued in to the kingdome of heauen, and the vnbeleeuers and obdurate in wickednes cast into euerlasting death.

3 To the end the rather to confirme vs in the expectation of this daie of iudgement so much to be desired, and so blessed for those that do amend their liues, but so terrible to the rebellious & obstinate. S. Mathew representeth vnto vs the form therof, saying: *When the son of man shall come in his glorie, & all the angels with him, then shal he sit vpon the throne of his glorie, and he shal separate the sheep from the goats, and he shall set the sheep on his right hand & the goats on his left, & to the on his right hand he shal say, Come ye blessed of my father, in he-*
reue the

Dan. 12.

John 5. 28

1. Tim. 4. 4

Acts. 17. 31

Math. 12. 41

Math. 10. 15

Math. 25. 31

the kingdome prepared for you from the beginning of the world. And to them on the left hand hee shall saie, Depart from me ye cursed into euerlasting fyre, which is prepared for the deuill and his Angels, and they shall go into euerlasting paines, and the righteous into euerlasting life. Let vs therefore bee fully resoluēd, that the daie will come that such as haue amended theyr liues, increasing in faith, working in loue, and fructifying in good workes, shall bee gathered into the fruition of the kingdome of heauen, and the others into euerlasting fyre. And in deede, sith it is so, sayth Saint Augustine, that all thinges before prophesied in the holy Scriptures, haue come to passe and beene fulfilled in theyr season, as the flood, the bondage of the seede of Abraham in Egypt, and theyr deliuerie, the captiuitie of Babylon, and the returne from the same, the comming of Christ in the flesh, and all that concerned his passion, his resurrection, and ascension into heauen, his promise to send the holy Ghost to the Apostles, the calling of the Gentiles, & other like matters: what reason haue we to doubt of this day of iudgement, which hath bin foreshewed in so many passages of the holy Scripture?

August. in his
Epiit. 42. to
Mandarenf,

4 Neither can we anie way doubt thereof, if we haue anie reason or vnderstanding. For if we beleue that there is a God (which all nations in the world doo confesse) we must also beleue that hee is righteous: if he be righteous, hee will reward the righteous that amend their liues, & punish the disobedient that are giuen to wickednes. But this reward or punishment is not performed in this life but in part, and that verie seldome, as both the Prophet manifestly declareth in the 71. psalme, and experience doth daily teach. It followeth therefore that after this life there is another, wherein the righteous haue their reward, euen the fruition of the kingdome of heauen, and the disobedient shall be punished with euerlasting torments. This discourse doth S. Paul confirme in expresse words: for he seeing the persecutions of the faithful, and their grievous afflictions, least they should be shaken with some opinion that there were no providence or iustice in God, he vpholdeth, & to the contrarye doth shew, that the persecutions & afflictions that they suffered, were a manifest demonstration of the iust iudgment of God. To the end, saith he, that ye may be accounted worthe the kingdome of God, for the which ye do also suffer. For it is a righteous thing with God to recompence tribulation to them that trouble you, and to you that are troubled, rest with vs. But when shall that be? Euen when the Lord Iesus shall shew himselfe from heauen with his mightie Angels, In flaming fire, rendering vengeance to them that do not know God, & which obey not the

2. Thes. 1. 5

Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition, from the presence of the Lord, and from the glorie of his power, when he shall come to be glorified in his Saints, & to be made manifest in all them that beleue. If then it bee a righteous thing with him to recôpence tribulation, as is aforesayd, to those that trouble vs, euen vs I say, that are pore vpon earth, how much more righteous will it be with him, most horribly & eternally to punish those that haue persecuted euen the person of Iesus Christ, the welbeloued sonne of God? In this sense is this daie called the daie of the restitution of all thinges, because the disorder and confusion that seemeth now to be in the gouernment of the world, shall bee then reformed, and the goodnesse, wisdom, and wonderfull iustice of God be reuealed.

Act. 3. 21.

5 True it is, as Saint Peter saith, that in the later times there shall come scorners, that shall walke after their owne lusts, & say, *Where is the promise of his comming?* For since the fathers died all things continue alike from the beginning of the creation. And in deed, we now see but too many that are not touched with the apprehension either of the kingdome of heauen, or of the tormentes of hell, but are possessed with prophane and deuillish spirits, that take al to be but fables that is spoken as well of the kingdome of heauen, promised to the faithfull, as of the tormentes of hell prepared for the wicked. And this is a pernicious pollicie of Sathan, wherewith he discourageth the faithfull from walking in the feare of God, from amending their liues, from cleansing their harts, and as the Prophet saith, from washing their hands in innocencie. But to the contrary hereto, let vs stand stedfast, and be wel assured, that there is a kingdom of heauen prepared for the children of God, and a hell for the disobedient, and therefore let vs labour to grow in faith, to fructifie in good workes, and so to amend our liues, as knowing that as S. Paul saith, our labour shall not be in vaine in the sight of the Lord.

Psal. 73. 13.

2. Cor. 15. 58

6 This is the foundation whereupon the Apostle laieth holde to perswade men to repentance and amendment of lyfe. God, sayth hee, *nothing regarding this time of ignorance, now admoniseth all men euerie where to repent, because hee hath appoynted a daie in the which hee will iudge the worlde in righteousness.* But how in righteousness? *Euerie man shall, as else where it is sayde, receiue the thinges that are done in his bodie, according as hee hath done.* Whether it bee good or euill, and God will render to euerie man according to his workes. *That is, to them which by continuance in well dooing seeke glorie, honour, and immortallitie, eternall life: but vnto them that are contentious, and disobey*

Act. 17. 30.

2 Cor. 5. 10

Rom. 2. 6

the truth, and obey vnrighteousnes, shall be indignation and wrath.

7 Albet we see not this kingdome of heauen, yet let vs remember that the goods & saluation of Gods children consisteth in faith and hope, and that as well the one as the other doth appertaine to things to come, which we see not, so that not to beleue or hope for more than we see, is to be short, the abolishment of faith and hope, and so consequently, the subuerting of the assured foundation of our saluation. Let therefore this faith the mother of hope, and hope her mothers nurse, cause vs patiently to attend the fruition of this kingdom of heauen, and our assured attendance for the same make vs to amend our liues, that we may cloath our selues in garmentes bebecoming those that purpose to come vn to the marriage, and to haue a seat at the banquet of the lambe Iesus Christ. *The grace of God, saith S. Paul, that bringeth saluation to al men, hath appeared, & teacheth vs that we should denie vngodlynes and worldly lusts, and that we should liue righteously, soberly, and godly in this present world, looking for the blessed hope and appearing of the glorie of God, which is our sauour Iesus Christ.* The same Apottle gaue thanks to God for the Colossians, when he heard of their faith and loue, for the hopes sake which was laid vp for them in heauen. And in this sense saith Saint Iohn. *Weloued, we are now the children of God, but yet it doth not appeare what we shal be, and we know that when Iesus Christ shal appear, we shall be like him, for we shall see him as he is. And euery man that hath this hope in him, purgeth himselfe euen as he is pure.*

8 But to the end the more earnestly to incourage vs to amend our liues, in hope of the kingdome of heauen, wee are moreover to apprehend the incomprehensible excellencie of the glorie and ioye that we shall inuoy in this kingdome, when our bodies being risen againe vncorruptible and immortall, like vnto the image of the glorious bodie of Christ, reunited to their sanctified souls, shall be lifted vp into the house of God our father aboue all heauens, wher we shall see the face of God, as the Sun in his brightnes, & shall inioy the fruit of the praiers of Iesus Christ, when he said, *Father I wil* Iohn 17. 24
that they which thou hast giuen mee, bee with me where I am, that they may see my glorie which thou hast giuen me. When Iesus Christ hath rendered the kingdome to God his father, then shall God the father, the son & the holy Ghost, be vnto vs all in all: yea, euen such a fulnes of good and felicitie, that as sundrie vessels cast into the sea are so filled with water that they can desire or hold no more, so this sea of diuinity being in vs all in all, we shall be replenished and satisfied with life, glorie, and ioy, so as we shall not bee able to desire

Rom. 8.
Heb. 11.

Apoc 19. 9.
Tit 2. 11.

Col. 1. 4
1. Iohn. 3

Iohn 17. 24
1 Cor 15. 28

Apoc. 21. 18

or haue anie more. Euen when wee shall bee truely burgeſes of the heauenly and holy Citie that ſhall be of fine golde, like vnto pure Chriſtall, the foundations of the walls ſet with precious ſtones, the twelue gates made of twelue pearles, which ſhal need neither Sun nor Moone to ſhine therein, for the light of God ſhall illuminate it, and the lambe himſelfe ſhall be the candle. To be ſhort, when we ſhall be in the fellowſhip of the Angels, ſhining as the Sunne in his pride, and rauiſhed with ioy that ſhall neuer be taken from vs. A ioy, I ſaie, not onely for our owne felicitie, but alſo for the felicitie of all the elect, for wee ſhall loue them all as our ſelues, and ſo ſhall reioyce as much for their felicitie as for our owne. And this ioy ſhal be infinitely corroborated by the contemplation as well of the glorie of Ieſus Chriſt, whom iuſtly we ſhal loue better than our ſelues, as alſo of the glorious maieltie of God, whom we ſhall loue with our hearts, our ſtrength, and our mindes.

9 If the representation & remembrance of this kingdom of heauen, doth not kindle our heartes with a ſeruent deſire to attaine thereto, and by deſiring the ſame, to amend our liues, that we may take the path that leadeth to ſuch felicitie, the ſame is an aſſured teſtimonie that wee account of our ſelues as of beaſtes, that looke for no goodneſſe after death. And on the other ſide, if the apprehenſion of the fire that neuer ſhall be quenched, of the wormes that ſhall be alwayes gnawing, of the terrible darknes, of the weeping and gnaſhing of teeth through the feeling of the heauy wrath of the liuing God, doth not moue our harts to feare to offend him, and in offending him, to caſt our ſelues into the gulfe and bottomleſſe pit of this eternall wo: The ſame is an euident token that wee are either Atheiſts or Saduces, that belecue neither the reſurrection of the bodie, nor the immortality of the ſoul. To be ſhort; neither heauen nor hell.

10 When therefore we heare that Chriſt, to the end to induce vs to amendment, alleadgeth this reaſon, *For the kingdom of heauen is at hand.* Let vs ſtedfaſtly beleue that there is a kingdom of heauen replenished with glorie & immortall ioy, & let the apprehenſion of ſuch a felicitie inflame our harts with a ſeruent & reſolute deſire to denie our ſelues, the world, and the fleſh, & ſo to amend our liues, that louing God and our neighbors, and endeououring to yeld vnto him all obedience, we may conformance our actions to his holy and good will, as in hart to ſeek nothing ſo much as to pleaſe him, and to abhorre nothing more than the offending of him. Let vs alwayes thinke with our ſelues that wee are no beaſts, who after death

death haue no feeling of good or euill: but contrariwise, let vs consider that at the seperation, either of the body or of the soule, the soule must goe either to heauen or to hell, also that the bodye must followe after: yea night and day let vs thinke and meditate vpon the difference that shalbe betweene those that shall goe into the kingdome of heauen, and the others that shall departe into hell.

11 Let vs remember that not for a thousand yeares, but euen for euer and infinitely we shalbe either in soueraigne blisse, or in extreame misery. Can we then possibly apprehend the glory and felicity of this kingdome of heauen, without vnspeakable ioye and feruent desire to attaine thereto: either consider of the cursed estate of the reprobate, without trembling and feare? let vs therefore think vpon the saying of Christ, *Labour to enter in at the narrow gate, least when you shall say Lord open vnto vs the gate of the kingdome of heauen, that we may come in, he answereth: I know ye not: depart from me ye workers of iniquitie. There shalbe weeping and gnashing of teeth, when he shall see Abraham, Isaac, and Iacob, and all the prophets in the kingdome of God, and your selues shut out at dores.* Let vs beholde the difference betweene the two theeuers that were hanged on either side of Iesus Christ, of whom the one departed into hell, and the other ascended into the kingdome of heauen, as Iesus Christ sayde vnto him: *This day thou shalt be with me in Paradise.* Let vs looke vpon the soule of Lazarus, by the Angels caryed into Abrahams bosome, where it rested in ioy, as hee testified, and the soule of the cursed rich man cast into torments, as S. Luke witnesseth, and himselfe confesseth, saying: *I am tormented in this flame.* When he praieth to be refreshed with a little water, but was denied: To be short, let vs beholde the great multitude of the blessed that stood before the throne and in the presence of the Lambe, clothed in long white garments, with branches of palmes of victorie in their handes, seruing God day and night, gouerned by the Lambe, and by him leadde to the liuely springes of water: and withall let vs looke vpon the others speaking to the rockes and mountains, saying: Fall vpon vs and hyde vs from before the face of him that sitteth vpon the throne, and from the wrath of the Lambe: Let vs I say beholde them cast into the lake of fyre and brimstone to be tormented day and night for euer. For who is it that will not be earnestly touched in hart, hastily to departe and retyre out of the way into hell, and diligently and constantly to walke by amende-ment of life into the kingdome of heauen? Can it be possible, if

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Mat. 7. 13. 21.

Luke. 13. 25.

Luke. 23. 39.

Luka. 16. 19.

Apoc. 7. 9.

Apoc. 6. 16

Apoc. 19. 20.

and 20. 15.

Apoc. 6. 16.

we should not think vpon them? or can God think vpon them and not amend? either can we amend and not feel our selues blessed by being gotten into the way of such a felicitie, that wee may constantly perseuere, vntill that God fulfilling his worke in vs, doe receiue vs into the fruition of this kingdome of heauen, to enioy the same for euer and euer.

*The ninth cause of amendement, taken hereof, that the kingdome of God which we looke for in heauen, doth admonish vs that we are strangers, pilgrimes, and traue-
lers in this life. Chap. 9.*

Gen. 23. 4.

Eph. 2. 10.
Prosper. in his
sentences out
of August.
Sent. 17.

Phil. 3. 20.

1. Pet. 1. 4.

Heb. 11. 13.

THe holy scripture doth many times tearme vs strangers, pilgrims and traueillers: neither is it onely as it was with Abraham, when he spake to the Cananites, saying: *I am a stranger and a forrener amongst you*, and as it is daylye with those who flying from persecution, and forsaking the land of their natiuitie, doe goe to dwell in another prouince and kingdome wherein they are strangers: but we are so tearmed in respect of the kingdome of heauen, our true and eternall countrey, And indeed if we be Burgessees of heauen, as S. Paul teacheth, we are strangers to the earth, according to the saying of S. Augustin also: All they that belong to the heauenly Cittie, are pilgrimes and strangers in this worlde, & so long as this their tēporary life doth continue, they do liue in an others countrey. And that wee maye the better vnderstand this, we call that land our countrey wherein we were borne and brought vp, wherein our parents and ancessours successiue ly haue made their abode, and wherein we haue our principall goods, possessions and inheritances. Now whence doe we take our spirituall birth, but frō our father which is in heauen? where doe we receiue the soule of our spirituall birth, but in the Church, which is the kingdome of God? or where is the house of our father, but in heauen, and there dwelleth our eldest brother Iesus Christ and al other our brothers and sisters in him. Moreouer, our treasure & immortal inheritāce, vndefiled and vncorruptible, are reserued in heauen, as saith S. Peter, for vs that beleue in Iesus Christ, heauen is then our true cōntrey, and in respect thereof are we here called strangers, pilgrimes, and traueillers on the earth.

2 This doth the Apostle writing to the Hebrews euidently declare, where speaking of the ancient fathers, he saith: *All these died in the faith, and receiued not the promises; but saw them a farre off*
and

and beleued them, and receiued them thankesfullye, and confessed that they were strangers and pilgrims on the earth: For they that say such things, declare plainly that they seeke a countrey. And if they had bene mindefull of that countrey from whence they came out, they had leisure to haue returned. But now they desire a better that is an heauenly. Wherefore God is not ashamed of them to be called their God: for he hath prepared for them a Cittie. Heere the Apostle sheweth, that Abraham, Isaac, and Iacob were strangers in the land of Canaan, in respect of Vr in Chaldea, from whence they came, when Abraham at Gods commandement, left his countrey, his kinred, and the house of his father. But in that they were called forreiners and strangers, it was not in that respect, but in respect of heauen, where God had prepared a Cittie for them: and therefore albeit they had time to returne to Vr, their native countrey, yet sought they a better, namely the heauenly: and in that regarde, conuersing vpon earth, they are called strangers.

Gen. 12. 1.

3 Now the remembrance that we are strangers, pilgrims & trauellers, ought to induce vs to lift vp & settle our thoughts, minds & cogitations vpon our heauenly countrey: that in the cōtemplation of God, of the glory of Christ, and of the excellency of our inheritance, we might reioyce with the angels & souls of the saints that are already gathered thither, and incessantly sing praises vnto God with them. And indeed as the Apostle saith: Wee that beleue in Christ, are come to the hill of Syon, and to the cittie of the liuing God, to the heauēly Ierusalem, to millions of angels, to the church of the first born, that are written in the heauens, to God who is the iudge of all, to the soules of the righteous that are sanctified, and to Iesus the mediator of the new couenant. Being ascended so high, & hauing our cōuersation in heauen, as Burgelles therof, if frō thence we look vpon the earth, and cast our view vpon the kingdomes, riches, dignities, men, and the most excellent things in the world, all will seem in our eyes so small, that wee will be euen ashamed to esteeme of them, yea euen so much as to think vpon them: so far will we be from setting our affections ther vpon: and truly goe vp vnto a high steeple, and look from the top therof, looke vpon men that go in the streets, and they wil seem to you not to be men, but children, & their houses euen cabbins: for if it were possible to climbe fine or six leagues higher, ye should see no men: yea, the greatest townes would seeme but as one house, and the Sea a poole. Moreouer, if possibly ye could ascend to the heauen of the moon, which is the lowest, the greatnes of the whole world would seem nothing

Heb. 12. 22.

it would not shew so much as a good pinnes head hanging in the middest of a great Church. What would it be, in case hee were in the highest heauen among the starres? or aboue the heauens in the house of our father, and in the heauenly citiewherof we are burgesse? Much rather, in those dayes will the vniuersall worlde be vnto vs nothing at all.

Cicero in Scipios dreame.

4 To this purpose doe we read of a great Romain personage, who in a dreame or conceit being ascended into the region of heauen among the Starres, and beholding their greatnes and brightnesse, thence casting downe his eyes vpon the earth, it seemed that the whole worlde was so little, that hee was ashamed of the Romain empire, which neuerthelesse extended into so many realmes. Now as this Ethnick could in his discourse clymbe no higher: so if wee that are burgesse of heauen doe ascend aboue al heauens, & there conuersing in spirit, doo behold the glorye of God, and his pallace of light, of an incomprehensible extent, and afterward shal looke downe to the earth: we will be ashamed of the smalnesse thereof, and of all the kingdomes therein, which thence will not shewe so great as a graine of sande, but euen nothing at all. The three Apostles when they had seene some parte of the glorye of Christ in his transfiguration vppon mount Thabor, were so moued, that they saide: *Lord, it is good for vs to be heere, let vs bulde three tabernacles.* What then would we doe if we should conuerse in heauen, and there beholde the maiestye of God, and the glorye of Iesus Christ? wold not euen the apprehension therof allure vs to wish to dwell there, and to forget and despise the earth? or then remembering and looking towards the same, woulde wee not reprove our selues, as that Romain was reprov'd by his father, who saide vnto him, why dost thou yet cast downe thine eyes vpon the earth?

Mat. 17. 4.

5 Among other the vanities that men doe seeke and so feruently desire, is glory, and the reputation of vertue, valour, riches, power, wisdom, and such other like: but this Romain Ethnick being in a dreame, rapt aboue the starres, is by his father admonished in the smalnesse of all the worlde, to contemplate the vanity of this ambition, men will talke saith hee, of thee and thy vertues, but wher? be it throughout the Romain Empire: yet shall not thy fame passe such and such mountains: there will no man once speake of thee. What a folly is it therefore so to delight in the reputation of great welth, ornaments of body, excesse in banquets, goodly houses, honourable functions, euen wisdom and humane discretion, sith all this fame and glory shal be shut vp in so small a corner of the

of the worlde, that when thou art ascended into the Citie whereof thy selfe art a Burgesse, thou shalt not be able to see it: most men labour to haue faire houfes, gardens of pleasure, lordshippes, and to heape vp possession vpon possession, as if themselves should dwell alone vpon the earth, as Esay saith: and yet when they haue purchased whole townes and kingdomes, if they should from heauen, looke vpon them, they would disdain and contemne the finalnes and basenes of them. And indeed, let a man looke vpon a towne platted in foure leaues of paper, hee shall somewhat discern the order of the streetes and houses thereof, but afterward laye downe in the like quantity of paper the whole prouince wherein that cittie standeth, and the same will not shew so great as a mans nayle: And lastly, let him represent the whole worlde in as much paper, and he shall see neither house nor towne, yea scarcely the whole prouince, perhaps hee may finde the names of the realmes, and see their extent in the breadth of two or three nayles: and looking from heauen the whole worlde will not seeme so much. What a folly then, or rather a madnesse is it for those that are strangers vpon earth, and burgesses of heauen, diuersly and by sundry meanes to offend God, for the getting of so small a portion of earth, which is as nothing, wherein they resemble Esau, who for a peece of bread and a meile of pottage, solde his birth-right?

Esay 5.8.

Gen. 25.34.
Heb. 12.16.

6 Againe, such as are strangers in a forraine countrey, and haue parents and great wealth in their natiue soyle, being hardlye entreated where they sojourne, and vpon the pointe to returne home into their countrey, are vndoubtedly very glad thereof: euen already they seeme to see their houses, lands and possessions, and in their conceits, doe talke with their parents, and feelee a feruent desire to be soone there: euen so we, if we remember that in heauen we haue treasures of eternall riches, an vndefiled inheritance, immortall and incorruptible, which is reserued for vs: a heauenly father that loueth vs in his welbeloued son, our elder brother Iesus Christ in glory, the angels & holy spirits in ioy, and that wee their fellow burgesses, haue our portion in all these goods, and are euen vpon the point to be really in heauen with them: why should we not be rauished with a feruent desire to be lifted vp thither? and with S. Paul to say: *I come to be dissolued and to be with Christ*: what letteth vs when wee feelee how hardly wee are entreated, and what mortall wounds our soules doe daylye receiue, by offending God through their corruptions, to say with S. Paul: *O wretched men that we are, who shall deliuer vs from this body of death*? Shall not the very

Phil. 1.23.

Rom. 7.24.

2, Cor. 5. 1.

very feeling of so grievous and so many bodily afflictions, where-to we are subiect in this strange land, cause vs feruently to pray to be deliuered from the same: especially, considering that we know (as S. Paul saith) that when the earthly habitation of this lodge is destroyed, wee haue a building in God, euen an euerlasting house in the heauens, which is not made with mans hand. And in this respect, we that abide in these earthly dwellings, doe groane vnder our burdens, for we desire to bee clothed with our habitation which is in heauen, as knowing that remaining vpon earth, wee are absent from the Lord (for we doe walke in faith and not by sight) albeit we trust & loue rather to be estranged from this body, and to dwell with the Lord.

Exod. 34. 29.

7 Howbeit attending vntill we may be really there both in body and soule, let vs be there in spirit, let vs be conuersant in heauen, and begin to feele the felicity, wherof we shall hereafter haue full and perfect fruition: in this conuersation with God, with the angels, and with the holy spirits, let vs more and more learne the language and maners of heauen, to the end wee may resemble the angels & saints there dwelling. When Moses had conuersed with God forty daies vpon the mountaine, at his comming downe his face shined and glistered with the heauenly glorye: so will it bee with vs, by then we haue for twenty or thirty yeares bene conuersant in heauen, we shall become heauenlye and spirituall both in worde and deed: euen as by experience wee see that when a countryman hath dwelled some twenty or thirty yeares in the Court, he forgetteth his country speech and course of life, and groweth to be as good a courtier as if he were borne in the Court. Our earthly talke and communication, our worldly course of life, and the corruptions of the flesh, that beare but too much swaye in vs, doe but ouermanifestly shew, how little we are conuersant in heauen, and consequently doe testifie, that we account our selues Burgesles of earth and not of heauen. That wee may therefore amend, let vs continually thinke that heauen is our true countrey, that wee are Burgesles thereof, that there we haue our parents and blessed brethren, the treasures of ioye and glory, an immortall and incorruptible enheritance: and that we are at the very point of going thither, to take possession, as in truth wee doe euery houre looke for the time of our departure: let this holly meditation make vs to conuerse in heauen, and to liue as heauely people, setting our harts vpon our treasure: let it euen make vs to forsake the speeche, habit, fashions and manners of those among whom wee are for a
short

short time strangers, that we may enure our selues to the language and holy life of the burgesles of heauen, and angels with whom we shall liue for euer. Let it withdraw our affections from all that we must leaue at our departure out of this forrain country, least otherwise we lose the incomprehensible goods that are prepared for vs in our heauenly and eternal country: let it cause vs to renounce al that might detain vs in this country, replenished with misery and calamity, that cheerefully we may aspire to our country which aboundeth in ioy, glory and al felicity. Let it enforce vs to say with Dauid: *Woe is me that I remaine in Mesech, and dwell in the tentes of Keder.* That is to say, among barbarous nations, that loue not the Burgesles of heauen: let the hard viage of the prince of this world in this strange country, make vs to couet to liue among the blessed Cittizens of the kingdome of heauen: let all our thoughtes, words & cōmnication testifie, that in spirit we are already there, yea let all our works be preparatiues and pathes to lead vs therto: and to these ends, let vs ouercome all that might break of or hinder our so happy iourney from earth to heauen.

8 We must moreouer remember, that we are pilgrimes and trauellers, and therefore for the attaining to the place whereto wee are traouelling, wee must beware of three points. First, of turning backe againe: Secondly, of turning either to the right hand, or to the lefte: Thirdly, of standing still. The offending of God and transgressing his commaundementes, is a going backe againe, for as in walking after his woorde and in his feare, wee goe to God, to heauen, and to euerlasting life: so by sinning, in liewe of going forwarde, wee slippe backe and drawe toward death, as we haue before more at large declared. We cannot therefore turne backe, that is to saye, offend God, but with this condition, that wee shall fall into ruine and euerlasting perdition: much like vnto him, who flying from his enemies that pursue him, in liewe of sauing himselfe in some towne, turneth backe towardes them, and so putteth himselfe into their handes: neither are we without many and mighty enemies that pursue vs, and labour to make vs to turne backe by offending God, and these must wee fight against: *Deerely beloued,* saith the Apostle Saint Peter, *I beseech you as strangers and pilgrimes, abstayne from fleshly lustes, which fight against the soule.* Let vs diligently note that hee heere saith, not against our goods, to rob vs of them, neither against our bodies, to murder vs: but against our soules, to induce the to offend God, & so to drawe them into euerlasting damnation, And heereof haue

Psal. 120. 5.

1. Pet. 2. 11.

Iob. 1.

we a notable example in the person of Iob : he was a iust man, one that feared God, and eschewed euill, and so walked in the way to heaven : but Satan would withstand him, and therefore commenced warre against his soule : but how? true it is he seemed as if he would haue fought against his goods, in causing them to bee taken away, against his children, in procuring their death, and against his body, in vexing it most cruelly : yet was it properly the soule that he assaulted, as himselfe declareth, where he saith : *Doth Iob feare God for nought? Hast thou not made a hedge about him and about his house, and about all that he hath on euery side. Thou hast blessed the work of his hands, and his substance is increased in the land. But stretch out now thy hand and touch all that he hath, to see if hee will not blaspheme thee to thy face.* He therefore fought against the soule, seeking by outward tribulation to induce the same, by blaspheming to offend God.

9 This is a strange war, for any other may haue an end, either by making peace with the enemy, by flying farre from him, or by ouercomming him in fight : but in this spirituall warre, wee can not lawfully make any peace or agreemēt with our enemies the deuill, the worlde, and the flesh : God doth forbid it, and it would be our ouerthrow and destruction : for they be euen so many traitors and irreconcilable murderers, yea it would be worse for vs, then for the sheepe to make peace with the wolfe : nei ther can we fly and so get from these enemies : for the deuill will follow vs into al places, who hath a whole army of Souldiers within vs, euen our affections and couetous lustes that we beare about vs. Likewise wherfoeuer we become, we shall still finde the worlde an enemy : it resteth therefore that onely we fight and ouercome in battell. Thus doth this warre somewhat resemble the same that the Children of Israel prosecuted against the Kinges of the land that was promised vnto them when they went to take possession and inheritance thereof : for in respect that God had commanded them to destroy them, they might not make peace with them, or make them tributaries : as also forbidding his people to feare them, he would not suffer them to retyre or to returne into Egypt: they were therefore of necessitie to fight and ouercome them. True it is that if we consider our owne weakenes to withstand such mightye enemies, it may breede some cause of feare : but as God in olde time commaunded Iosua that hee should not feare the Cananites, and assured him that he would be with him, and that by ouercomming them, hee would bring his people into the land of promise : so likewise

Deut. 27, and
20, 16.

Ios. 1.

wise let vs giue eare vnto God that calleth vs to this battell, with assurance that hee will stand with vs, for vs and in vs: to the end that courageously fighting vnder his banner against our enemies, that labour to turne vs back and to recoile, we may finally by his grace and power obtaine full and perfect victorie: and so ending this blessed voyage, attaine to the fruition of the heauenlye Cittie, and our true countrey, that we may liue with him in glorye for euer.

10 As we must therfore beware of turning back by offending of God, so is it our duty to take heede that in this blessed iourney wee turne neither to the right hand nor to the lefte. By those that turne to the right hand, wee vnderstand such as doe indeede fulfill Gods commaundement, yet not to glorifie him, but either to glorifie themselues, or to merite, and by those that turne to the lefte, such as following the traditions of men, doe forsake the straight and assured path of Gods woorde. Praier to God, almes, fasting, and other like workes are commendable and ordeyned by God, to the end by them to walke toward heauen: but such as do them that they may be seene and praised of men, doe turne to the right hande, and depriue themselues of all reward in heauen, because they receiue it vpon earth, as our Sauour Iesus doth teach. It is also a straying to the right hand, when hauing receiued the gifts of speaking the tongues, euen of the Angels, of prophesying, of knowing all secrets and misteryes, of hauing faith to remoue mountaines, of distributing to the poore, and of abandoning the body to the fire: when I say all these gifts and graces are not accompanied with loue. Such likewise as in the olde time among the Iewes did obserue the lawes and ordinances of God, to the end to merite, did also stray to the right hand, and turned out of the way of saluation, as S. Paul testified of them, that *they had zeale of God, but not according to knowledge*, and this sentence doth hee pronounce of them, *They strayed out of the right way: Their table shalbe made a snare and a stumbling blocke*: On the other side, such doe turne to the lefte hand as doe thinke to come to heauen by the path of mens traditions and seruices, or voluntary deuotions not commanded by God, as S. Paul tearmeth them: Col. 2. 21- as likewise Iesus Christ objected to the Scribes and Pharisees, that in their ordinances they ouer went Gods commandement, where to he addeth: *This people draweth neere me with their mouth, and honoureth me with their lippes, but their hand is farre off from me: But in vaine doe they worship me, teaching for doctrines, mens preceptes*. In as much

Mar. 6.

1. Cor. 13.

Rom. 10. 2.

Rom. 11. 9.

Col. 2. 21-

Mat. 15. 38.

Esay. 29. 13

much therefore as God hath so farre fauoured vs, as to teach vs the way wherein we should walke to heauen: let vs beware that wee turne not either to the right hand or to the lefte: but reiecting mens traditions, let vs walke in that path which God in his worde hath shewed, yet not to seeke any praise or commendation to our selues, but to the end to glorifie our God.

11 Thirdly, by this name *Travellers*, we are taught that we must not stand still in the way, but still goe forward, that we may fructifie more and more in good workes, and by amendement approche and enter into heauen: and indeed such is the way to heauen, that he that goeth not forward, slydeth backward: we nurse vp little children to the end they may grow great and waxe strong, and it were a wonder to see a child continue as little and weake as at the birth: euen so, if we, who being members of the Church of Christ, and consequently entred into the path that leadeth to the kingdome of heauen, and dayly do receiue the food of Gods word and sacraments, should not encrease in faith, working in loue & amēdment of life, it were a great ingratitude and vnexcusable obstinacy, which should not escape unpunished, to stand still in the way, and not to goe forward: for hauing put a childe to schoole, if at the end of foure or fiue yeeres he can neither read nor write any better then the first day that he went, there is then good cause to take him away, whereby he shall forget euen that little which he had at the first. Neuertheles, of how many euen of our selues may we make the like complaint, as did the Apostle of the Hebrues, to whom he writ, saying: *When, as concerning the time, we ought to be teachers, yet haue ye need againe that we teach you the first principles of the word of God, and are become such as haue need of milke, and not of strong meate.* Thus we see how this worde *Pilgrimes* or *Travellers*, doth warne vs not to stand still, but to march on and walke forward in that blessed path that leadeth to the kingdome of heauen.

12 As they therefore that be vpon their iournies doe not abide in those hostries or Innes where they are well vsed, lodged or entertained, and where they finde pleasant gardens, walkes, or such other inticements: but after their bait or in the morning doe passe on their way. Euen so we, albeit God in this life giue vs goods, honours, houses, and other carnall commodities: yet let vs remember that we are travellers, and must not stay, but goe forward on our iourney toward heauen: yea, and in case we be afflicted with sickness, pouerty, or any other calamity, yet must we still thinke that we are vpon our iourney, and therefore taking comfort, say: *Peraduenture*

Heb. 5.12.

venture we shall be better to morrowe, but howsoeuer it bee, our way lyeth forward, that we may soone be at heauen: this doth S. Paul teach vs, where he saith: *Because the time is shorte, hereafter,* 1. Cor. 7. 29. *that both they which haue wine, be as though they had none: and they that weepe, as though they wept not: and they that reioyce, as though they reioiced not: and they that buye, as though they possessed not: and they that vse this worlde, as though they used it not: for the fashion of the world goeth away. And I would haue you without care.* Thus we see that there ought to be nothing that should let vs from proceeding and going forward on our way, and that we should not stop at any disturbance or alurement, either of the worlde or of the flesh.

13 It now therefore remaineth, that as they who are to departe from a forraigne land toward their own country, do prepare things necessary for their iourney: so that we likewise prouide that which is expedient for the happy perfourmance of our iourney towards our heauenly countrey: let vs therefore make ready the chariots of good consciences, the horses of seruent praiet to God, the oyle of holinesse in our lampes, the sworde of the spirite, which is the worde of God, and the buckler of faith: that resisting all our enemies that warre against vs, we may constantly proceed in our iourney: let vs not as Lots wife, looke behinde vs, but without any sorrow for leauing the worlde and the flesh, let vs cheerefully go forward in this blessed voyadge. To conclude, as they that returne into their country, doe leaue none of their goods in those places where they haue bene strangers, but doe either send them before them, or carry them with them: euen so let vs looke that we leaue not our goods vpon earth, but send and transporte them into heauen, by enlarging them plentifully to the poore, who shall bee our horses and moyles to carry them: and withall let vs think that all that we leaue vpon earth at our departure, is euen so much lost: also that we shall neither keepe nor finde any thing in our heauenly country, more then we haue giuen, neither carry thither any thing but the good that we haue done: as S. Iohn saith, of those that doe dye in the Lord, that *their workes doe follow them.* Eph. 6. 16. Gen. 19. 26. Luke 17. 32. Apoc. 14. 13.

14 Thus may we see how the continuall meditation of this, that in this life we be strangers, pilgrimes and trauellers, wil stand vs in great stead for the amendment of life, that denying the worlde, we may prepare our selues by al good works, by faith, hope, praiet, patience, meditation vpon Gods word, and desire to be in fruition of our inheritance in heauen, wherof we are burgesses, and finally, taking possession therof, we may reioyce in ioy and eternall glory.

*The tenth cause of amendement, drawn from the kingdome
of heauen which is in vs.*

Chap. 10.

Luke. 17. 37.
Rom. 14. 17.

HOW the kingdome of heauen which after the resurrection we shall enioy, ought to induce vs to amendment of life, wee haue already shewed: now, as secondly by the kingdome of heauen, is signified the estate whereinto the Children of God, euen in this life, are reestablished through faith in Iesus Christ: so let vs beholde how mightily this kingdome which Iesus Christ hath said to be in our selues, ought to enflame our harts to amend. It consisteth, saith S. Paul, in righteousness, peace & ioy in the holy ghost: by righteousness, he vnderstandeth that singuler benefite comprized in this, that Iesus Christ hauing by his death satisfied Gods iustice for all our sinnes, and so paid all our debtes, hath also giuen and imputed vnto vs his perfect obedience, to the end that by this his righteousness wee may be iustified in the iudgement of God. This benefite is the assured foundation of our saluation, and therefore both in greatnes & excellencye incōprehensible: and indeed being by nature the children of wrath, pore sinners, such as hourly by our iniquities doe deserue death and eternall damnation: what greater benefite can God bestow vpon vs, then in his iudgement to be absolued and so iustified, that wee may be the children of God, and inheritours of life euerlasting. The remembrance therfore of such a benefite, ought to induce vs to amend our liues, and diligently to beware of offending God: and surelye if onelye one sinne may make vs in his iudgement guilty & worthy of damnation, can we be so vnthankful to God, and such enemies to our soules, as by pleasing our flesh and the worlde, to tread vnder foot such a benefite, and so happy and blessed an estate? shall wee that can appeare before God iustified by the righteousness of Christ, to be absolued in his iust iudgement, go & make our selues guilty and worthy of sentence of eternall death, by offending of God? shall we, who by this righteousness are aduowed to be the children of God, be such wretches, as by giuing ouer our selues to sinne, make our selues the children of the deuill? when this righteousness hath freed vs from the power of Sathan, shall wee by offending God, reduce our selues againe vnder his tirannie? when Christ by paying our debtes hath so purchased this righteousness for vs,

that

that the deuill can pretend nothing against vs : shal we by our sins binde our selues anew to eternall death?

2 Sith one onely sinne is a hand-writing giuen vnto Satan, by vertue whereof hee maye detaine vs in the prison of hell, there to dwell for euer, vnlesse we bee deliuered by the paiement of Iesus Christ, in dying for vs : is it not a monstrous and horrible case that beeing brought forth of hell, and by this righteousnesse lifted vp into heauen, we should by our sinnes so cast our selues again into hell, that we should abide swallowed vp therein : either that our sinnes should procure Iesus Christ againe to discend into our hell to fetch vs forth? By the shedding of Christs blood, al the spots of our soules are washed away, whereby we may appeare cleane, holy, and righteous before God : and shall we returne to plunge our selues againe, in the cursed and damnable filthinesse of our corruption and vice? *I haue washed my feete*, saith Christs spouse, *how shall I soyle them againe?* We must either remaine filthy and infected in the sight of God, or else wee must be washed againe in the blood of Iesus Christ : doe wee not then make too good a peny-worth, either of our soules, or of the shedding of Christs blood? let vs therefore to this purpose thinke vpon the earnest exhortation of the Apostle, saying : *He that despiseth Moses law, dieth without mercy vnder two or three witnesses : Of how much sorer punishment* *supposye he shalbe worthy, which treadeth vnder foote the sonne of God, and counteth the blood of the testament an vholye thing wherewith he was sanctified, and doth despite the spirit of grace?* For we know him that hath said : *vengeance belongeth vnto me, I will recompence: And againe, the Lord shall iudge his people.*

Cant. 5. 3.

Heb. 10. 28.

3 The second benefit of this kingdome, is peace, euen this peace with God and in our consciences, wherof S. Paul speaketh, saying : *Being iustified by faith, we are at peace with God through Iesus Christ.* As we haue at large before declared, let vs heere remember: First, what it cost Iesus Christ: it was requisite that in his soule he should feele the fearefull terrors of Gods wrath and indignation, when he bowed his face to the earth, that hee might lifte vp ours to God, that we might finde his so fauourably enclined toward vs, when he through anguish and feare sweat water and blood, thereby to minister rest and quietnesse to our soules: to be shorte, when hee fought against the powers of hell, to reconcile vs to God: yet doth euen one sinne disturbe this peace, and kindleth Gods wrath and indignation against vs: and wee must either abide plunged and swallowed vp in terrible anguish and feare, or else we must bee

Rom. 5. 1.
In the fourth
book cap. 5.

freed therfro by the sufferings of Iesus Christ. If after a long & woful war, peace be once cōcluded, how feareful are men of breaking of it, least they should fall againe into like afflictions? And shal we be so vnthankfull to Iesus Christ, and such enemies to our owne good, that for a little fleshly pleasure, for obeying our couetous affections, our ambition, lustes, and other corruptions, we should offend God and break this blessed peace, kindling his terrible wrath against our soules, and so bringing them into cruell and perpetuall torments? truly we doe but too euidently declare that either we are ouer desperate, or that wee make small accompt of those terrible feares that Iesus Christ indured for vs, yet is there no such tormentor as a conscience burdened with sinne.

4 The third fruit of this kingdome is the ioy, not the ioye of the worlde, and of the flesh, accursed in the sight of God, but as Saint Paul addeth, *Joy of the holy ghost*, which Iesus Christ hath promised vs, saying: *your ioy shalbe full, and shall neuer be taken from you*. Heere is a singuler benefite: for as the incomprehensible torments of hel, are in the holy scriptures signified by the weeping and gnashing of teeth that shalbe among the reprobate: so is the felicitye of the elect signified by this ioy: as Iesus Christ noteth, where he giueth vs to vnderstand, that in the day of iudgement God will say to all the faithfull, *Enter into your maisters ioy*. This ioy did Iesus Christ purchase with many sorrowes and teares, as the history of the Gospell doth note that himselfe said: *Now is my soule heauy euen to the death*. And the same doth the Apostle writing to the Hebrewes affirm, saying: *In the dayes of his flesh he offred up prayers & supplications with strong crying, to him that was able to saue him fro death, & he was also heard in that which he feared*. Were it not therefore meer madnes and folly to conuert this soueraigne felicitie of ioy, so dearely purchased for vs by Christ, into damnable sorowes and teares, yea euen into weeping and gnashing of teeth, by giuing our selues to sinne, and so drawing vnto vs the effect of this common and true sentence, For one pleasure a thousand sorrowes.

5 It is a cōmon saying, that men shuld not open or read any letters that come when they are ready to sit downe to meate, for feare of troubling the benefit of meate or drinke, by some bad newes therein peraduenture contained: how miserable then are wee who euen already tasting this ioy of the kingdome of heauen, doe voluntarily disturbe and conuert it into teares by offending God, for in truth we might finde matter enough of sorrow, if wee could but apprehend what a woe it is to departe forth of the kingdome of God,

Iohn 16.

24. 24.

Iohn 15. 11.

Mat. 24. 51.

Mat. 25. 21.

Mat. 26. 37. 38

Heb. 5. 7.

God, to become bondmen to the diuell our capitall enemy: this woe being indeede the iust reward of sinne. If at a marriage feast there should chance some such debate, that some one of the company should perhaps hurt or kill the Bride, the whole feast and all the triumphes thereof would be dashed and converted into weeping and mourning. And what doe we, when being in this in the kingdome of heauen, we commit any iniquity, but kill both soule and body euen with euerlasting death: true it is, that hauing offended God, we do not so soon feele this sorrow & trouble of minde, and this commeth of our owne dulnesse, not because we deserue it not, but because God beareth with vs: otherwise vndoubtedly the onely feeling of one onely sinne, would drowne vs in sorrowe and feare of Gods wrath, let therefore the remembrance of this kingdome which consisteth in righteousnes, peace, and ioy of the holy ghost, cause vs to abhor all iniquity, to the end that amending our liues, we may retaine this blessed kingdome of heauen, and neuer change this righteousnes into iniquity, this peace into war & trouble of conscience, and this ioy into weeping & gnashing of teeth.

6 And that we may the more earnestly be stirred vp hereunto, let vs consider the difference between the kingdome of heauen, & of satan: if the kingdome of heauen consisteth in righteousnes, peace and ioy of the holy ghost, the kingdome of satan contrariwise must needs consist in wickednes, trouble of conscience, sorrow and heauines: let vs therefore imagine a man whose sins being imputed to himselfe, he must appeare before God, clothed in wickednes & sin, to receiue sentence of eternall death, and in him let vs consider the fear & terror arising of his apprehension & feeling of Gods wrath & displeasure: let vs marke his gnashing of his teeth, his howling & lamentations, yea euen himselfe dissolued into weeping & teares:

Let vs look vpon Cain, exclaiming that his paine is greater then he is able to beare: vpon Iudas, who feeling his condemnation, for the auoiding of the apprehension of death, killed himselfe: vpon Esau, hauing sold his birthright for a messe of red pottage, wept because he see no remedy for his mishap, vpon those who apprehending the coming of Christ to be their iudge, do cry to the rocks and mountains, saying: *Fall vpon vs and hide vs from the wrath of the lambe*. In breefe vpon all those that seeking after death, death shall flye from them, to the end that dying they may liue, and liuing they may alwaies dye. On the other side, let vs beholde a faithfull man, the childe of God, in his soule possessed of this kingdome of heauen, assured that the righteousnes of Christ shall be imputed vnto him, wherby he shall vndoubtedly be iustified in the sight of God,

Gen. 4. 13.

Mat. 25. 5.

Act. 1. 28.

Gen. 27. 18.

Heb. 12. 16.

Apoc. 6. 16.

Luke 13. 30.

Apoc. 9. 6.

feeling peace and quietnesse in conscience, and replenished with spirituall ioy: is there any man that is not vtterly desperate or besides himselfe, that will not accompt such a one to be blessed, and the other accursed? let vs therefore haue alwaies the state of this kingdom of heauen in our view, that abhorring our vice and corruption, we may tremble at all motions to offend God, and io constantly resisting the world, the flesh, and the deuil, wee may endeavour more and more to amend, that in our soules wee may retayne this blessed kingdome, which consisteth in righteousnes, peace and ioy of the holy Ghost.

*The eleuenth cause of amendment, taken of the kingdome of heauen,
signifying the Ministry. Chap. II.*

WE haue before declared that by the kingdome of heauen, is signified also the holy Ministry: this kingdom of heauen and holy ministry doe represent vnto vs many notable reasons that doe binde vs & ought to make vs affectionate to amendment: First, the same which Iesus Christ himselfe saith to his Apostles, is spoken and ment by all faithfull Pastors: *Hee that heareth you, heareth me, and he that despiseth you, despiseth me*; and in this same sence doth S. Paul testifie of the Thessalonians. *When ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but (as it is indeed) the worde of God.*

2 When we go to hear a Sermon, we are to think with our selues that we are going to heare God speake vnto vs by the mouth of a man: and therefore let vs in all humility reuerence and faith, hearken vnto him, and let vs beleue that hee declareth vnto vs these things which we ought to beleue to be saued, & which we ought to do in obedience to the wil of God, and for the amendmēt of our liues: let vs be desirous to know it, attentiuē to heare it, readye to beleue it, & to yeeld to God all obedience: let vs thinke that we cannot despise that which in the Sermon is preached vnto vs, but we must also therby declare that we doe not beleue either that it is God that speaketh, or that the doctrine is true: and as it were a great impiety, and horrible incredulity, euē to thinke it: so the iudgement that he wil execute against the contemners of his word shalbe most fearful. *Whoſoener* (saith Iesus Christ) *wil not receiue & heare your words, whē you depart his house, or the town, shake of the dust of your feete, for a witnes against them, whereby I say vnto you, it shalbe easier for Sodom and Gomorra in the daye of iudgement, then for that*

town.

Luke 20. 16.

1. Thes. 2. 13.

Mat. 10. 14.

Mark. 6. 11.

Gen. 19.

rowne. Let vs represent to our view this fire falling from heauen, burning and consuming the towne of Sodome, Gomorrha, and others there about, with all the men, women, and children, young & olde, and all their cattel, euen the verie towns, and conuerting the Cities thereof into a stinking and polluted lake, for the compasse of eight Dutch leagues, with other notable tellimomes of Gods wrath. And let the contemplation heereof make all such to quake for feare, as despise and contemne God, when he speaketh to them by the mouths of his seruants the minuters.

Mela. Chron.
lib. 2
Egeippus, l. 4
c. 18

3 When our Lord Iesus Chrill by breathing vpon them had inspired the Apostles with the holy Ghost, hee also gaue vnto them and to all faithfull patlours, power by preaching of the worde to binde the vnbeleeuers, and to vnbinde such as conuerting themselves should truly beleue in Iesus Chrill. Whereupon Saint Paul beholding the stubbornnes of the Iewes, who obstinarily reiecte the doctrine of the Gospell, he bound them, with protestation that he was free from theyr bloud, & that forsaking them in the bonds of their incredulity, vnder the power of Sathan, he went to preach to the Gentiles. Now if we see an offender bound, fettered, brought before this Iudge, and thence carried to the fyre, who wil not take compassion and horroure thereat? How then are men so senselesse and dull, as in theyr incredulitie and obstinacie in euill dooing, not to apprehend the bondes of theyr sinnes, whereof Sathan hath taken hold, to pull them into eternall fire?

Iohn 20. 23
Acts 13. 46

4 Moreouer, if the simple, ignoraunt, and such nations as neuer heard the preaching of Gods worde, by offending God doo make themselves worthe of death and eternall damnation? What excuse may they pretend in the iudgement of God, to whom he hath reuealed his will by the preaching of holy doctrine, in case in sted of amendement, they remaine obstinate in euill dooing? *The seru- Luke 12. 47*
uant (sayth Iesus Chrill) *that knoweth his masters will and doth it not, shall bee more grieuoufly punished than hee that knew it not.* For, as we haue before declared, so it is not simple transgression, but even contempt and misprision agaynst the maiestie of God. If being vpon thy iourney thou knowest not the right way, and some man comming by, sheweth it vnto thee, art thou not well worthe to go astraie and loose thy selfe, if voluntarily and wittingly thou takest another cleane contrarie? But what doo the ministers of the word in theyr sermons? Doo they not shewe the waie to heauen, to the end that men may take and follow the same? Or doo they not declare

clare in how many sorts men by straying amisse, doo take the path to hell, with the remedies howe to retire and turne backe therefro?

5 But doo the ministers of the word thinke it inough to say, Beholde yonder is heauen, or the waie to heauen, walke therein? Do they not also shew what benefites wee haue receiued of the Lord, for the which wee are bound to loue, serue, and worship him, and withal to amend? How oft doth Moses and other of the Prophets propound the great benefite of the peoples deliuerance out of Egypt, thereby to induce them to obedience? But especially howe many earnest exhortations to amendement doo the Apostles gather in propounding the incomprehensible benefite of our redemption, wrought by Iesus Christ? Is it not then an intollerable ingratitude, to denie to obey him that hath already done vs so much good both in bodie and soule? Not without cause therefore doth God so sharply complaine of those that rent and tread vnder foot such vehement bondes, whereby they are summoned to theyr duty in amendement: as we haue many notable examples in the writings both of the Prophets and Apostles. Gods benefites are the cordes of humanitie, as Oseas tearmeth them, whereby hee seeketh to plucke vs from the waie of perdition, and by amendement of lyfe to leade vs to saluation. Doeth not the deuill, thinke you, hold vs fast fettered in mightie and strong chaines, sith we cannot be drawn by these cordes of mercie and humanitie to the seruice of our God?

Ose. 11. 4.

6 Yet is there thus much more. The ministers do propound not onely the benefites receiued, but also the promises of other most excellent and plentiful blessings and benefites both bodily and ghostly, to those that by amending theyr liues shall labour to obey God. And this it were to bee wished, that euerie man would note in the reading of the olde and newe Testament, to the ende they might both the better vnderstand them, and be by them the more earnestly moued, when they are in the sermons represented vnto vs. For how wonderfull is the goodnes of God, who vouchsafeth to promise vs so many benefites if wee amend our liues, that is to saie, if we performe the thing whereto we are already bound? If I owe vpon a verie formall bill a hundred crownes, will my creditor to the end to induce me to paie the same, faithfully promise to giue mee ten times as many more? Yet thus doth God deale with vs. For what is al our obedience and amendement of life, in respect of the

the benefites that God promiseth to obey him, whereto we are alreadie bound? If he that is free, bindeth himselfe to serue another, then is it reason that his master should promise him some wages & reward for his seruice: but we are not free, but alreadie bound to serue our God, yet doth he proutise vs great benefites, if we imploy our selues faithfully in his seruice by amending our liues. Are not wee then verie stubborne against God, and enemies to our selues, that thus contemne the promises of his rewards and benefites towards vs? If a Prince should promise a tayler or shoemaker tenne thousand crownes for one yeeres seruice, would any man refuse it? Would not he to whome it were offered or promised bee readie to leaue his house, his wife, his children, and all other things, to goe to seruice to such a Lord for one yeere? How vnthankfull or senselesse are we therefore that will not be otherwise wonne and induced to serue God, who by so many, so excellent, and so assured promises doth daily inuite vs thereto?

7 Besides the representation of benefites alreadie receiued, and of promises of more to come, doo they not also propounde in the name of the almightie, righteous, and true God, most grieuous and manifolde threatnings, to the end that if we will not by courteous and fatherly gentleness bee induced to amend, wee may bee, as it were, forced by the threatnings of a seuerer and rigorous Iudge? What a scroule of woes doeth the Lorde by his seruuant Moyses propound agaynst such as will not amend? Wherein wee are also well to note, that hee denounceth if the first stripes can breede no amendement, hee will adde seuen times as many more. Also if wee will not yet amend our liues, he wyll yet double them seuen times more. And in deede, as hee afflicteth and punisheth vs to the ende to make vs to conuert and turne to him, and consequently to induce vs to amendement of lyfe, so doeth hee by his so often redoubling of his threatnes, shewe that wee must eyther humble and bowe our selues by obedience, or else breake them, to our euerlasting and eternall destruction. Is it not then a horrible obstinacie and monstrous incredulitie not to feare and tremble at such threatnings of the living God? Are not the same which hee heeretofore hath executed and daily doeth execute against the impenitent, euen so many seales and myrrours representing vnto vs the verie truth of his great and terrible threatnings, thereby to induce and perswade vs steadfastly and vndoubtedly to beleue that our selues, vnlesse we amend,

shall

Leuit. 26.
Deut. 28
Leuit. 26.

Luke 13, 3
1, Cor. 10-7

shall also feele the execution of his vengeance against vs, as himselfe sayth in Saint Luke, *If yee will not amend, you shall perish likewise.* In lyke manner also Saint Paule noting some punishmentes and vengeance inflicted in the wildernesse vpon Idolaters, fornicators, tempters of Christ, and such as murthured against him, thereby to warne the Corinthians to beware of the like iniquities, in conclusion doth adde, that all these things were done for example sake, and are written for our learning, as those vpon whome the endes of the world are come. *Wherefore, sayth hee, let him that standeth, take heede that hee doo not fall.* And in deed, wherefore are offenders publicly executed, but for example to those that looke vpon them, that they may beware of committing the lyke offences, least themselves doo also incurre the lyke punishment? When he that hath committed some wicked murther, seeth another murtherer executed, will hee not saie in his heart, If the Iudge will what I haue done, hee would lykewise condemne mee to die? But God seeth all, hee is iust and will not bee corrupted with rewards. Wherefore the minister of the word doth lay before vs the horrible punishmentes executed agaynst those that will not amende, doth hee it not to the end that they which heare of such iudgements of God, shoulde immediatly resolute to amend, and saie in themselves, If we wil amend this fault which we so grieuouly punished in such and such, wee also shall vndoubtedly perish in like sorte.

Jonas 3
Math. 12. 41

8 Neither may wee harden our heartes in wickednesse, because there is no lykelyhoode of occasion to feare anie calamitie or affliction: but contrarywise, let vs remember the Niniuites: What lykelyhood was there that they shoulde feare, that within fortie daies Niniue shoulde bee destroyed? It was a flourishing towne, the chiefe city of a mightie realme, yet at the preaching of Jonas, a man to them vnknownen, they also heatlien, deuoid of all knowledge of the true God, or of his holy doctrine, dyd conuert to God in fasting & sackcloth, And shall not they bee iudges against such, as dayly hearing Gods threatnings at the mouthes of those whome they knowe to bee his seruants, doo notwithstanding continue obstinate without amendement? And albeit it seeme that God slackneth the execution of his vengeance against many vnpenitent persons, yet ther is a time of their punishment ordained, and it shall be executed vpon many in this life, but in the later day of iudgement vpon all those that make no account to amend.

9 Heereof let vs well note the examples propounded by Saint Peter and Saint Iude: *If God (sayth hee) spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into the chaines of darknes, to be kept vnto iudgement: Neither spared the olde worlde, but sau'd Noah the eight person, a preacher of righteousness, and brought in the flood vpon the world of the vngodly. And turned the cities of Sodome and Gomorrha into ashes, condemned them, ouerthrew them, and made them an example vnto them that afterward should liue vngodly, and deliuered the iust Lot?* The Lord knoweth to deliuer the godly that honor him, out of temptation, and to reserve the vngodly vnto the daie of iudgement to be punished. Saint Iude in stead of the example of the flood, propoundeth the vengeance of God poured vpon the vnbeleeuing Israelites in the wilderness. Also, making mention of the horrible punishment fallen vpon Sodome and Gomorrha, sayth that they were set forth for an example, and suffered the vengeance of eternall fire. When therefore wee heare the threatnings of the liuing God by the mouth of his seruants, let vs make halt to conuert to the Lord in amendement of lyfe, lest by our obstinacie, as Saint Paul sayth, and our hearts not knowing howe to repent, we heape vp wrath for the day of wrath, and of the manifestation of the iust iudgement of God, who shall render to euerie man according to his workes.

Iude vers. 5

Rom. 2. 5

10 Inasmuch therefore as through our infirmitie, albeit wee bee taught the waie to heauen, and that wee bee put in minde to walke in the same, by representation of benefits receiued, of promises, of blessings to come, yea, euen of threatnings with the examples of vengeance, we neuertheles cannot desist from offending of God, and so from turning out of the waie of saluation and lyfe euertlasting. The ministers of the word doo moreouer vse reprehensions, reproving our sinnes and offences, thereby to reduce vs into the right waie, and in respect of our slownesse to doo good and to amend our liues, they also vse vehement exhortations, yea, they do euen praie, adiure, and intreate vs in the name of God to amend, and to walke in the feare of God. And where wee haue many noisome hinderances that trouble vs, and quaille our courages, they do likewise propound vnto vs mightie consolations in the woorde of God, to the end wee may cheerefully and constantly proceede in the waie of saluation. What man therefore inioying the holy ministerie, can excuse himselfe in the sight of God, in case hee doo not constantly resolute to amend his lyfe, and dayly to put the same in practise? How horrible a iudgement shall he deserue, that is so hardened

2. Thes. 2. 11

dened in wickednesse, and so tied in the chaines of Sathan, that there is no light before his eyes, no path to the waie of saluation, no feeling of Gods benefites, no remembrance of his promises, no feare of his threatninges, no apprehension of the examples of his vengeance, no reprehension, no exhortation, no consolation that can bee of strength and sufficient to moue his heart to amend? Be not these men then that remaine thus obstinate without amendment, euen monsters in nature?

11 Now, as the administration of the Sacraments is one part of the holy ministry, let vs first see how forcibly our Baptisme should moue vs to amend our liues. Baptisme is the seale of the couenant of God, comprehending especially two graces, namely, remission of sinnes, & our regeneration, or spirituall renewing. When the children of Christians therefore are baptised, the same is as if God speaking by the mouthes of his ministers, shoulde saie: O my people, acknowledge my great mercie and goodnesse towards these little babes, they are conceiued in sinne, borne in iniquity, by nature the children of wrath, yet doo I aduow them for mine: their sinne and corruption is washed awaie in the blood of Iesus Christ, I doo v-nite and ioyne them vnto him, to the end that being grafted into his death and resurrection, they may bee regenerated, they olde man bee mortified, and themselues become newe creatures in my sight. In them do I seale these graces, whilest they be yet babes before they know me, euen before they haue done anie good, that so they may be acknowledged to bee meere free, to my glorie. Is not this a great bond vnto children to binde them as they come to age, to loue God, who loued them before they knew him, and to doo the dutie of children, because hee aduowed them to be his children, euen before they hadde done anie good? Surely loue should beget loue, and loue feare to offend, and feare to offend, amendment of lyfe. If by Baptisme wee bee regenerate and made the children of God, are wee not bound to liue as the children of God, and as it may beseem the holynes of such a father? The kings children doo not apply theyr minds to handie crafts, but to works fitting their greatnes: much lesse then should the children of God applie themselues to the works of the darke. Such as by Baptisme are recalled from death, should doo no deadly works: & they that by Baptisme are incorporated into Iesus Christ, ought so to be guided by his spirit, that as it is the soule that worketh all the workes of the bodie, so the spirit of Christ, as it were the soule of this new man Iesus Christ, being considered as vnited with his bodie, here should

should be no motion, thought, worde, or worke, but such as should proceed from the spirit of Iesus Christ, in all fulnesse dwelling in him and in vs his members, according to the measure limited to euery one of vs.

12 Moreouer, if by Baptisme we be grafted into Iesus Christ, we must bring forth fruit worthie of Iesus Christ, *Hee that dwelleth in me*, sayth he, *and I in him, beareth much fruit.* If wee speake of trees, experience teacheth vs, that the signe that is thereinto grafted, doth in such wise drawe awaie the sappe and force thereof, that it bringeth forth fruit according to it selfe kinde, not after the kinde of the tree whereinto it is grafted: but wyth Iesus Christe it is contrarie, for they that are grafted in him, doo in deede gather strength from him, yet so that they alter their nature, & bring forth fruit, not after the kinde of Adams children, but of Iesus Christe, into whom they are grafted. And therefore as it were a monstrous matter, to see an apple tree, whereupon nothing had beene grafted, beare acornes: so is it as straunge and repugnaunt to reason, that they who by Baptisme are ingrafted into Iesus Christ, should not bring forth the fruites of righteousness according to his kinde. Lykewise, if Baptisme bee a pledge of our regeneration, of necessitie the workes and affections of our first generation, according to the which we are full of corruption and wickednesse, must cease and be mortified, and now we must shew forth the fruits and effects of our regeneration, in newnes of life, sith by our baptisme our olde man was crucified with Iesus Christ, wee must not now raise him again, but leaue him dead. And as a dead man is no longer possessed of the motions, thoughts, affections and workes of a liuing man: so wee by our Baptisme beeing dead into Iesus Christ, must no longer haue anie motions, affections, wordes, or workes of our old man.

13 There yet resteth this consideration, that by Baptisme we do put on Christ. But Christ, whom we haue put on, is holy, and of a sweete sauour before God: And shall we be so slothfull as to trail this sacred garment through the mire and filthines, of this worlde? Or putting it off, to put on the villanous and stinking garment of flesh, by walking in the affections thereof? *Let vs walke*, saith Saint Paule, *honestly as in the day, not in gluttonie or drunkennesse, neither in chambering and wantonnesse, in strife, and enuying.* But let vs put on Iesus Christ, and take no thought for the flesh, to fulfill the lustes thereof. Thus doeth our Baptisme diuersely and in sundrie wise binde vs to amende our liues. But because in Baptismes names are
giuen

giuen as in olde time in the circumcision, so ofte as wee heare our names, let the same be an aduertisement vnto vs of our Baptisme, putting vs in minde of our duties to amend.

14 Vpon the holy ministerie dependeth also the communion in the holy supper of the Lord. Many are the reasons for the which Christ dyd ordaine it, all which doo also binde vs to amend. Of these wee will now consider foure principall. The first, by the vse of the holy supper our faith is strengthened, and our soules are spirituallly fed in the hope of lyfe euerlasting. And therfore as the child when hee commeth to age, is bound to honor his parents, not onely for his begetting & bringing into this life, but also because they haue fed and brought him vp, & still do continue the same duties vnto him: euen so should it be with vs whom God hath, as it were begotten into his Church through our Baptisme, and to whom he hath since in his holy Supper ministered the food of our soules in the communion of the bodie and bloud of Iesus Christ: For not onely our spirituall new birth by Baptisme, but also the spirituall foode which this good father giueth vnto vs in his holy supper, do binde vs to honor him, yea, and should thereto mightily induce vs, considering that for food to our soules hee hath deliuered his onely sonne Iesus Christ to be crucified for vs. If anie man had a child so sicke, that nothing coulde serue for his foode and recouerie but pearles consecrated or preserued, how much should such a child bee bound to loue and honour his parents, that for his releefe had not grudged at theyr expense? Truly it were a most bitter ingratitude not to care to please or obey them: Euen so what reproofe shoulde we deserue of our heauenly father, who feedeth vs in his holy supper, not with pearles, but with the verie flesh and bloud of his son Iesus Christ, in case wee should make no account to please him by amendment of life: withall considering, that as there is no comparison betweene pearles and the body and bloud of Iesus Christ, so the spiritual life of our souls is without comparison much more excellent than the life of our bodies.

15 Moreouer, as meate and drinke ministred vnto the bodie, do maintaine the life, motions, & senses of the bodie, so from the communion in the bodie and bloud of Iesus Christ, which is the foode of the soule, must proceed the spirituall and heauenly life, cogitations, affections, wordes and deedes. And therefore as it were a strange case, if the bodie by eating and drinking shoulde gather no sustenance, and consequently want all motions, sense, and bodily operation: so were it a monstrous matter, that the soule communicating

nicating in the body and blood of Iesus Christ, should gather no spirituall foode, that might bring forth newnesse of life and holines in words and deeds.

16 Besides, as the holy supper is the table of Gods children, the faithfull & members of the Church of Iesus Christ : so the communicating thereat is a solemne protestation that wee are the children of God : true believers, & members of the church of Christ : and that so we seperate our selues from the prophane worldly and vicious people, and do purpose to liue holily, righteously and religiously, as it beseemeth the children of God and faithfull members of the Church. Such therefore as communicating in the holy supper, doe not neuerthelesse amende their liues : but walking after the worlde and the flesh, are giuen to whoredome, drunkennesse, gluttony, couetousnesse, deccite, fraude, ambition, pride, enuye, hatred, backbiting, with other like vices and corruptions, doe shew themselues counterfects & hipocrites : do eate and drinke their owne damnation, and doe horribly scandalize or offend the Church whereof they shoulde be members together with the doctrine that they doe professe. First what an impudency is it solemnelly to protest by taking the bread and wine that thou thinkest thy selfe to bee the childe of God, and yet in thy selfe doest find that thou doest not so think : that thou art a member of Christ, and yet dost not believe him : that thou renoucest the world and the flesh, and yet art in loue with them : that thou wilt liue in holinesse, and yet hast no will thereto : that thou seekest life in Iesus Christ, when voluntarilie thou doest cast thy selfe into death : that thou wilt amende thy life, yet hast no intent to forsake thy vice and corruptions : to be short thus to abuse this holy communion to the end to make men believe that which God seeth to bee false and contrarie to thy protestation. Doest thou not believe the protestation of S.

1. Cor, 11, 27.

Paule, who saith, that *Who soeuer shall eat this bread, and drinke of this cuppe unworthely, doth eate and drinke his owne damnation, because hee discerneth not the Lords bodie*; namely from bodily and carnal food, which the mouth of the wicked and abominable do receiue as well as the mouth of the righteous man & one that feareth God.

17 Againe, doest thou not apprehende the offence that thou doest commit, in that thou openest the mouth of the aduersary to religion, to condemne the doctrine of truth, to reiecte the Church of Christ, to blame the children of God, and to blasphemie God himselfe? thinkest thou not that thou doest harden them in their errors, & in the way of destruction & damnatiō, doest thou not consider that thou doest arme and encourage

them to seduce such as are members of the Church, and redeemed by the blood of Iesus Christ, by declaring vnto them that men to giuen ouer to the world and the flesh cannot bee of the true Church: that the doctrine of truth can bring forth no such fruits: & that the Church is no house for drunkerds, adulterers, couetous persons, deceiuers, quarelers, enuious people & men possessed with other like vices: shouldest thou not remember what Iesus Christ pronounced, *That it had bene better for thee that a milstone had bene hanged about thy necke, and thou haddest bene cast into the sea, then to haue offended euen the least of these.* Thus doe wee see how mightely the communion in the holy Supper of the Lord should moue our hearts to deny euery thinge that becometh not the children of God and members of the Church of Christ, and more and more to endeouour to amende our liues.

Luke, 17. 2.

Luke 22. 19.
1. Cor. 11. 26.

18 This holy Supper is also instituted, to the end to celebrate it in the remembrance of Iesus Christ: or as S. Paul saith, to shew forth his death. That is, not only to report & put men in mind that Christ is dead, but also to represent vnto vs, that he that dyed is the sonne of God, and prince of glory. Secondly that hee hath suffred, not a simple death: but euen such a death as was accursed in the law & conioined with the terrible wrath of God. Thirdly that he dyed, not for the righteous and his frends: but for sinners & his enemies: as our selues are all of vs by nature the Children of wrath. Can we then thus shew forth the death of Iesus Christ & with our mouthes praise his great goodnesse, mercie and loue towards vs, which shineth therein, & yet in our workes prophane, denie & as it were euen spite him, by liuing as men for whom Christ hath not dyed, & so in effect shew that sin liueth & raigneth in vs, which by the death of Christ whome we preach, shold be mortified. Let vs rather in eating the bread & drinking the wine, which lead vs to the death of Iesus Christ, so relish and tast therein his goodnes and loue, that our heartes may open our mouthes to declare this his death, and that our hands and feet, that is to say, our workes may agree herewith, to the end in a holie harm onie to testifie by amendment of life the feeling of this incomprehensible benefite of his death, whereof hee maketh vs partakers in his holy supper, to his praise and glorie.

Ephes. 2. 3.

1. Cor. 10. 17

19 Finally as loue is the fulfilling of the law and the marke of Gods children: so is there nothing that can more mightely induce vs thereto then the vse of this holy supper. And in deede as Saint Paule saith. *We that are many, are but one bread & one bodie.* for we are all partakers of one bread, The bread made of many kernels

kernels, is but one bread: so we that communicate in the bread of the holy supper are but one bodie, vnder one heade Iesus Christ. There must therefore bee amonge vs such an vnion in thoughts, minds, and works: such a feeling of the benefit of toy and of the tribulation in sorrow: such reliefe and support: such equirie & right: such peace & loue: such help and succour, as if there were but one liuing soule amonge vs all. And this is it whereto S. Paule exhorteth vs, saying. *As the body is one & hath many members, & all the members of the body, which is one, though they be many, yet are but one body: so is Christ, that is to say, the Church vnited vnto the head Iesus Christ. Neither is there, as he saith in the same Chapter, any deuision in a bodie: but all the members haue like care one for another, in so much that if one of the members do suffer, all the rest of the members do suffer with it: and if one of the members be honoured, all the rest do reioyce with it.* & then he addeth, *Ye are the body of Christ & the members thereof, eche for your parts.* This seale therefore of our vnion, should make vs to remember that which before was touched in the Chapter of charity or loue, euen that we should not doe that to others which wee would not shoulde bee done to our selues: also that we should so doe to others as we would be done vnto. And as a great part of our amendment consisteth in the practise of these two rules: so, so often as wee do eate of the breade of the holy Supper, let vs remember that that seale of our vnion doth bind vs to amend in any thing that dependeth vpon loue, wherein consisteth the fulfilling of the law, as is aforesaid.

1. Cor. 12. 21

20 Common prayers are also one part of the ministry: And in the same ought euery one with hart and mind to accompany the mouth of the minister, as if the whole congregation spake vnto God in him. And what doe wee require in them? Is it not that hee would vouchsafe to worke in vs, all that he requireth of vs, that wee may obey and please him? Hereof then it followeth, that the smale amendment that appeareth in vs is a manifest testimony that wee suffer the minister to speake alone to God, and in our hartes haue no feeling of any desire or feruent affection to obtayne those graces that hee craueth of God for vs: and consequently, that we are overtaken with hypocrisie, and prophanation of the holy prayers. Let vs therefore remember that we doe speak to God by the mouth of the minister, and that we doe especially desire that hee would giue vs grace to amende, that as our petition admonisheth vs of our obligation, so being hearde, wee may shew the fruit of our praers in the amendment of our liues.

21 To conclude, the exercise of ecclesiasticall discipline is also a dependance of the holy ministerie. And the principall ende thereof tendeth that euery member of the Church shold walke in the feare of God, and that if any one goe altray, he should bee brought backe into the way of saluation. This doth euen already shew vs that wee are most desperately wicked; if besides the documents, exhortations, reprehensions & publicke admonitions, we also despise & reiect such as peticularly may be made vnto vs by those persons to whome God hath committed the care of our saluation, by laying that burden vpon them. When a man goeth altray in some forrest is it not a comfort to him to bee tould of his errour and taught the right way? And when a man faileth into a ditch ready to be drowned, is he not to thank him that pulleth him forth and saueth his life? Surely this is the end, and as it were the whole summe of this ecclesiasticall discipline. And because there bee some so hardened in wickednes, that they dispise all admonitions and exhortations, Iesus Christ hath giuen the Church authority to binde them: denouncing them to bee heathen and publicans, that is, men that haue no communion in the Church of Christ. And this is it that he teacheth, saying. *If thy brother trespass against thee, goe and tell him his fault betweene him & thee alone: If hee heare thee, thou hast wonne thy brother: But if he heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, euery word may be confirmed. And if he will not vouchsafe to heare them, tell it vnto the Church, & if hee refuse to heare the Church also, let him be vnto thee as the heathen and publicans, Verely I say vnto you, Whatsoeuer ye bind on earth, shall be bound in heauen: and whatsoeuer ye loose vpon earth, shall be loosed in heauen.* This sentence & threatning ought so neerely to touch our harts that we shold not despise the exhortations & admonitions that tend to amendment. For if the impenitent be detained in the bonds of Satan, vntill by amendment they be vnbounde. As their estate is truly wretched & miserable, so is there nothing that we should haue in greater regard, then by amending our liues to be dissolued and vnbound. Thus may we see how the holie ministerie, signified by the *kingdome of heauen*, & considered in all the principall parts thereof, ought to bind vs in all affectionate desire to amend.

The

Mat. 18. 15.

The twelfth cause of Amendement, taken of this, That by the kingdome of heauen is signified, the most blessed felicitie of the children of God in heauen: The kingdome of God in vs: and the holy ministerie in the Church.

Chap. 12.

THis is one thing worthy the noting, that by the kingdome of heauen or of God, is signified the felicitie of Gods children in heauen, the kingdome of God in vs, and the holy ministerie or the Church. This title, *The kingdome of heauen*, common to these three feuerall estates, doth sufficiently shew, that albeit there be a great binding & coniunction betweene the, yea, euen such, that as being in the kingdome of heauen, that is, in the Church, and vsing the holy ministerie, we are in the waie to heauen: so the kingdome of heauen proceeding therehence, being in vs, we are assured to enter into the kingdome of God which is in heauen. And in deede these are as it were two steps to climbe vp, and two gates which we must passe through to get in. And therefore who so desireth to be resolved whether hee bee of the number of the elect, and heires of the kingdome of God, let him seeke the certaintie & knowledge thereof in himselfe. For if he be a member of the Church, and inioy the holy ministerie, men may haue some ground, and are euen bound to account him a child of God belonging to his kingdom: but if he be gotten vp the second step, and feeleth the kingdome of God in his heart, let him bee assured that God accounteth him his child, and that he shall enter into his kingdom of eternall glorie. Nowe as there is no greater felicitie than to inioy the kingdome of God in heauen, so is ther nothing to be more desired, than to enter thorough both the first and second gate of this kingdome of heauen. This is one sharpe spurre to induce vs to practise this commandment of Iesus Christ, *First seeke the kingdome of God, and the righteousness thereof*, and consequently let vs amend our liues. For if the apprehension of the kingdome of glorie that is in heauen, ought euen to rauish vs into a feruent desire to attaine theur unto. Likewise that we cannot attaine thereto, vnles the kingdome of heauen bee also in vs, that is to saie, if wee haue not faith, fructifying in good workes, & amendement of life. Furthermore, that we cannot haue this kingdome of heauen in vs, vnlesse we also be members of the Church, and vse the holy ministerie. It followeth that there is no-

Math. 6:36

thing that we should so feruently desire, and so earnestly seeke for as the kingdome of heauen, that is, to inioy the holy minillterie in the Church, and by the vse thereof to establishe the kingdome of heauen in vs, and thereby finally to enter into the fruition of the kingdome of God in heauen.

2 But ordinarily wee doo the contrarie. Wee seeke first the things that concerne this present life, and as for those that belong to the kingdome of heauen, we seeke after them but seldome, slightly, and as it were for a fashion. Our reason: Because wee doo naturally loue the bodie more than the soule, and the goods and commodities of this temporall life, more than the treasures of spirituall riches. Wee resemble little children, that esteeme more of an apple or morsell of Sugar, than of an assurance of rents. Neyther need we to open our eyes verie wide, or to vse any spectacles, to see this corruptiō in men, experience doth but too plainly shew it. And for our more manifest conuiction heereof, let vs consider siue proofes, which wee may note vpon all the fingers of one of our handes, that we may the better remember them, and so take some care to correct them, First, wherupon we do first think, when we wake, that is, what is neerest to our hands, for sometimes euen the care of some matter doeth waken vs. If thou findest that thy first cogitations, when thou doest awake, are such as concerne the bodie and this present lyfe, and do nothing concerne the kingdome of heauen, the dutie, saluation, and comfort of thy soule, this is one pin vpon the sleeue, and a pricke in one finger, to make thee to remember that thou carest more for earth than for heauen, for the bodie than for the soule.

Mat. 23. 34.

3 Secondly, Iesus Christ sayth, that *of the abundance of the heart the tongue speaketh*. When therefore thou goest to bed, thinke what speech & communication thou hast had all that daie, so shalt thou be forced to confesse, that peraduenture thou hast spoken little of the kingdome of heauen, or of the saluation of thy soul: but rather, or at the leastwise, that the greatest part, without comparifon, hath concerned the bodie and this present life. The third point concerneth the care and affection that in many doth appeare to be greater for the getting of goods and other the appurtenaunces of this life, than for the obtaining of the kingdome of God & his righteousness. And in deede, most men, and the wisest in the worlde, doo not so much as vnderstand the meaning of the kingdome of heauen and the righteousness thereof, so farre are they from seeking it, rather than the riches & commodities of the flesh, wherewith they be

be better acquainted, and which naturally they doo more desire. The fourth resteth in the care, which without comparison, is greater for the preservation of the bodie and this life present, than for the keeping of the soule, or anie thing, that concerneth the kingdome of heauen. And indeed al men do take more care to nourish the body than the soule: also to preuent the diseases or wounds of the bodie rather than of the soule. The fifth consisteth in this, that according as our loue or inclination to any thing is great or small, so is our sorrow for the losse thereof more or lesse. If through drunkenness, falling into the fire, we chance to burne our face, it troubleth vs more than when by drunkenness we lose the image of God, and cast our soules into hell fire. The loosing of our bodie, lyfe, or earthly goods for anie offence committed by vs, doth without comparison, more daunt and quail vs, than the desert of euerlasting death and the losse of the kingdome of heauen.

4 Let vs therefore plainly confesse the truth, that naturally wee loue the bodie better than the soule, & the goods & commodities of this temporal life better than the treasures of eternitie. And consequently, that in lieu of seeking first the kingdome of heauen and the righteousnes thereof, and thereupon expecting that all other things shall be giuen vs according to the promise of Christ, wee contrarywise, setting the cart before the horse, doo first and much more seeke that which concerneth the bodie and this present life, than anie thing that toucheth the soule & the kingdom of heauen. And yet he that knoweth not that the body is more than the soul, hath no soule, neither hath anie vnderstanding or reason, and is no man but a beast. And he that confeseth not the kingdome of heauen to be infinitely better than all the kingdomes of the world, sheweth himselfe to bee most peruerse and malitious.

5 That we may therefore correct these corruptions, & so amend our liues, let vs remember that Iesus Christ likeneth the *kingdome of heauen to a treasure hidde in the field, which when a man hath found,* Math. 13. 44 & 45. *he hideth it, and for ioy thereof departeth and selleth all that he hath, & buyeth that field. Also to a pearle of great value, for the purchase whereof the marchand selleth all that he hath.* But what was this so excellent treasure, or pearle of so great price? euen the Church or holy ministerie. The kingdome of God in vs, and the kingdome of glorie in heauen. This kingdome of heauen therefore must we first & especially seeke after, and after the example of those marchants, sell all we haue, that is to saie, for sake all that we account to bee precious

concerning this life, that wee may inioy this kingdome of heauen.
 6 And in deede, first they that beeing members of the Church, doo vse the holy minilterie, are accounted to bee the children of God and members of Iesus Christ, who also imployeth this holie minilterie to driue from them the kingdome of Sathan, and to establish his. And so are they gotten on to the first step, and entered in at the first gate. In the meane time because there be also hypocrites that do enter and abide there for a time, in shew keeping the place of Gods children, it is requisite moreouer that the kingdome of heauen be in vs. For as all they that are possessed with righteousness, peace, and the ioy of the holie Gholt, which Saint Paule calleth the kingdome of God, are certaine to enrer into heauen: so is it in vaine to pretend to enter into the kingdome of God, which is in heauen, vnlesse the kingdome of heauen, which is the gate, be first in vs, that is to saie, if we haue not the true knowledge of God and of his sonne Iesus Christ, a liuely fayth, a feruent charitie, vnles wee increase in sanctification of bodie, of soule, and of minde: vnles in our selues wee do feelee a good conscience conioyned with peace and ioy in the holie Gholt, and vnlesse wee bee regenerate in newnesse of lyfe. As also Iesus Christ himselife doth plainly say, *That vnlesse wee bee borne againe, wee cannot see the kingdome of God.* And in deede it is written, *That neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous men, nor dronkardes, nor euill speakers, nor rauishers, shall inherite the kingdome of God.* Yet before hee pronounceth this sentence, hee wakeneth vs, saying: *Deceiue not your selues,* to the end that casting off all illusions and sweete baites of the world, the flesh, and the deuil, we may be assured that by amendment, & correcting of these vices and other lyke corruptions, we shall inherite the kingdome of God. Wherefore as where there bee two gates to a towne, it is not inough that wee enter the first, vnlesse wee also passe through the second: so is it not inough that wee beeing members of the Church, vsing the holie minilterie, which we haue sayd to be as the first gate to the kingdome of heauen, vnlesse wee thence proceede to the second, in liuing as true and liuely members of the Church, declaring the effectes of the holy minilterie by the testimonies of our faith, mortification of the old man, newnesse of lyfe: in brieft, by dayly amendment. For albeit wee haue preached the worde of God, yea, and wrought myracles, yet shall wee not therefore enter into the kingdome of heauen, vnlesse wee also amende our liues,

Rom, 14. 17

John 3. 3
 1. Cor, 6. 9.

as Iesus Christ also sayd, *Not every one that saith Lord, Lord, shall enter into the kingdome of heauen, but hee which doth the will of my father which is in heauen. Many will saye vnto mee in that daye, Lord, Lord, haue we not by thy name prophesied, and by thy name cast out deuils, and by thy name done many great workes? Then will I professe vnto them, I neuer knew ye: Departe from me ye Workers of iniquitie.* Mat. 7. 21.

7 The parable of the seede sown in sundry sorts of ground, doth evidently declare, that for the establishing of the kingdom of heauen in vs: also that we may assuredly enter into the kingdome of Mat. 13.

God, which is in heauen, we are to amend in three points: First, as the seede that fell by the way side, and so was deuoured by the foules of the aire: so must we beware that our harts be not so hard and impenitent, that the woorde heard, when it cannot enter into the, vanish away and be as it were euen violently caught away by satan. Secondly, we must be so firmly resolu'd to beare in patience the losse of parents, brethren, sisters, goods, dignities, yea, euen of life, that being possessed with this good humour of patience, a good conscience, and faith, the sunny heat of persecution may not make this sacred seede vnfruitfull or vnprofitable, or cause vs to forsake the Church which is the kingdome of heauen, and so fall againe vnder the tyranny of Satan, as a dogge to his vomite, or a washed sow to her myre. Thirdly, as the seede that fell among 2. Pet. 2. 12.

thornes cometh at the last to be choaked vp and stifled: so must we beware that the cares of worldly affaires, & the earnest desire of the commodities of this transitory life, do not choak vp the good seede of the heavenly doctrine. These three pernicious inconueniences must we auoid and amend, in case we desire to enter into the kingdome of God that is in heauen.

8 Now where it is said in this parable, that only the fourth part of the seed did bring forth fruit: we are thereto gather for the inducing of vs to amédmet of life, that the number of those that shall be sau'd in the kingdom of God which is in heauen, shall be small: and this doth our Lord Iesus Christ confirme, saying: *Feare not little flocke, for it is your fathers pleasure to giue you the kingdome of heauen,* Luke. 12. 32.

And in another place: *Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in therat: and contrariwise, Straight is the gate, and the way narrow that leadeth to life, and few there be that finde it.* Mat. 7. 13.

This doth he speake as S. Luke noteth, in an answere to one that had asked him, saying: *Lord, are there fewe that shall be sau'd?* Those men therefore are not the disciples of Iesus Christ, but rather most pernicious instrumentes of Satan, that as Luke. 13. 23.

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firmē that the gospell is no ioyfull tidings, because many doe perish for want of especiall grace, that all men shalbe saued by a certaine kinde of faith, which they haue by nature of God the creator of heauen and earth, euen they that neuer heard the Gospell, or beleueed in Iesus Christ, alwaies excepting such as euen in this life, by their owne mallice and perpetuall ingratitude, haue purchased eternall paines: for they doe maintaine merites, they forge a faith to saluation without Gospell and without Christ, they promise eternall life to hypocrites, and to such as think themselues either to be no sinners, or to be saued with their sinnes, or to haue remission of their sinnes without Iesus Christ: to be short, they giue assurāce of saluation to all idolaters and sinners in the worlde, in case by their workes they obtinatly make not, neither shewe themselues abhominable: truly they belye Iesus Christ: for so should the gate of heauen be very large and wide, and not onely many should enter in therat, but euen the most part of the worlde, as these men doe verily inferre, albeit contrary to the expresse protestation of Iesus Christ.

9 This is a pollicy of the deuill, wherby he seeketh to rock men on sleepe in their sins, and to lead them to death, vnder colour of sauing them: First, where S. Paul speaking to the Gentiles saith: *Before yee beleueed, yee were without Christ, and were aliant from the common wealth of Israell, and were strangers from the covenants of promise, and had no hope, and were without God in the world.* Doth he not euidently shewe that all heathen that knew not Christ, to beleuee in him, and so not they onely that were more wicked then the rest, are out of Christ, the onely sauour of the worlde, are deprived of the promise of the couenant, and are without hope and without God? what reason or ground can they then lay holde of, whereby to the contrary, to maintaine that such men can haue any hope of saluatiō, or that they shalbe saued in the kingdom of Christ? Moreouer as the gospell is called the worde of life, of peace, of grace, & saluation: so can ther be no other faith that shal bring forth peace, life, and saluation, but that which is grounded vpon the Gospell. Faith therefore in God the creator, vnknown as a redeemer in Iesus Christ, can bring no saluation or life euerlasting, doth not this errorr likewise abolish the holy ministry, that is to say, preaching and the vse of the sacraments, sith men may be saued without the? Is it not also a dispensation to all the corruptions and vices of the soule, euen to an infinite number of sins, cōsidering that only those men shalbe damned, that of their perticular malice shall haue declared

Eph. 2. 12.

Phil. 2. 16.

Acts. 5. 20.

Eph. 6. 15.

Act 14. 3.

and 10. 3. 2.

and 13. 26.

clared a perpetual ingratitude against God the creator, or that haue heard the gospel, haue publickly reiected it: and so what a folly is it or may it be, to suffer for the name of Iesus Christ? for let a man be an idolater, let him neuer come at Sermon, let him neuer communicate the sacraments, let him make profession of no religion, let him burne in couetousnes and ambition, yea let him foster vp hatred, malice and enuy, yet if otherwise he liue honestly after the manner of the world, it is enough in their doctrine for his saluation.

10 These are such monstrous opinions, that the very shew of the may suffice to confound them. Now let vs returne to our purpose, and with Iesus Christ conclude to the contrary: namely, that the number of those that shalbe saued is very small: for if vnto men there be giuen no other name whereby we may be saued, but only the name of Iesus Christ: such as boait that they belecue in God Act. 4. 12.

and obey not Christ, who commaundeth that wee should also belecue in him, can be no partakers of the saluation that is in him. Likewise, if vnto those that know not Christ, wee doe adioyne all those that albeit he be preached vnto them, doe not belecue in him, neither liue as the members of Christ, euery one may easilye vnderstand the truth of his sentence who is the self truth, namely, that few shalbe saued, and that in respect of the others, it is a small flocke that shalbe partakers of the eternall kingdome. And herein doe we gather two points that should mightily induce vs to amend our liues. First, that we must practise the exhortation that Christ himselfe gathereth thereof, when he saith: *Labour to enter at the narrow gate*: but how? by putting of the olde man, by denying our selues and the worlde: in breefe, by daylye amendment. John 14. 6.

Let vs therefore beware of the broad way, and consequentye of these cursed dispensations to offend God: when we are attempted hereto, let vs remember, that as sin leadeth vnto death, so must we seperate our selues from the multitude that walketh in the broad way that leadeth to destruction euerlasting, neither must we hearken to those that say, all the worlde doeth thus, most men doe liue thus, we cannot make a world apart: if thou followest this world, & take the broad way, thou shalt with the world go into destruction. Luke 13. 24.

11 Secondly, the more stedfastly that we vnderstand and beleue that there shalbe few saued, the more earnestly let vs praise God, who hath chosen vs to be of that small number, and hath called vs to bring vs in at the narrow gate, to be of his euerlasting kingdome: let vs beholde the multitude that goe by the brode gate to destruction, & let the horror of their woe kinde our harts,

that

that we may praise God for his great mercy toward vs, and walke cheerefully in the straight way that leadeth to heauen, let vs courageously reiect all desires of the flesh, allurements of the worlde, and all other temptations, to the ende that by dayly amendment of life, we may finally enter at the narrow gate that leadeth to the kingdome of eternall glory. Thus we see how the consideration of this title of the kingdome of heauen, attributed to the Church & to the holye ministrye, to the restauration of man, consistin in righteousnes, peac, eand ioy in the holy ghost, and to the felicity of the Children of God in heauen, doth admonishe and teach vs that we must first enter into the Church and vse the holy ministry: secondly, thereby increase in faith and amendment of life, and so attaine to the fruition of the incomprehensible felicity and glory, prepared in heauen for the children of God.

*The thirteenth cause of amendment, deriued of this saying
of Iesus Christ. The kingdome of hea-
uen is at hand.*

Chap. 13.

THis saying of Iesus Christ, *The kingdome of heauen is at hand*, may be referred: first, to the kingdom of glory, which we waite for in heauen: Secondly, to the renewing & restauration of man: and thirdly, to the preaching of the gospel. And indeed, the kingdome of heauen considered in these three points, did truely at the comming of our Lord Iesus Christ, come very neere vnto man. As concernin the kingdome of glory that is in heauen, we know that our first parents Adam and Eue, when they had transgressed the commaundement of God, were driuen out of the garden of Eden, also that God placed the Cherubins on the east side of the garden, with a flaming sworde continually mouing, to keep the way to the tree of life. Then God, thereby hauing shewed that man was put forth and banished out of heauen and life euerlasting, by the building of the tabernacle, and afterward of the temple in Hierusalem, gaue vnto his people some figure of a passage into heauen, through the Messias that was to come. For in that the people remained in the porch, & might haue no accesse into the holy sanctuary, the figure of heauen, God gaue them to vnderstand that they were vnworthy to come in: but in that the high priest once in the yeere, did enter with the twelue names of the twelue tribe,

vpōn

Gen. 3. 23.

Exod. 28. 9.

vpon his shoulders and his breast: God thereby signified, that when Iesus Christ, figured in this high prielt, should come, he by his death should open vnto them the gate of heauen, and should enter thereat, not for himselfe onelie: but as it were carying his people in with him. And thereupon at the death of Christ, the vaile of the Temple that seperated, and did hide the holy Sanctuary, did cleaue and rent to the bottom, thereby to shew that the way of heauen was now open to the members of Iesus Christ, which was not before reuealed: as the Apostle saith to the Hebrews, Thus did the kingedome of heauen beginne to be at hand.

Mat. 27. 51.

Heb. 9. 8.

2 Yet drew it nearer when Iesus Christ rising from death, ascended into heauen. For as the high Priest, entering into the holy Sanctuarie, vpon his shoulders and breast, carryed the twelue names of the twelue tribes of Israel: So Iesus Christ entred not alone into heaue, but we also with him, as saith Saint Paule, *That God quickened vs together with Christ, and raises vs vp together, and made vs sit together in the heauenlie places in Iesus Christ.* And in another place the same Apostle saith. *If we be children, we are also heires, euen the heires of God, and coheires with Iesus Christ.* And this he saith, to assure vs, that Iesus Christ hath so taken possession of heauen, that it is not onely for himselfe, but also for vs his coheires. As it vpon the confiscation of an inheritance common to many brethren, when the prince afterward maketh a release, the eldest brother taketh the possession, for assurance that himselfe and his bretheren are restored to their goods & the same is an assurance to the coheires with the eldest, that in the person of their eldest brother themselves are put in possession of the inheritance common to them all. Thus did the kingedome of heauen draw neare at the comming of Iesus Christ: and this is it that he first wisheth vs to note for our amendment, when he saith, *Amend your lines, for the kingdome of heauen is at hand.*

Eph. 2. 5.

Rom. 8. 17.

3 The auncient fathers could neuer discern the kingdome but a farre off and very obscurely. God promised to Abraham, Isaac and Iacob, the land of Canaan: Not that they should settle their minds vpon the fat of the earth, but that it might be to the as an image of this kingdome of heauen, wherto they should aspire. But saith the Apostle, *They are all dead, and receiued not the promises, but saw them a farre off, and beleued them, and receiued a them thankfully.* And this he meaneth, not simply by the land of Canaan, but principally by the opening of heauen & approaching of this kingdome of heauen, fulfilled at the comming of Iesus Christ. Howe neare then is this kingedome of heauen commen vnto vs, by the com-

Heb. 11. 13.

Ephes. 2. 19.

John 8. 36.

comming of Iesus Christ, in respect of them? sith he toke possession both for himselfe and vs: whom also we cannot behold in the fruition of this heauenly kingdome, but we must withall behold our selues with him, becaule he is our head, and keepeth his members vnited to himselfe, and our spouse, who communicateth with vs all his goods: in which sence Saint Paule also calleth vs Burgesses of heauen. Doth not Iesus Christ therefore, when he saith *Amend your liues*, iustly alledge this reason, *For the kingdome of heauen is at hand*? And in deed, If Abraham, Isaac, Iacob, the Prophets, and the rest of the faithfull before the comming of the sonne of God in the flesh, whilest the kingdome of heauen was yet so farre from them and from their view: did notwithstanding reioyce, as it is written of Abraham, and accounted themselves Pilgrims and strangers in this world, and lyued deuoutly, righteously and religiously: to be short, did amend their liues, as aspiring to this kingdome of heauen: How much more earnestly ought we to feele in our selues that we are strangers & pilgrims vpon the earth, whereto his kingdome is come to neare, that we do therein behold Iesus Christ and our selues with him? Howe much rather (I say) should we be euen rauished to aspire to this kingdome, which we see open, by denying the world & the flesh: and all that might keepe vs backe: that by amending our lyues we might increate in faith, loue, holynesse, & in euery good thing that might be vnto vs as a path, a Chariot & horse to transport vs really into heauen? When winter is ouer, the nearer that the Sun draweth vnto vs, the more doth the earth, being warmed by the heat therof, fructifie. And the longer that the dayes are, the more worke may we do. Euen so the nearer that the kingdome of heauen doth draw vnto vs by the coming of Iesus Christ, especially by his ascension into heauen, the more should we be heat in the loue of God and charity to our neighbors, to bring forth the more fruite of holines, & be the more adicted to al good works.

4 Secondly, we are to consider the drawing neere of the kingdome of heuen in the restauratiō & renewing of man. Whē Christ died for our sins, & rose againe for our iustification, when by dying he mortified our old man, & by rising againe, raised vs vp into newnes of life: when by his death he destroyed him that had the empire of death; did he not by destroying this kingdome of Satan, bring the kingdome of heauen nearer vnto vs? And in deed this kingdome of heauen was neuer so neare our fathers, & other the beleeuing Iews in old time. Wel had they the promise that the seed of the woman should bruse the serpens head: but we do see the performance thereof in Iesus Christ, who by his death hath

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Rom. 4. 25.

Rom. 6.

Heb. 2. 14.

ouercomen the deuill and the power of Hell. Well had they the pascall lambe to figure vnto them that for the auoyding of eternall death, they must be washed in the blood of Christ: But as Iohn the Baptist euen with his finger pointed to this Lambe Iesus Christ, saying *Behold the Lambe of God that taketh away the sinnes of the world*; so this lambe did afterward really shed his blood for the remission of our sinnes, to free vs from eternall death. Well did they slay and offer innocent beastes in sacrifice, as it were laying their sinnes vpon them; that by their death signifying the death of Iesus Christ to come, they might haue as it were an assured pledge of the remission of their sins, & consequently, hope of life. But there was not as yet any payment or satisfaction for sinnes: And therefore these sacrifices were as it were bonds with sureties, wherein man, the principall debtor, acknowledgeth the debt, & Iesus Christ vnderooke as a pledge and surety.

Iol n 1. 22.

Coloss. 1. 14.

5 In this sence did Iesus Christ in his death, make full paymēt for the sins of al the elect, & consequently also of those that liued vnder the first testament, as the Apostle saith; which also S. Paul vpon the same cōsideration, termeth the former sins; not that they were not pardoned to the beleeuing Iews: But because vntil that day there was no price laid downe for the satisfaction of Gods Iustice, And in that sence dothe the same Apostle say that he nailed those obligations to his crosse, as hauing then satisfied & discharged the same. And therefore were the expiatorie sacrifices, circumcision, with other like ordenances of the law abolished at his death. Neither could they haue been kept as necessary, but that they would still haue been witnesses that Christ stood yet bound. Besides not content to haue by this abolition (as it were) canceled these obligations, he hath also ordeined Baptisme and his holy supper to be vnto vs as it were authentically acquittances and witnesses of payment made.

Coloss. 1. 14.

Heb. 9. 15.

Rom. 3. 24.

6 It is likewise the benefite for the which he cōmandeth vs to amend, adding this reason: *For the kingdome of heauen is at hand*. For it is as if he had said. Behold this is the time that I will breake the serpents head, and destroy him that hath the empire of death: and banish the prince of the world. Now do I goe to make payment for al the sins of the elect: to crucifie the old man, that he may no longer raigne in them; to purchase for them newneesse of life: To be short, to reestablish them in state requisite & cōuenient for the children of God. Is not the kingdome of heauen then very neere at hand? Amend therefore: for it is time that you feeling your iustification and attonement to be made with God, should be at peace in your consciences; should renounce the deuill, the flesh, the worlde, and your selues: mortifie the olde man

who

who is crucified with me, and become new creatures by vertue of my resurrection. But if contrariwise you remaine hardened in your sinnes, and will not giue ouer and mortifie the ambition, pride, couetousnes, fraude, whore dome, insolencie, dronkennes, ryot, hatred, enuy, malice, and other corruptions, and doe not amend by growing in al good workes: shal you not so much as in you lyeth, quench the kingdome of heauen that is in you, and with most villanous ingratitude tread vnder foote this incomprehensible benefit heere offered. The heathen that neuer heard speaking hereof, for their continued impenitency, shall be iustly cōdemned: The Iewes, who had some knowledge, albeit obscure and a farre off, shalbe more grieuously punished, because, they did not amend: But you to whom this kingdome of heauen is neare at hand, vnlesse ye amend, shall incurre a condemnation without comparison more horrible and fearefull. And the beleeuing Iewes, who neuer sawe this kingdome of heauen but from far off and obscurely, and yet as the Apostle saith to the Hebrewes, did beleue it and reioyced, and walking in the feare of God did amend: shalbe your iudges, to your confusion.

Eph. 3. 9.

7 We are furthermore to consider the preaching of the Gospel, signified also by this kingdome of heauen. Iesus Christ saith. *Verily I say vnto you, among them that are begotē of women, arose not a greater then Iohn Baptist, notwithstanding he that is the least in the kingdome of heauen, is greater then he.* He doth not heere meane that the least in the christiā Church shal either in piety, or in glory in the kingdome of heauen, excel Iohn Baptilt: but that they shalbe greater Prophets then he: that is to saie, that they shalbe able more amply, perticularly, and euidently to speake of euery thing that concerneth our redemption & saluation in Iesus Christ. And indeed, what euident & assured knowledge hath there been reuealed to the Christian Church, concerning the person of Iesus Christ that he was conceived by the holy Ghost: borne of the virgin Mary: very God and very man: likewise of his offices: that he hath reuealed the anoynting of the holy Ghost to be our Priest, king & Prophet. Consequently, of his sufferings, death, resurrection, & ascensio into heaue: of the certitude of our iustification, & saluatio not by workes, but by grace, & by the merits of his death. Moreouer how the Gospel of saluation was directed to the Gentils, wherby there was reuealed to the world a miltery & secret, which as S. Paul saith, hath from the beginning, been hiddē in God, cōteining a wonderful wisdom, then reuealed to the Angels. And albeit the ancient fathers we e neuer delitute of the spirit of God: Yet had they it not euer without cōparison so plentifully as

Heb. 11.

Mat. 11. 11.

it hath bene communicated by the preaching of the Gospell. And therefore doth S. Paul call it in excellency *the ministry of the spirit*: And Iesus Christ termeth it *regeneration*, as whē he saith to his Apostles, *ye that haue followed me in regeneration, shall sit vpon twelue thrones*. Truly therefore in regarde of the preaching of the Gospell Iesus Christ did saye, that the kingdome of heauen was at hand, and that therefore we must amend. As indeed, what excuse may we pretend, if hauing such a sonne of light before our eyes, we be neuerthelesse giuen to the workes of darkenesse? What an ingratitude will it be in vs, who by nature are Gentils, if when the kingdome of heauen is thus come vpon vs, by the preaching of the Gospell, we make no accompt thereof, neither haue any care to amend our liues according to the cōmandemēt of Iesus Christ? how mightily wil the deuil possesse vs, vnlesse by the ministratione of the holy ghost he be expelled, to the end to make roome for the kingdome of heauen in vs?

2. Cor. 3. 8.

Mat. 19. 28.

Mat. 19. 28.

8 Iesus Christ saith, *The men of Ninine shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas, and beholde a greater then Ionas is heere*. Againe, *The Queene of the south shall rise in iudgement with this generation, and shall condemne it: For she came from the utmost partes of the earth to heare the wisdom of Salomon: and beholde a greater then Salomon is heere*. Woe thē be vnto vs, if hearing the Gospell of our Lord Iesus Christ, we doe not obey his commandement and amend. *It is now time that we should arise from sleep*, saith S. Paul, *for now is our saluation neerer then when we beleued*, by the preaching of the gospell, and were before vnbeleeuers. *The night is past and the day is come, let vs therefore cast away the works of darknes, and put on the armour of light, so as we walk honestly as in the day, not in gluttony and drunkennes: &c.*

Mat. 12. 41. 42.

Rom. 13. 12.

9 This kingdome of heauen is at hand, and dayly gathereth vpon vs in two maners, which for a conclusion wee will heere adde. First, all faithfull beleeuers doe know and are assured, that at the separation of the soule and the body, the soule shalbe exalted into heauen with Christ. Now as dayly this seperation doth by death drawe neerer and neerer to the faithfull, so doth the kingdome of heauen also come vpon them: how carefull therefore should we be to amend our liues, and to prepare our selues to make our entry into heauen? the holy Ghost protesteth, that there shall enter no vncleane thing, neither any that worketh abomination or lyes. We must therefore put of all the workes of the flesh, which are, as S. Paul noteth, *adultery, fornication, vncleannesse, wantonnesse, idolatrie,*

Apoc. 21. 27.

Gal. 5. 19.

idolatrie, witchcraft, hatred, debate, emulation, wrath, contention, sedition, heresie, enmie, murder, drunkennes, gluttonie, and such lyke. And afterward protesteth, that they which commit these things, shall not inherite the kingdome of God. Let vs then beware of delaying of this amendment, least in a matter of such importance we bee surpris'd: we haue not two soules, that we may hazarde one. If the day of death findeth vs asleepe in our sinnes, woe be vnto vs: let vs remember the saying of S. Peter: *The end of all things draweth neere: Be ye therefore sober and watchfull in praier.* Euery of vs shall in our death finde this end of all things: and indeed let vs look vpon a rich man caried dead out at dores, and we shall see that all is at an end with him, neither hath his body any more then his length of ground.

1. Pet. 4.

1. Cor. 7. 29.

10 Let vs therefore remember to be sober, not in workes of pietie, for in them we cannot be too plentifull, neither in sinne, for we mult vtterly abstaine therefro: wherein then? euen in thinges appertaining to this present life, by practising this admonition of S. Paul. *And this I say brethren, because the time is shorte, hereafter that both they which haue wines, be as though they had none: And they that weep, as though they wept not: And they that reioyce, as though they reioyced not: And they that buy, as though they possessed not: And they that vse this worlde, as though they used it not: for the fashion of this worlde goeth away. And I would haue you without care.* Here doth he shew that the sobriety whereto S. Peter exhorteth vs, doth admonish vs that there is drunkennesse, not onely of the body, but also of the spirite. And indeede where Iesus Christ saith: *See to your selues, that your hearts be not overcome with gluttony and drunkennesse, neither with the cares of this life:* He doth sufficiently declare, that there is another kinde of drunkennesse, then either with beere or wine: And that is, when the care for the things of this life, whether of warre, or marchandise, or of landes and possessions, of wiues, or of children, doe so seaze vpon and entangle our mindes and affections, that we are diuerted & lettred fro that which is required for the seruice of God and the saluation of our soules: if a man rise in the morning and goe to the Tauerne, and tarry there all day, and at night commeth home drunke, and so againe the next day, and the next, and all the weeke long, and neuer thinketh vpon his family, but letteth his wife and his children sit staruing at home, wil we not say that he is a drunkard? and in case he continue this course a moneth or two, will we not reporte of him as of a perfect and desperate drunkard? What shall we then say of those that doe so set

Luke 21. 34.

their

their harts and mindes vpon the affaires of this life, that so soone as they are vp in the morning, they are presently at the Tauern of those cares, wherein they delight, and whereto they so giue themselves, that they care neither for the kingdome of heauen, the seruice of God, nor the saluation of their own soules: which is, more during this repall at home, their mindes are in their tauernes: yea, and which is worse, whether they speak to God in their prayers, or that God talketh to them by sermons, their mindes are so wandering, that immediatly they are in this tauerne of worldly cares and affaires, and that so deeply, that they neither hear God speaking to them, neither wot what themselves doe say to him: for there is no more but the body that speaketh or heareth, euen a body as it were without a soule: for their minde is in their Tauerne. If they then follow this course, not one moneth, or fixe, or tenne, neyther one yeere, but ten, twentie, thirtie, yea euen to the death: may we not well call them perfect drunkards? Likewise, as to that tauerne that beareth the name to haue the best drinke or wine, the drunkards will soonest resort, as seeking occasions to be drunk: so these spirituall drunkards doe seeke after townes and places of most practise, where there is great dooinges, which breede encrease of cares, that likewise they may be the more drunken in them.

11 This is an excessiue and most pernicious drunkennesse, yet our common among christians, and therefore let euery man examine him selfe, that knowing it, he may amend. And indede, sith the kingdome of heauen doth dayly approach to the faithfull by death, we are in duty to beware, according to Christs admonition, that our harts be not overcome with this drunkennesse of cares, least that day ouertake vs in that drunkennes, vnreadye and vnprepared to expect this kingdome of heauen, in assurance & ioy. Let vs take heede that we doe not wittingly abuse our selues, saying: When I haue attained to such wealth, or to such dignity, I wil take my ease, and come forth of this tauerne to serue God: First, it is an ordinary course, that the more beere or wine that a man drinketh, the more he may, and the more the drunken man drinketh, the more drunke he will be. Euen so the more wealth and dignitie that thou hast, the more shalt thou find thy cares to encrease: and the more they encrease, the more drunken in them thou wilt be. Secondly, we must take great heed, that when God calleth vs to repentance and amendmēt, we appoint him no time. He, saith S. Augustine, that hath promised forgiuenes to him that repenteth, hath not promised another day to him that deferreth

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his amendement. Among the sentences of the wise men that liued among the Iewes after their return from the captiuitie of Babylon, we reade of one Eleazar, the sonne of Hircanus, who being demanded when it woulde bee time to repent and amende: answered, One daie before death. And when the other replied that no man knew the daie of his death, he sayd: Beginne then euen to daie for feare of failing.

12 Inasmuch then as dayly we expect not onely death, but also the day of iudgement, & that in that respect the kingdome of heauen commeth two folde vpon vs, that we may the more earnestly be moued to our duty to amend, let vs remember this saying of Iesus Christ, *If the good man of the house knew at what watch the theefe would come, he would surely watch, and not suffer his house to be broken. Therefore be ye also readie, for in the houre that ye thinke not, will the son of man surely come.* And therefore he addeth, *Blessed is that seruant whom his master when he commeth shal finde doing his dutie.* And this is also represented vnto vs in the parable of the virgins, For the foolish ones that tooke no oyle in their lamps were shut from coming in to the marriage, but the wise that had made their prouision, came in, Sith therefore that the kingdome of heauen is at hand, let vs amend our liues, and make good prouision of holy oyle, increasing in the knowledge of God, in faith, loue, holynes, and all other good works: let vs in time put on our wedding garments, that when the bridegrome commeth, if it be sodainly, as himselfe hath warned vs, we may be readie and prepared to enter into the marriage with him. Neither let vs forget, that as Iesus Christ doth aduertise vs, *It shall as a snare come on all them that dwell on the face of the earth.* And as he addeth, *Let vs watch and praie continually, that we may be accounted worthie so escape all these thinges that shall come to passe, and that we may stand before the sonne of man.* Your selues doo know perfectly, sayth S. Paul, *that the daie of the Lord shall come euen as a theefe in the night.* For when they shall saie, *Peace and safetie, then shal come vpon them sodaine destruction, as the trauell vpon a woman with child, and they shall not escape.* And then to comfort the faithfull hee sayth, *But ye brethren are not in darknes, that that day should come vpon you, as a theef, ye are all the children of light, and the children of the daie.* And thereupon he also taketh occasion to exhort them to theyr duties, saying: *Therefore let vs not sleep as doo other, but let vs watch & be sober, putting on the brestplate of faith and loue, and the hope of saluation for an helmet.* Let vs beware that we folow not the euill seruant, who seeing that his master was long in coming, saide in himselfe that

Mat. 24. 43.

Mat. 25.

Apo. 22. 20.

Luke 21. 34.

Thes. 5. 2.

The fourth Booke.

that he wold not come, & therupon gaue himself to work wickednes. But as Iesus Christ addeth, *His master comming at an houre when he looked not for him, cut him off and punished his iniquitie and incredulitie.* Mat. 24. 48.

13 Saint Peter warneth vs, that in the later daies there will come lyke people, who he termeth mockers, which will walke after their lusts, & saie, *Where is the promise of his comming? For since the fathers slept, all things continue alike from the beginning of the creation.* But by a notable example he sheweth, that they doo wittingly and willingly deceiue themselves in such discourfes. For when Noah foreshewed the floud, and built the arke for his owne safetie, the like mockers rise against him, who seeing no apparance of the floud for aboute a hundred yeres, thereof concluded, that the world continuing in that estate, shoulde not perish, but were surprised and swallowed vp in the floud. Inasmuch therefore as Iesus Christ commanding vs to amend, doth affirme that his kingdom is at hand, lest seeming to be long in comming, we should therefore falsely conclude that it will not come, let vs diligently note what S. Peter addeth, *Derely beloued, be not ignorant of this one thing, that a thousand yeres is with the Lord as one daie, and one day as a thousand yeres. The Lord is not slacke as concerning his promise, as some men account slacknes, God is patient toward vs, and would haue no man to perish, but would all men to come to repentance. But the day of the Lorde will come as a theefe in the night, in the which the heauens shall passe awaie with a noise, and the elements shall melt with heate, & the earth with the workes therein shall be burnt vp.* Then doth he thereof gather this earnest exhortation to repentance & amendement of life. Seeing therefore that all these things must bee dissolved; what manner of persons ought ye to be in holy conuersation and godlynes? Looking for and hastning vnto the comming of the day of God, wherein the heauens being on fire, shall be dissolved, and the elements shall melt with heat. But we loke for new heauens, & new earth, according to his promise, wherein dwelleth righteousness, &c.

14 Albeit therfore it seem to our flesh, that this kingdome is long in comming, yet let vs not slacke our amendement, but let vs euen this daie conuert and thinke vpon the saying of the prophet Iosel, *Euen this daie conuert vnto me, sayth the Lord.* Wherein he sheweth that he yet giueth vs this daie to repent, but assureth vs not of to morrow. Let the remembrance therfore of the drawing neere of the kingdome of heauen induce vs to amend, to the end that in amending we may gather argument to long after the comming of Christ, as it is the dutie & desire of all the children of God. And when we shall see the signes of his comming more & more fulfilled, let vs lift vp our heads & reioyce, because our deliuerance is at hand, and that shortly wee shall be gathered and brought into the fruition of his kingdome and eternall glory. Iosel. 2. 12.

FINIS